

THE

*Missionary**Intelligencer.*

"Go Ye into All the World, and Preach the Gospel to the Whole Creation."

EDITED BY

A. McLEAN.

J. H. HARDIN.

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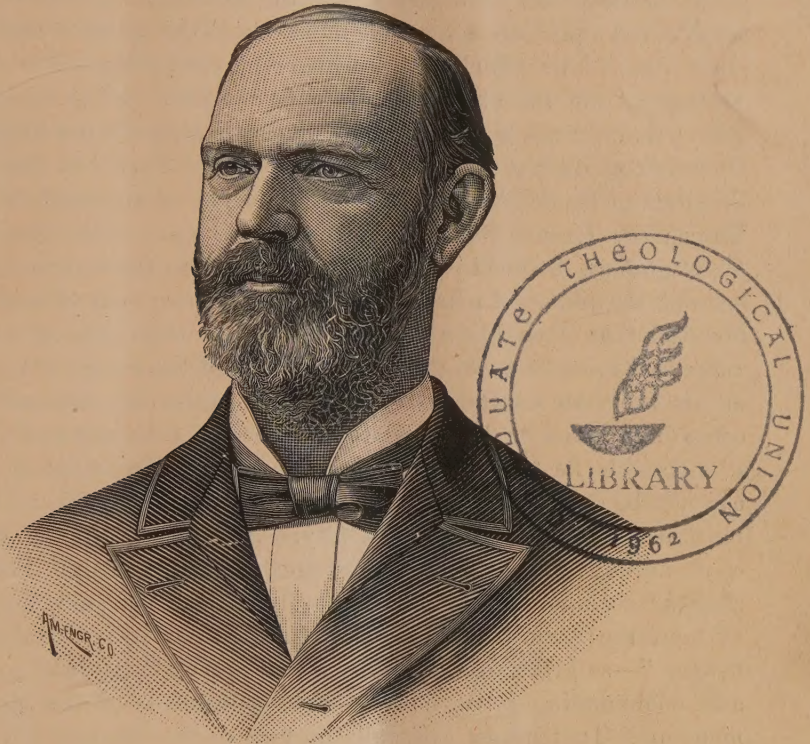
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J. L. PARSONS,  
Chairman of the Conference.

THE CITY AS A MENACE TO THE CHURCH AND  
STATE.

E. L. POWELL, LOUISVILLE, KY.

**T**HE intimate relation existing between the city and the state gives pertinency and meaning to the subject of this paper. That which concerns the one affects the other. The city and the state must rise together "as did the temple on Mount Moriah over against the palace of the kings on Mount Zion in Jerusalem," and as temple



and palace they must fall together. They have a common life, common interests and a common destiny. The city is the heart of the state—the fountain of life or death. The city is the will of the state—the dominant and regnant power. The law still goes forth from Jerusalem: “The city makes the towns; the towns make the villages; the villages make the country.” The city is headquarters; the state is the battle-field. The city directs the movements of the army and maps out the plan of campaign. The city is the nerve-center of the state—that center which presides over the vital functions. “If the Lord keep not the city,” the state is doomed. “The kingdom of Babylon could not survive the downfall of Babylon; the kingdom of Phœnicia could not survive the corruption of Tyre and Sidon; the kingdom of Rome could not survive the decay of the imperial city of Rome; the United States of America will not survive its cities.” What goes on in the city gives color and tone to the actions and pursuits of the state. As the tent in the fairy story was of such elastic material that it could be compressed within the limits of a walnut and could then be expanded until it covered the king’s army, so the city is the state contracted, and the state is the city enlarged. Because of this close and vital relationship between the city and the state, it is possible for the city to menace the state. The evils of the city can not be segregated and kept within its own borders. The state must have intercourse with the city. As the heart of the state the city’s diastole and systole motions must be maintained. The city is always “set upon a hill” as respects its eminent influence for good or evil on the state. Because, like Capernaum, it is “exalted unto heaven”—so great are its privileges and opportunities, and so mighty and commanding is its power—the responsibility of the city is tremendous. Its trumpet call, rallying men to the standard of the good or the bad, is heard by the remotest hamlet in the state—heard and answered. In the apocalyptic vision the seer beheld a city “as the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird,” and, on the other hand, he sees a city “descending out of heaven from God, having the glory of God,” whose streets and walls and gates are resplendent with righteousness. The destiny of the state is to be determined by Babylon or the New Jerusalem. Babylon to-day is the menace to state and church.

In considering the city as a menace to the state I shall mention those evils of the city which are glaring, and which need to be mentioned only for the sake of fullness and completeness in the discussion.

1. And first, let us think of that group of abominations—the



saloon, the brothel, the low theater, and the gambling den. These are "the foul spirits" and "hateful birds" of our modern Babylon. I need not deal in statistics as to their rapid growth and destructive power. Nor is it necessary to use excited and violent speech. Who can estimate their destroying influence? "The classics tell us of a lake called Avernus, or birdless. This lake is located in the desolate crater of an extinct volcano. From its foul depths exudes a gas which, with infernal power, fills the atmosphere above and around the lake with a poison so deadly that any bird, from the kingly eagle to the silver-throated nightingale, attempting to cross it, is stupefied, and, notwithstanding its struggle for life, eventually cast down to the dark waters to be engulfed with the thousands who have gone before into its never-satisfied depths of death." Thousands annually come from the state to the city on pleasure or business bent, purposing only a brief visit. Alas! how many of these "birds of passage" find these abominations of the city to be a Lake Avernus, into whose depths they sink, never to rise again! The city slays its thousands of transient visitors every year. No record of name and residence is kept. In country homes, where sit in loneliness broken-hearted wives and mothers, all information can be obtained necessary for the writing of tragedies.

And to this multitude of "transients" must be added that vast company who come to the city every year as permanent residents. When we think of the rapid growth of the urban population, in the light of the perils of the city, we may well tremble for the safety of the state. "That the city is growing more rapidly than the whole population is full of significance. From 1790 to 1880 the whole population increased twelve-fold, the urban population eighty-six-fold. From 1830 to 1880 the whole population increased a little less than four-fold, the urban population thirteen-fold. From 1870 to 1880 the whole population increased thirty per cent., the urban population forty per cent. During the half-century preceding 1880 the population in the city increased more than four times as rapidly as that of the village and country. In 1800 there were only six cities in the United States which had a population of 8,000 or more. In 1880 there were 286." All of which means that the state is emptying itself into the city—that our population is more and more rapidly being exposed to the multiplied and multiplying perils of the city.

2. Secondly, consider the danger to the state which arises from the large foreign element in this increasing city population. The



figures on the subject of foreign influence are startling: "While a little less than one-third of the population of the United States is foreign by birth or parentage, sixty-two per cent. of the population of Cincinnati are foreign; eighty-three per cent. of Cleveland; sixty-three per cent. of Boston; eighty per cent. of New York; and ninety-one per cent. of Chicago." In this foreign population are found the enemies of our American Sunday and the sworn foes of law and order. In this evil grows and flourishes anarchy and all its attendant evils. Here may be found Atheism as daring and defiant and reckless as marked the godless era of the French Revolution. Nor is it difficult for this class of our population to find in the city congenial spirits who will aid them in any desperate enterprise, for in the city are gathered the roughs, gamblers, thieves, and robbers, who are eager to be summoned. Nor should we be unmindful of the patent fact that Romanism finds in the foreign population of our cities its stronghold—Romanism, the enemy of our public schools, and the subtle adversary of our American institutions. When the Pope can dictate and control some hundreds of thousands of votes in the United States, this Catholic question becomes a most serious one to every lover of republicanism. Bishop Johnston, of Texas, in a sermon delivered last October, speaks words of truth and soberness when he says of the Catholic Church: "It is distinctly a foreign church, ruled by a foreign autocrat, believed to be infallible by his followers, who can dictate the policy of his church to his partisans, and they dare not, upon the penalty of purgatory, the keys of which they believe he keeps, disobey his mandates." In the city the battle with Rome must be fought, for here its strength is concentrated. It menaces the state through the city. And so of all the evils which spring from the powerful influence of the foreign element in our city population. The city is the battle-ground where they must be met and conquered.

3. Another danger to the state arises from the spirit of discontent among the very poor, fostered by the sharp contrasts in city life. The city, by parading its wealth, accentuates poverty. Nowhere else is poverty so keenly felt. To the rich man the streets of the city are sympathetic; to the poor man their boisterous prosperity and arrogant wealth awaken rebellion. Philips Brooks has said: "This city poor man is no mere lay figure for a sermon. He is real. You meet him every day. His is the face that looks moodily at you as you hurry by him on the sidewalk, or throw the street's mud from your carriage wheels upon his coat. His is the hand that rings



your door-bell in the dusk, and his the voice that whines and cringes to you in your hall, and curses you as he goes down your steps, with the memory of your glowing comfort before his eyes and your quiet assurance that you have no money to give him, in his ears, and the leaden load of wretchedness heavier than ever at his heart." Is it human nature to be happy and satisfied under conditions of such glaring inequality? Think you that the awful poverty of the city—poverty that makes crime almost a necessity—will be accepted always unmurmuringly, or even stolidly? The state may wisely look upon the city as a sleeping volcano. It embosoms the fires of a deep discontent. "Not only does the proportion of the poor increase with the growth of the city, but their condition becomes more wretched. The poor of a city of 8,000 inhabitants are well off compared with many in New York." To read of the life of these poor in our great cities is heart-rending, and their cry goes up to heaven.

4. I need only mention the corrupt political ring which dominates every city government, and hence rules the state with a rod of iron. I can do no better in this connection than to quote from a book that has come to be a classic on sociological questions: "In all the great American cities there is to-day as clearly defined a ruling class as in the most aristocratic countries in the world. Its members carry wards in their pockets, make up the slates for nominating conventions, distribute offices as they bargain together, and though they toil not, neither do they spin, wear the best of raiment and spend money lavishly. Who are these men? . . . They are gamblers, saloon-keepers, pugilists, or worse, who have made a trade of controlling votes and of buying and selling offices." As long as there is money to be made out of politics, rascals will not be wanting who will seize the booty. "Where there is a carcass, the vultures will always be gathered together." Wickedness is not more powerful than righteousness, but as respects municipal affairs it is more active, and its forces are thoroughly organized. Dr. Lyman Abbott says: "The honest men always outnumber the rogues; but the rogues are united and the honest men are divided; the rogues are vigilant, the honest men indifferent. Whenever the honest men unite, the devil is defeated; whenever they fall out among themselves, the devil takes the sceptre. The real, the fundamental cause of municipal misrule is to be found in the fact that the cities are money-making centers; that private enterprise is so absorbing as to leave no room for public spirit; and that, as a consequence, the men of thrift, energy, culture, education and conscience have let the reins of



government drop out of their hands. Whenever they do so, there are always demagogues and self-seekers ready to take them up; and when the occupant of the carriage lets the devil take the box, it needs no prophet to foretell where the ride will end." Organization must be set over against organization. Good men must become politicians.

I have pointed out, I think, the most prominent features of our city civilization which menace state and country alike. And now we turn to consider the city as a menace to the church.

1. The church is menaced in all our cities by the insidious entrance and powerful influence of the class spirit. Our wealthy churches are in danger of being converted into social clubs. "In the city the sway of mammon is widest and his worship is most constant and eager," and wealth to a very large extent determines social position. In the city, as nowhere else, are social "sets" and special social privileges recognized. The existence of classes in society may be necessary; their existence in the church is utterly foreign to the genius of Christianity. Christianity is democratic. In the church rich and poor *must* meet together. If our city churches are not growing aristocratic, what are we to understand by such a statement as the following: "South of Fourteenth Street, New York (the territory occupied by the masses), there is a population of 341,000, for whom there is but one Protestant church to every 5,000 souls." How shall we explain the tendency on the part of the churches to go up town? How shall we explain the absence in our wealthy city congregations of the workingman and the poorer element of the population? In a gathering of working men in New York City, it was reported that when the church was mentioned, they hissed; when the name of Christ was mentioned, they applauded. In the recognition of social distinction in the church they see how far the followers of Christ have departed from the example of him whom "the common people heard gladly," and whose most glorious appellation was "the Son of man." One whose work is among the poor was asked "why the poor did not go to church." He replied: "It is largely through indifference. A great many of them feel that the church does not care anything about them, consequently they do not care anything about the church. They look upon it as a social club." This notion must be eradicated from the minds of the people. The church must have as its watchword, "Look to Christ," in the matter of practical brotherhood.

2. Another menacing feature is mechanical Christianity—the doing of Christian work through organization minus the personal element. And because so much machinery is required in our city churches, we



have all the more need to guard against this danger. We can not love by proxy. Ruskin remarks that we are willing to do everything except *consider* the poor. "We will feed him, house him, clothe him, make work for him—everything except consider him." We must identify ourselves with those whom we wish to help. As Christ "abode" with Zaccheus, we must not only enter the house, but occupy the same room in the house. This "drop-the nickle-in-the-slot" helpfulness is resented by any human soul. The vision that comes before us in many of our churches is "of tight, hard machinery, grinding forth help without sympathy from between the wheels of inflexible organization." The spirit of condescension—tossing the dollar while withholding yourself—will never save souls. Men and women are not rescued by machinery. Love is the only saviour. We must become "acquainted with grief" by sharing it. Statistical information furnished by societies may be very helpful, but it does not qualify you to heal one broken heart. It is only giving life that heals.

3. A less menacing feature to our city churches now than formerly is self satisfied ignorance as to the social conditions which claim our sympathetic and practical help. I say "less menacing," for the churches to-day in our cities are studying their fields more earnestly than ever before. Edward Everett Hale has said: "Two hundred years ago nobody distressed himself to any purpose about the poor of Paris, London, New York, etc. And one may learn from such a book as Defoe's 'Captain Jack,' or his 'History of the Plague,' how much more sickness, misery and vice and death there was in London two centuries ago than there is now. Such books as 'Booth's Statistical Study of London,' has brought knowledge and with it more systematic work." Certainly we are better informed, and certainly more is being done for our classes. Still, many of our churches hide their face from the wretchedness and misery all about them. They are indifferent, because they have not gone to the trouble to find out how imperative is the call for help. They are like men sailing down the Nile—luxuriance and verdure on either bank, but a great outlying wilderness of desolation just beyond. We are too much at ease in Zion. It is the business of the church to know. To be ignorant is to be criminal.

4. I may mention in this connection that the church is in danger of having its sense of responsibility blunted because of the multiplicity of the problems and perils with which it is confronted in the cities. "The ocean is very great and our boats are very small"—why set out to sea at all? So, when the church thinks of all the evils of



the city, and the many problems, with solution of which it has to do, there is danger that it will not undertake to the extent of its ability. Let us cultivate our little corner, and God must take care of his own world—so we are wont to feel when the greatness of our task in the cities faces us. This sense of responsibility in the presence of all wrongs that need to be righted, all evils that need to be suppressed, all classes that need to be helped, all social conditions that need to be ameliorated, all work that needs to be done, must be maintained. One of the working principles of the “Mansfield House Settlement,” in East London, is “that Christ did not come to save disembodied spirits, but men and women—that religion is not a thing of the stars, but of the streets.” That church will die that seeks to save its own life, to maintain a respectable institution, to preserve certain impressive and beautiful forms, or to listen to eloquent sermons on the philosophy of life. “Worship is not less than before, but the cry of humanity is for bread above the peal of the organ and the music of the anthem. No church is really alive to-day which is not face to face with the hard and diseased conditions of life, and hand to hand with the evils which afflict our great cities or corrupt the smaller communities. Man has become so valuable that no price is too great to pay for his redemption, and the church must become willing to pay the price of its repose and its leisure.” Woe be unto the church that is paralyzed by the difficulties of the situation!

5. And this leads me to say that another discouraging, rather than menacing fact, is the great difficulty in the city of securing men-workers from our churches to perform the heroic labor which the city field imperatively requires. The demands of business are so pressing that *time* is the one thing which it is hardest for them to give. They will give money, but personal effort seems almost out of the question. How to remedy the trouble is more than this speaker can suggest. Perhaps salaried employes may go some way in the solution of this difficulty. Our churches must pay men to engage in city work as we pay our missionaries to go to foreign fields. Those who can not go must send.

6. I shall speak of only one other danger of the city in its relation to the church. The city is worldly, and the city church is therefore exposed to all the insidious attacks of worldliness. I use the term “worldliness” as descriptive of all those social customs which are opposed to the development of a high order of Christian living. Society has her throne in the city, and among her subjects, recognizing and obeying her mandates, are our church members. But since spirit-

uality can not be developed by command, or threatening, or punishment, but must grow in harmony with the laws of the soul, it only remains for us to do the best we can with existing conditions. And along with this danger of conformity to the world, the city church, especially its male membership, is ever threatened with materialistic notions of life. The world of business is a world of the senses. It has to do with facts. It prides itself on being practical. Its thoughts are of gain. Its mental energy is expended on devising ways and means of accumulation. Its imagination builds palaces which shall tell of the triumph of wealth. Its dreams are of stocks and bonds, of houses and lands, of buying and selling. Its conversation is of notes promissory, notes negotiable; of bargains and investments; of dollars and cents. "Property, property, property," is the refrain of the song that is never ended. The fearful danger of which we speak arises from contracting life until it fits within the circumference of business; the non-recognition or non-appreciation of a world of thought, feeling, imagination, beauty—and yet none the less a real world—outside the limited sphere of practical affairs. To ignore this other world; to be indifferent to its claims; to make our nature impervious to its influence—this is to materialize life, to limit the exercise of the soul's magnificent powers within the circumscribed territory of the senses, and to deny its inherent right to claim the ideal and spiritual as its possessions. In the matter of cultivating this side of our nature, the city church has a mission. In every possible way it must open the windows of the soul that the glory of truth and beauty and goodness may shine in.

The encouraging features in our city work can not be enumerated in this paper. Suffice it to say that the sky is by no manner of means altogether dark and threatening. There are signs of promise everywhere. The city to-day is the center of every sort of agency that can be exerted in behalf of God and humanity. The silent influence of righteousness will yet make of Babylon a new Jerusalem.

For right is right, as God is God,  
And right the day will win;  
To doubt would be disloyalty,  
To falter would be sin.



## CO-OPERATION—ITS VALUE AND BEST METHODS IN CITY MISSIONS.

J. W. ALLEN, CHICAGO.

**T**HERE are several agencies through which the gospel may be brought to bear on the city for its evangelization.

I. The consecrated Christian worker. Conspicuous examples of this are McAll in Paris, Booth in London, and Moody in Chicago. It is wonderful how much can be accomplished by one consecrated man or woman. When McAll began his work in Paris, he could speak only two sentences in French: "God loves you," "I love you." At the end of twenty years he had established forty-three mission stations in Paris, eighty-nine in the departments and six in the foreign dependencies.

On the 19th of June, 1892, two young women, sisters, members of a well-to-do and respectable family in the East, came to Chicago to inaugurate the "slum work" of the Salvation Army. The record of their work reads like a romance, nay, like a chapter from the life of Christ. They rented rooms in the very heart of slumdom and lived among the people they would save. The report of the work done by these two consecrated young women in six months is as follows:

Number hours spent in visitation.....	684
Number families visited .....	2,452
Number saloons visited .....	1,066
Number saloons prayed in.....	41
Number persons dealt with in saloons and on street.....	2,347
Number of brothels visited.....	84
Number persons assisted with food .....	765
Number sick nursed .....	105
Number of hours spent in mending clothes for the poor....	55

Besides this, they have gone for the doctor for the sick, visited hospitals weekly, scrubbed and washed and ironed for many sick ones. They have been angels of mercy and messengers of light in the abodes of cruelty and vice. They have brought hope to the despairing and words of love and cheer to all.

The great need of the church to-day in the work of city evangelization is consecrated men and women. When the Master looked upon the multitudes, he said to them: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." Mr. Moody says the gulf between the masses and the churches is growing broader and deeper every day. This is not an impassable gulf; it is in the

power of the church to abolish it. Send across it a great army of consecrated workers, and the gulf will disappear.

We must never overlook the place to be filled by the consecrated Christian worker in the solution of the problem of city evangelization. The Book of Acts is a history of city evangelization. Here, in one great city after another of the Roman empire, we see the gospel preached and the church of Christ established. But the Book of Acts is not a record of church work, but of personal work. We read not what the church at Jerusalem, or Antioch, or Ephesus, or Corinth did, but what Peter and John did; what Barnabas, the Son of Consolation, did. How Philip evangelized Samaria; how Paul, like a ball of fire in the hands of the Almighty, was hurled from city to city, from one center of influence to another, until the Roman empire was lighted up with the gospel of Christ and thrilled with its power. So, among the agencies in the establishment of city missions, we class first in point of time, if not of importance, the consecrated Christian worker.

II. The single church. If a single consecrated Christian worker can do much, we would expect a number of such workers associated together to do more. If one can chase a thousand, two can put ten thousand to flight. And so our second agency is the consecrated single church. Most of the city mission work done among our people has been done by the single church. The pastor of the Central Christian Church of Indianapolis says: "We have had no co-operative work of the churches in city mission work, but are now trying to organize for that purpose. We have some missions which are being aided by the churches, but it is by personal work by members of the church." The pastor of the Central Church of Denver says: "The three churches that have grown out of the Central were started so nearly together that no special plan of co-operation was devised for their organization and development, except the co-operation of the members of the Central Church in the work of sustaining them till they could go alone. A noble work was done by this church in this way, but it will hardly come under the head of co-operative mission work, for that is generally applied to the co-operation of separate congregations." We have in Denver to-day four churches, 1,100 members, with an aggregate wealth of \$2,000,000, but no missions.

The pastor of the First Christian Church, Louisville, Ky., says: "Ours has not been co-operative work, but the work of a single congregation. In the six years of my ministry with the First Church of this city, we have built two mission churches and organized them, costing about



\$5,000 each. Our plan is very simple: 1. The selection of some part of the city where there is already a nucleus of Disciples, some of whom at least are sufficiently educated not to make shipwreck of the work. 2. The purchase of a lot and the erection of as tasty and elegant a building as our money will permit. 3. The reception of the members who form the nucleus into the fellowship of the mother church, giving them to understand that they are a part of us, and will be so considered until we grant them letters, after they shall have shown themselves fit to become an independent congregation. 4. The selection of an elder from our own church, the mother church, and other officers to have control over the work. If the mission has suitable material, we choose (the mother congregation electing) such men as are suited, who are considered part of our official board. The mission is thus kept directly and immediately under our control. 5. We then secure a preacher, giving the mission an opportunity to select a man with whom they can co-operate, and we pay half the salary, the mission paying the other half. Thus the responsibility of the work is thrown on them. Our two missions have regular pastors with whom we have the above named arrangements. 6. The mission property is deeded to our trustees, so that if the work should prove a failure, we can dispose of the property for other purposes. The feeling between our church and the sister churches is pleasant enough, but somehow we have never been able to do co-operative mission work. I hope the conference in St. Louis may do much toward awakening a deeper interest in city evangelization."

In cities, and especially in the smaller cities, where we have only a single church, or where no co-operative action can be had, much may be done by the single church toward solving the problem of city evangelization. We have many strong churches that might do much more in this direction than they are at present doing. Many of our stronger churches need a larger outlook. They are dying of selfishness; their charity begins and ends at home. Their ambition is to be the central church with satellites revolving about it. We need not only consecrated individuals but consecrated churches—churches filled with the Christ spirit—churches that are not lost in admiration of themselves, but that are fortresses sending out armed bands into the regions around to conquer them for Christ.

III. The third agency through which the gospel may be brought to bear upon the city for its evangelization is a co-operation of congregations. If a single congregation can do much, a group of congregations can do more. As an example of this, allow me to call you

attention to the Congregational churches of Chicago. The First Congregational Church of Chicago was organized in 1851. Thirty years after that there were sixteen Congregational churches in Chicago. The City Missionary Society of the Congregational Church of Chicago was then organized, and at the end of ten years there were eighty-eight Congregational churches in Chicago. That is, during ten years of co-operative effort, more than three times as much was accomplished as during the thirty years of non-co-operative effort. Last year the City Missionary Society of the Methodist Episcopal Church started twenty-three new missions in Chicago. Our own City Missionary Society has within six years, as the result of co-operative action, more than trebled its churches and membership. When our Board of City Missions was organized six years ago, we had in Chicago three struggling churches. To-day we have nine churches and ten thriving missions.

As to the value of co-operative action in city missions, there is no room for difference of opinion; as to methods, there is wide room for variety of views. It can hardly be said that "method" in city evangelization is a matter of indifference, or that one method is as good as another, if only there be plenty of push behind it. The method is the machinery, and that is the best machinery that works with the least friction, and where the force working through it will accomplish the greatest result. As a helpful and suggestive study along this line, we call attention to the following methods now in use among our churches in the cities named:

1. The Cleveland plan. The pastor of the Franklin Circle Christian Church writes: "(1) Each church elects trustees to the General Board, one for every one hundred members, who represent the church in the deliberations of our society. (2) Members of churches become members of our evangelization society upon payment of \$1.00 per annum and signing the constitution. (3) We have quarterly or annual meetings of our entire constituency to hear reports of progress and plan new work. My criticism on our work is that it is too spasmodic. I look upon the work of the city evangelization society as the very best home missionary work, and it ought to be systematically arranged and carried out. Pastors have not the time to do this, hence the necessity of an employed agent."

2. The Cincinnati plan. (1) The name. The City Evangelization Society of the Disciples of Christ in Cincinnati and Vicinity. (2) The objects. (a) To develop existing missions. (b) To open and conduct Sunday-schools in destitute parts of the city, so far



as possible making these tributary to the churches we already have. (c) To hold prayer services and preaching services regularly where are groups of Disciples who can not or do not attend regularly our church services. (d) To search out consecrated young men and women, and train them by actual service and otherwise for increased efficiency in the cause of Christ. (e) To prospect for points where churches may wisely be organized, and nurture these into self-supporting bodies. (3) The members. The members of this society are such members of the Church of Christ as subscribe to the constitution and pay the annual membership fee of \$2.00. (4) There is an annual meeting of the members of the society to hear the report of the Board of Managers, and to elect officers and five trustees, constituting a Board of Managers, who meet monthly to conduct the business of the society.

3. The St. Louis plan. The pastor of the First Church says : “(1) Our churches here co-operate in city mission work. (2) Methods of co-operation are imperfect. The Board is composed of the pastors and two other members of each church in the city. The Board is at present advisory. Each church undertakes the care and responsibility of one or more missions approved by the Board. All the churches contribute at certain times to a general fund, out of which weaker missions are assisted at the discretion of the Board. The results are somewhat encouraging. Much of what we have done is due to Bro. Bartholomew, who was born to build houses and establish missions in cities.”

4. The Kansas City plan. (1) All property owned or to be acquired by the Church of Christ in Kansas City, Mo., shall vest in one Board of Trustees, to be chosen from the congregations composing the co-operation. (2) All congregations now formed in Kansas City, Mo., shall constitute one church, to be known as the Church of Christ in Kansas City, Mo. (3) When it is desired to form a new congregation in the city, those so desiring shall submit the matter to the decision of the several congregations, or to the meeting of the joint Boards. (4) Each congregation shall make and keep a complete roll of its members. (5) Each congregation shall select its own Official Board, with the consent and approval of the joint Boards. (6) Each congregation shall select its own pastor, and fix his term of office, subject to the approval of the joint Boards. Each congregation shall have the exclusive right to fix the salary of its own pastor and employes. (7) Each Official Board shall select its own secretary and treasurer. (8) Each congregation shall secure by sub-

scription, apportionment, or otherwise, the money for its own support. In case any congregation shall not be able to raise a sufficient amount to meet its own expenses the deficit shall be determined and apportioned by the joint Boards among the self-supporting congregations. (9) The Official Board of each congregation shall meet not less than once a month, and there shall be a joint meeting of all the Boards at least once a quarter. At such meetings there shall be complete reports of the spiritual and financial condition of each congregation. (10) Each congregation shall manage its own affairs, spiritual and temporal, their action at all times to be subject to the revision by the joint Boards. (11) The adoption of this plan of co-operation and organization shall not bind any congregation longer than it shall desire to remain in said co-operation.

Which of these methods of co-operation is the best, may the conference in its wisdom decide.

IV. The fourth and final agency through which the gospel may be brought to bear on the city for its evangelization is that mentioned in John xvii. 20, 21—the united church of our Lord and Saviour Jesus Christ. “Neither pray I for these alone, but for them also which believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

The problem of city evangelization is entirely too large to be solved by anything less than the united action of all who believe in our Lord and Saviour Jesus Christ. In the miracle of feeding the multitude, Jesus teaches us how to evangelize the cities. He had them sit down, we are told, by companies upon the green grass. This division of the multitude into companies was in order to facilitate the work of feeding them, and to make sure that all would be fed. Had he permitted the disciples to go at this work in a disorderly, haphazard way, it would have been very poorly done, and numbers might have been unfed. But the Master does not permit them so to proceed. The multitude are divided into manageable companies, and these companies are divided among the disciples: one to Peter, another to John, another to James, and so on, until every company has been placed in charge of a disciple, who is made responsible for the feeding of his company. The result is, the work is done, and well done—“all are filled.”

There are in this city, say, five hundred Protestant churches. Suppose that these churches, instead of going at the work of city evangelization as they are now doing, in a disorderly, unsystematic, every-de-



nomination-for-itself way, should divide the multitudes of the city into companies, assign these companies, or districts, or parishes, among the five hundred churches, and make each church responsible for the evangelization of its parish. It would not be long until every man, woman, and child in the city would be reached with the gospel message, and the problem of city evangelization in this city would be solved.

There is one thing that stands like a mountain wall in the way of this—a divided church. The present divided condition of Protestant Christendom is the greatest obstacle in the way of city evangelization. Our plea for Christian union was never more needed than now, and in no way can we better serve the interests of city evangelization than by urging it with renewed fervor in word and deed. “Who knows whether we have come to the kingdom for such a time as this?” Speed the union of Baptists and Disciples! Speed the re-union of Christendom! He who led his people in the pillar of fire and cloud still leads, and in his own good time and way the scattered hosts will marshal again under one banner and one leader.

In one of Scotland’s battles her lines were broken and the clans retiring before the advancing foe, their leader, a stalwart Scot, rode to the front, and, lifting himself in his stirrups and raising aloft the banner, cried: “Scots, face this way and form on me!” The order was obeyed, and the Scots won the day.

To his divided church the Captain of our Salvation cries: “Face this way and form on me!” He is our rallying center, and he our hope of victory.

## RELATION OF THE CITY EVANGELIZATION SOCIETY TO OTHER MISSIONARY SOCIETIES.

(AN ABSTRACT.)

BY J. H. HARDIN, CINCINNATI, OHIO.

**W**E have the following missionary organizations and classes of organizations:

1. The General Christian Missionary Convention, with its three great departments.

(1). The Evangelization Department.

(2). The Church Extension Department.

(3). The Negro Evangelization and Education Department.

2. The Foreign Christian Missionary Society.

3. The Christian Woman’s Board of Missions.

4. State Missionary Organizations, with their subdivisions of the District and County Organization.

5. City Evangelization Societies, Unions, Co-operations, etc.

The last class are recent among us. They have grown out of long felt needs. There has been little or no concert of action in forming them, but such organizations have manifestly come to stay. They must take a large place in our future development. I suggest the following as to the relation of these to one another and to our other missionary organizations.

1. They should all be framed upon, or adjusted to one general plan. Societies in the different states should be known by the same general name. A constitution should be framed and submitted to these organizations for adoption by each. The advantages of this would be—

(1). Concert of action.

(2). Uniformity of reports and statistics.

(3). Common possession of methods of work.

(4). Sympathy, which begets and communicates enthusiasm.

(5). Uniform media of communication for our great general missionary organizations.

2. Relation to our other missionary organizations.

(1). Organically there should be no connection between city organizations and the Foreign Society; but such should be organized on a basis that will make them staunch and active friends to the work in foreign fields.

(2). There should be a department for work among women and children, and it should provide the opportunity for the C. W. B. M. to work in this department in co-operation with the city board.

(3). The city board should hold themselves ready to co-operate with all state and district organizations within the territory of which they may be located.

(4). But it is with the General Christian Missionary Convention that the city board sustains the most direct and vital relationship. Note its relation to the different departments.

*a. Church Extension.* The city society should constantly help the Church Extension Board in all departments of its work, and should constitute the advisory basis for this Board's operation in any given city.

*b. Negro Evangelization and Education.* The same may be said of this department as has been said of church extension. The colored population should be sought out, and active efforts with the help of the Board organized for that purpose to reach them with the gospel and education.



c. *The Evangelizing Department.* Here is the point of closest contact.

(a). The city board should receive help when needed from the general board ; distributing such help, at least in many cases, through its own treasury.

(b). The evangelists of the General Board should, when sent into cities where organizations exist, work under the direction of the city Board, subject, of course, to the approval of the General Board.

(c). This work should be recognized as one of the General Board, and should be under the direction of its Corresponding Secretary.

(d). The city evangelization societies among us should be represented by appropriate addresses or anniversary exercises at our annual convention.

(e). The General Board should expect from such organizations such co-operation as will in time greatly multiply openings for saving vast populations, and at the same time fill its treasury for still more liberal operations everywhere.

We must prepare to throw ourselves with tremendous force into this work of saving the cities. In the cities of Washington, Philadelphia, New York, New Haven, and Boston, which I have recently visited, there is an aggregate population of 5,100,000. In this population we have less than 4,000 members !

## WHAT A CITY CHURCH SHOULD BE IN PUBLIC WORSHIP.

BY W. W. HOPKINS, ST. LOUIS.

THE above title contains two themes for discussion ; first, " What a city church should be in public worship ;" second, " What public worship should be in a city church." Our allotted time is too short for a full treatment of either of these subjects ; but as both are important, we shall try to pay our respects to each, in the order given.

### WHAT A CITY CHURCH SHOULD BE IN PUBLIC WORSHIP.

1. A city church in public worship *should be present*, not in spirit, but in body ; not in part, but the entire church, the whole body. Why not ? The facilities of a city church for attending worship cannot be surpassed, at least in St. Louis. Members should not send their hearts, but bring them to the house of God. Visible faces are much more inspiring to the preacher than invisible hearts. " I beseech you, therefore, brethren, by the mercies of God, that you present your

bodies in [public worship] a living sacrifice, holy, acceptable unto the Lord, which is your reasonable service."

2. A city church in public worship *should be on time*. Stragglers delay the worship, or disturb the worshiper; usually both. The personal pleasure of exhibiting a new hat, bonnet, cloak, dress, or of an extra Sunday nap, ought to be abandoned for the welfare of the church. It would save the preacher many temptations to say bad things, and greatly enhance his usefulness in the pulpit; be on time.

3. A city church in public worship *should be active*. In an entertainment, only the performers are active; in a church, all should be performers; therefore, be active. The temple of God is built of living stones; passive church members are an unknown quantity. All should read, all should sing, all should pray, all should give, all should commune, and all should say "Amen." Some part of the worship will come within the reach of the weakest member, and that member should respond. There is no excuse for idlers in the house and worship of God.

4. A city church in public worship *should be sociable*; an unsocial church is a non-Christian organization. Proper sociability in the house of God and in the public worship would save the pastor much annoyance and the necessity of making many apologies; it would also enhance the influence and popularity of the church.

5. A city church in public worship *should be liberal*; giving is a part of the worship, and God loves the cheerful giver. Liberality is an excellent letter of commendation; it induces sociability and makes a sociable congregation. Every member should be a regular contributor. God has no use for a stingy church.

6. A city church in public worship *should be orderly*; not only in worship, but to and from the house, or place of worship. Proper behavior in the house of God is a lesson which many have not learned as yet.

So much, then, for what a city church should be in public worship. We shall now give our attention to

#### WHAT PUBLIC WORSHIP SHOULD BE IN A CITY CHURCH.

1. *It should be simple*. Complex and tedious forms of worship not only defeat the end sought, but do not consist with our imperfect lives; they are opposed to that humility which should ever characterize a helpless, dependent, mercy-seeking race. Authorities and precedents are alike opposed to ostentatious worship. Christ was not a ritualist. The mantle of simplicity adorned his whole life. His



apostles were also plain, humble men. They incorporated the fewest and plainest forms in the worship of the primitive churches. No effort was made to outshine the Aaronic priesthood, or to compete with Greece and Rome in public attractions. The contrast between Christian and pagan forms of worship in the first century of the Christian era was most severe.

2. The public worship in a city church *should exalt God*. Every soul in the congregation should be made to feel his presence. Man worship is the curse of a city church ; it makes sectarians of the worst kind ; it destroys the spirit of the true worship, dethrones God in the congregation, breaks up the unity of the church, and destroys its influence. Any church so degenerate as to indulge in such freaks has no power with God or men. It is a species of idolatry, and merits the severest condemnation.

3. The public worship in a city church *should be imbued with the spirit of sincerity and humility*. They that worship God must worship him in spirit and in truth. Hypocrisy in worship is an abomination before God and men. A false spirit in worship is soon detected by an observing public. God is exalted in the congregation only in proportion to its humility.

4. The public worship in a city church *should publicly recognize Jesus Christ as the Son of God and the Saviour of the world*. His relation to the Father, and his work in man's redemption, is such that true worship can not be had without the use of his name ; without him we can do nothing. He is our Redeemer, Prophet, Priest, and King ; the Alpha and Omega of our faith. To ignore Christ in the public worship is to reject God and to fail.

5. The public worship in a city church *should be intelligent* ; not only audibly rendered in the language of the congregation, but an intellectual feast. Religion was never intended to stultify man's reasoning faculties, and true religion will not. Paul made the understanding fundamental in worship when he said to the church in Corinth, " I will sing with the understanding, and I will pray with the understanding also." Singing and praying are the most emotional parts of the worship, and if these must be subordinated to the understanding, how much more, then, the rest. The tendency to mysticism is yet strong in city churches. Blindness, zeal without knowledge, religious fervor, fanaticism, traditional reverence and unreasoning obedience to ecclesiastical authorities yet characterize much of their worship. The worship should be a reasoning as well as a reasonable service.

6. The public worship in a city church *should be esthetical*. This element, however, must be handled with caution. It would be dangerous to make the tastes of one man in a community the standard of a church. There is a usually wide margin in the church for the cultivation of this science, but it should never be forced upon a congregation beyond its ability to accept the same with ease. Esthetics in worship is a subordinate but important element. Its highest function as a science is fulfilled in the law of fitness. To place any part of the worship in the hands of an incompetent person not only offends good taste, but destroys the beauty and sweetness of the worship. A church in the city especially is under obligations to place the worship in the hands of its most competent leaders. The exceptions to this rule are, first, the training of novices; and, second, the lack of competent leaders; under these circumstances the law of forbearance must prevail and the worship go on. As relates to coarse language, humorous stories, or other foreign elements, the esthetical law should prevail; good taste should not be recklessly offended in the public worship. "Let everything be done decently and in order."

7. The public worship in a city church *should be spiritual*. The mind under its influence should be separated from secular interests and made to contemplate heavenly things; it should set the affections on things above, and give to every soul a foretaste of the word of God and the power of the world to come. It should be truly a heavenly place on earth. It is in the worship that the superiority of the church over other organic bodies is made apparent to the world; and this preëminence is always in proportion to the spirituality of the worship. The worship is not an entertainment; we are there to please our spiritual aspirations and wants, and not itching ears or vain desires. Worship that does not lift the soul into communion with God is a failure.

Having made these general observations upon what the public worship in a city church should be, we shall now speak briefly of the elements of worship.

1. The singing. This should be congregational and plenty of it; usually there is too little. Any departure from congregational singing is dangerous. The hymns should be selected with care, intelligently expressed, and the music melodious; such hymns are inspiring; but rattling, trashy music and nonsensical poetry destroy the dignity and influence of the worship. If too slow, it drags the life out of the congregation; if too fast, it burns it out; if too high, classically, it freezes it out; and if too low in sentiment, it rots it out.



2. The praying. The public prayer or prayers, as the case may be, should be free from ostentation; we can not flatter God. Public prayers are usually too long and too general. Praying and saying prayers are not equivalents; the latter is not worship, and the former, only when offered in the spirit of humility. Christ did but little praying in public, and rebuked the Pharisees for doing so much of it. This element belongs more particularly to private worship; it is a closet privilege. Too many things asked for from the pulpit and the pew, publicly, and never granted, are injurious; they destroy confidence in God and faith in prayer. We should pray only for our chief wants, and not be telling the Lord what he can and should do. More gratitude and less dictation would greatly improve the majority of public prayers and the worship. They should be short, earnest, sensible, and deeply imbued with the spirit of humility.

3. Bible reading. Bible reading should never be omitted in public worship; neither should it be formal. Monotonous Bible readings are useless. The reader should devise some way to read impressively, or to impress what is read upon the hearts of those present. Short lessons, with comments and questions, if interest is wanting, usually remove the difficulty.

4. The sermon. This was a prominent factor in the worship of the primitive churches; they hungered for that knowledge which came only from God's ministers. Preaching ceased almost entirely with the introduction of cathedrals; these were better suited for the spectacular than the educational feature of the worship. The mass, or eucharist, was the paramount feature of worship during the middle ages. Preaching, however, was revived by the sixteenth century reformers, and restored to its primitive place and importance in the worship. The gospel is the power of God, and the foolishness of preaching the method of God for saving men. Sermons, however, should be short and to the point; sixteen minutes is better than sixteen points. Too many preachers aim too high. Talk to the people, and talk within their comprehension; talk about their present and future welfare, and talk earnestly.

The idea that a city church must have a different gospel, deeper sermons or higher knowledge, is erroneous. The most popular preachers and evangelists now living are plain men, who preach plain sermons; and the larger the cities, and the more successful the men, the plainer their sermons.

5. The ordinances. There are but two ordinances in the New Testament system of worship, and these are, first, "The Grace of Giv-

ing," and, second, "The Lord's Supper." If observed at all, these ordinances should be observed as delivered by the apostles. In the communion let unleavened bread and unfermented wine be used, and, after thanks offered for each, let these emblems be taken by each member in memory of Christ's passion, at least once upon the first day of every week. This ordinance was so observed in the primitive age, and may not be omitted or changed without risk to the spiritual welfare of the church. There should also be a liberal offering made in every church upon the first day of the week. This is not a mere business transaction or secular affair, but an element of worship. Each member of the body should esteem it a privilege to participate in the fellowship. It is due to God as a thank offering, aside from the demand for current expenses, the poor and for missions. The worship should never be corrupted by another system of finance, nor weakened by omitting the use of this one. A church should never meet for worship without a collection taken. Giving is a divine grace, and often, if not always, more religious than praying or preaching.

It is in worship that a church becomes visible to the world, as an organism, and its influence upon a community is determined largely by its public appearance, deportment and spirit. It is in this capacity that its doctrines are published to the world, its power to create public sentiment must be felt, and its deepest influence made upon the hearts and lives of men. Too much care can not therefore be bestowed upon the worship, and it is the hope of the writer that these observations may be found helpful, especially to our young men in the ministry. You will observe that the title of our paper does not require us to tell how to make either the church or the worship *what it should be*, but only to give ideals; an easier task seldom falls to the lot of a preacher. The How is yours, *to solve at your leisure*.

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## WHAT A CITY CHURCH SHOULD BE IN ORGANIZATION.

(AN ABSTRACT.)

W. J. LHAMON, MINNEAPOLIS, MINN.

THE twelve called the multitude to them and said: "It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit, and of wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word" (Acts vi. 2-4).



The church in Jerusalem outgrew its original organization. Therefore, the apostles modified it, suggesting to us that organization is a matter of adaptation. We have wrongly thought of it as a something inflexible, unchangeable, absolutely revealed in precept or precedent, cut so long, so broad, and so high, according to the yardstick of New Testament legality, and, like the ark of the covenant, too sacred for the touch of our unhallowed hands.

We have looked upon this Scripture as giving us the precedent for the appointing of deacons in the church, and so we appoint two deacons, or five deacons, or twenty. If it were a precedent for that at all, why not appoint seven always? That is what the precedent calls for. But the word deacon—the very word itself has been wrested from its original general sense of a servant, and has been made to designate a special officer whose chief churchly business is to look after the pastor's salary, and pass the blessed bread and wine at each communion service. We have no precedent in Scripture for anything of that sort, but, rather, for the answering of a special need by the appointing of a special committee. Certain Grecian widows had been neglected in the daily ministration. Why? The apostles, like many of our overworked pastors, had been simply too busy to do everything. They said: "This is not reasonable; our duty is to preach; here we are serving tables and failing to give satisfaction to all. Let us do a reasonable thing; let us appoint a committee on this matter. A committee of seven would be about right. They should be full of the Holy Spirit and of wisdom." Listen to the Scripture again: "It is not reason that we should leave the word of God to serve tables; wherefore, look ye out seven men among you of honest report, full of the Holy Spirit and of wisdom, whom we may appoint over this business." It is plainly a precedent for meeting an emergency in a business-like way. It was a division of labor. It specialized the work, and individualized the workers. It was a contingency forced by a committee.

Keeping before us the apostolic precedent—namely, the suggested division of labor, and especially the appointment of special committees in answer to special needs—it remains to say that the organization of city churches should have reference, first, to local needs, and, second, to world-wide evangelization.

The Endeavor Society is, perhaps, the best exemplification of committee organization in the world. It is an object lesson to the whole church. It says to you plainly: "You may have as many committees as you need, and create them according to need."

Brethren of the ministry, it is not reasonable that you should leave the ministry of the word to serve tables. Look ye out men among you people full of the Holy Spirit and of wisdom, that you may make them deacons over this, and deacons over that, and deacons over the other, until all are deacons, and all needful work is done, and all precious souls cared for. Adjustment, enthusiasm, enterprise, God's glory, 'man's good, eternal benedictions, and innumerable souls redeemed—these are our watchwords and ideals.

"They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, it is ready for the soldering; and he fastened it with nails that it should not be moved."

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## RELATION OF CITY CHURCHES TO MUNICIPAL MIS- RULE.

F. G. TYRRELL.

THE evening session of the conference opened shortly before eight o'clock with a praise service led by E. T. Edmunds, of Arkansas. The paper of the evening was then read by F. G. Tyrrell, pastor of Central Christian Church, his subject being "Relation of City Churches to Municipal Misrule." Mr. Tyrrell spoke as follows:

The church has to-day a broader and a truer conception of her mission than ever before. Old distinctions, as pernicious as they were false, are vanishing away; the words "sacred" and "secular" no longer represent two great hemispheres of the world's life. We have walked in a spiritual somnambulism open-eyed over such truths as this long enough. At last we are waking; the logic of events is forcing great truths upon us which we are glad to recognize. The so-called secular is being sanctified; there is no danger of the sacred becoming secularized. When this principle has been followed to the farthest possible extent the exchange will be as sacred as the cathedral, the life of the market as pure as the life of the monastery. A dollar, a doorstep, a lamp-post, a dray, a typewriter has no other justification for existence than the good of man, which is the glory of God; and to what higher purpose can you erect a church? In the same way the false distinctions between 'clergy' and 'laity' are disappearing, while the terms themselves are still in too common use. We are very near the final overthrow of ecclesiastic tyranny, whether



F. G. TYRRELL.

Romish or Protestant, and the mesmeric spell of the priest is being broken. Men are beginning to see that the gospel is better than theology, and Christ is lovelier than creed; that God sits effulgent in the heavens, and smiles upon all his children, and the earth, again emparadised, shall yet become our heaven.

It will be time for men of kind hearts but erratic intellects to talk about the failure of Christianity when Christianity has been tested. Because of ignorance, superstition and bigotry; because of the tyranny of tradition and a stupidity almost satanic, the ideals of the Christ have never been attempted. Men have learned something about a heaven after death. But I insist that the way to that heaven is not through a burning hell on earth. What has been the effect of this one-sidedness to religious teachings? Not to mention the fact that it has resulted in caricature and corruption of Christian truth, what has been its practical effect upon the race? Ask the tired millions



who sweat and groan in a social state amounting to economic slavery ; ask the hungry, the naked, the maimed and the blind ; ask the widow and the orphan. There are poor, haggard creatures under the very eaves of our churches who are crying out : “ Discount that house of many mansions fifty per cent., and take me out of the slime of this tenement into a decent dwelling while on the earth.” And another will say, “ Discount that flashing crown, and cover my bare brow from the storm of winter ; discount that white raiment, and clothe my nakedness and hide my shame ; discount that throne, and lift me, your up-lifted Lazarus, out of the companionship of dogs.”

#### RELIGION IS EVERYWHERE.

Religion has at last got out of Sunday, got out of the temple, and she walks abroad in the land. She sits on the judge's bench, she rules from the monarch's throne. In her fair hands she has taken the pickaxe and the trowel, the yardstick and the balance. She telephones and telegraphs, she buys and sells, she builds railways and steamships, she runs for Congress—occasionally—and she is beginning to vote.

What is meant by “municipal misrule?” By the term I understand the various defects and irregularities of city government. (1) Incompetent and dishonest officials ; (2) iniquitous legislation ; (3) waste and embezzlement of public funds ; (4) complicity with criminals ; (5) failure to enforce laws. Every one of these items has been illustrated again and again in the history of any American municipality. Franchises worth millions of dollars to the city have been practically given away to those who had “infloonce,” or who knew how to manipulate the “push.” Appropriations have been squandered ; taxes paid by law-abiding citizens have gone to feather the nests of the dissolute and the profligate. Because of jobbery and thievery, city philanthropies have begged for funds in vain, and the tax rate has steadily risen. Men whose sworn duty is to punish criminals have liberated them for a price ; and the instances are by no means few where whole communities of criminals drive their “business” with the consent and connivance of public officials, with whom they divide the spoils. It is impossible to exaggerate the condition of the average municipality. The venal judge, the jury-box bummer, the professional bondsman, the beastly boss, the ward-worker and the wire puller, all these are well known characters in every city. Can this state of affairs continue and the country not be imperiled? Familiar with these facts, who is surprised at the recent carnival of

crime in St. Louis County? Do you think moral corruption can be quarantined? It spreads faster than a pestilence. The torch of the incendiary, the knife of the assassin, the loathsome form of the ravisher, these are not accidents; they are the natural fruit of lawlessness unrebuked and unrestrained. Instead of hanging the miserable brute who commits the crime, hang the recreant officials who make crime possible and profitable; or, I had almost said, hang the respectable citizens whose indifference and neglect make recreant officials possible and their office profitable. What effect has all of this on the community? The direct and immediate effect is plain, but we sometimes fail to take into account the indirect effect. The moral sentiment of the community is dulled. Respect for the law is in a great measure lost; ideals of conduct are terribly lowered, and human life in its entirety is pitched on a lower key.

What, now, is the relation of the churches to such a state? All will at once agree that it is a relation of antagonism. The churches can not, if they would, make peace with evil-doers. The prosperity of the wicked in their wickedness means the defeat of the churches. Even the most conservative religionists are against municipal iniquities. To a great extent the churches are responsible for the state of affairs which shame and humiliate us. You may cry "extremist," or "fanatic," or what you like, but I propose to arraign the churches as culprits. Not all churches, not all ministers, not all disciples are guilty, but the average lot are guilty. I believe that honest men outnumber the rogues, and no matter how small the minority, "right is right, and right the day must win." How shall we express our antagonism, our hatred of sin? How shall we give it effect? Let prayers and sermons and hymns, all the legitimate activities of church and ministry continue with increased energy and efficiency. These are to furnish the substratum upon which we are to base any more direct effort. But it was the gospel of yesterday that stops there. No matter what your convictions, if you stop here you do not work up to the limit of your power.

We must as citizens render unto Cæsar the things that are Cæsar's. In the ancient theocracy civil duties formed a part of religion. Have the great foundations of God's truth changed since then? Nay, verily. Citizenship is but one way among many through which we can serve God, by serving man; one path, along which we may follow our Leader. Under good citizenship will be included much from which many now shrink—the cheerful payment of taxes, jury service, political caucuses, candidacy for public office, intelligent voting, etc.

But this will not be enough. In every city there must be an organization of citizens to wage aggressive, tireless, continuous warfare against the enemies of our Government. Call it "Law and Order League," "Society for the Prevention of Crime," or what you please, it will be a necessary channel through which to do both a curative and a preventive work. We have recently inaugurated a movement in this city to bring about such an organization. It must be of such a nature as to wield as one strong arm the united moral and political sense of the community, without reference to race, color or religious affiliation. By systematic, patient work, continued till the city's charter expires or the day of judgment dawns, we may hope to redeem our cities and through them, our entire country from the reign of blind partisanship and the tendency to political corruption. Every church should have a group of workers who will keep it in touch with such a society. It is unnecessary to point out specifically the ways of work; common sense, sanctified, and local needs will determine much. But let no one wait for a great society; if we feel the weight of responsibility that is really upon us we shall writhe under it and do something. In this, as in all else, much depends upon the ministers. But we can not furnish the sinews of war. The alert, active, shrewd business men must make up the army which is to hurl itself against all lawlessness and against all legalized sin. I believe in the most of our cities the army is ready and waits only the word of command, "Up, boys, and at them." I do not know that the day is coming when honesty and purity shall reign in municipal life, but I believe it is. May we all live to rejoice in the roses of its dawn.

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Following Mr. Tyrrell's paper there was an open parliament on the "Results of the Conference." A great number of the ministers present participated in the discussion, which was led by J. H. Hardin, and all agreed that the gathering had been one of almost inestimable benefit. At the conclusion of the parliament closing services were held, and the conference adjourned *sine die*.





## THE GOSPEL FOR THE CITIES.

By B. L. SMITH, Topeka, Kan.

I COUNT myself happy to be permitted to speak for myself in this presence—especially as I know you to be expert in the customs and questions which are among our Israel, wherefore I beseech you to hear me patiently.

### OUR PLEA.

The plea we are making for the union of all God's people, aside from the plea for one's own salvation in Christ Jesus, is the most magnificent plea made under heaven among men.

### OUR PLATFORM.

The platform upon which we stand, that of the Bible alone, as the rule of faith and practice, captures my imagination, and holds my heart as its bond slave. It has held me from my youth up, and never for a moment have I felt like abandoning our plea, or our doctrinal position.

I have read of other men claiming that they have outgrown our position, and I can not understand it, nor enter into sympathy with them. To me it always seems a matter of *undergrowth* rather than *overgrowth*. Our platform of the Bible, with our motto, "When the Scriptures speak, we speak; when the Scriptures are silent, we are

silent," rightly interpreted, is to me as broad as the horizon in religious truth, where I find as much room as I realize in physical things, as I stand on a western Kansas prairie, with scarcely a dwelling in sight.

#### OUR CREED.

Since the day I stood a stripling before the church, and made to Bro. J. H. Hardin, to God and his angels, and to good men, the confession of my personal faith in the personal Christ, and on that confession was baptized by Bro. Hardin, on through Bethany days, through the years of a happy ministry, I have felt the magnetism of

That uncreated beauty, which has gained  
My raptured heart; has all my love o'er reigned;  
His loveliness my soul has prepossessed  
And left no room for any other guest.

I trust I have, in this statement, established my orthodoxy and my loyalty to our plea and our people, and shall not be considered disloyal if I assert boldly that our administration of the gospel in the cities has not been the wisest.

The gospel is not ours in fee simple, to have and to hold for ourselves, our heirs and assigns, forever. It is ours only as trustees; the church is the executor of the will of Jesus Christ. The sons of men are intended to be the heirs of the gospel riches; we are to tell the story of the will; make known the conditions of inheritance, and induce them to comply and become with us heirs of God and joint heirs with Jesus Christ.

No, we do not hold the gospel in fee simple; we are only trustees; our brotherhood has been made the especial trustees of a part of this inheritance, *and this part God, in his unfolding purposes, intends should now be made known to the people.*

Our trusteeship is not a vested right. If we do not administer it properly, our God will take it from us and commit it to another people who will carry out his great designs. We are educated by solving problems; from the time of the solution of the problem of the alphabet, of school life, of a career, of a home, to the time of the solution of the problem of character, and, finally, to the solution of the problem of destiny, we are educated always and only by the solutions of the problems of life.

The race has its problems, no less than the individual. The results of race solutions we call civilization. The results of the individual solutions we call education.

The church has her problems. In other ages, the problem of the right of private interpretation; the problem of the correct statement of Christian truth; but now, I submit that these are settled, and the problem before the church to-day, not only before our brotherhood, but before the whole church, is the problem of the wisest and best administration of the gospel of Jesus Christ.

The human mind will grow. The tendency is for men to make themselves systems of thought and habit. Under these systems men's minds grow until they reach the limit of the system; then all growth ceases for a time. There is a period of adaptation between the growing mind and the old system, a time of friction and unrest. If the system is flexible, the adaptation can be made and growth continued under the old system.

We have faced the problem of city evangelization under a system of fierce congregationalism, which, while it has produced between eight and nine thousand congregations, yet which fails to meet the work and cover the field in large cities. Will our system of intense congregationalism prove flexible, so our forces may move as a unit in any given city? If so, there is possible victory in success.

We are a rural people. In no large city of the country have we obtained a leading place of influence or recognition. In some of the larger towns like Lexington, Ky., and Des Moines, Ia., we are recognized as leaders of religious life and work, and even such instances are few. The mass of our membership is in towns having less than twenty thousand inhabitants.

The effect of this rural membership and rural existence is, first, the limitations of missionary offerings. Our people give as much for missions as other religious people having the same environment. The difference between our offerings and those of the churches having larger missionary funds is in their city members. These city members make up the large offerings for missions. Before we hear of a million for missions, we must have forty congregations in St. Louis, fifty or sixty in Chicago, and so proportionately in all our large cities and towns.

Another result of our exclusively rural membership is our comparatively subordinate position in public estimation. Three weeks since, the *Christian Evangelist* complained that it was almost impossible to get a hearing for ourselves in the large papers of the religious bodies. We have all met the densest ignorance in intelligent people; ignorance, I mean, of our plea and work.

A third result of our rural situation is our small influence on public thought. Christian union is our plea, yet in all the discussions of



public men or the press, on 'Christian union, emanating from any source beyond our own membership, there is no recognition of our plea, of our work, of our teaching. This subordinate position, this failure to lead public thought on our special plea, is the great penalty we are paying for our neglect of the cities.

#### THIS CONFERENCE SIGNIFIES

1. That we realize our failure in city work.
2. That our failure is along the line of methods of administration.
3. We are ready to be taught better methods.

May that wisdom which is from above, first pure, then peaceable, gentle, easy to be entreated, be with us in this conference, and out of it may there come blessings to the church and honor to the name of God, through our Lord Jesus Christ.

1. The primary thing, the A, B, C of the gospel for the city is the gospel of unity; nay, more, of harmony. Each one of the colors of the rainbow is beautiful, but none is more beautiful than another. The most beautiful thing in colors is produced by the harmonious combination of all colors, the rainbow itself. We have not always had this harmony in city work. The only cure for the unpleasant, unprofitable things in congregationalism is *religion*. *I commend it to you.*

2. Granted a united, harmonious brotherhood in any locality, the next thing in the gospel for the city is the missionary will and purpose; the earnest desire to increase the number of Disciples, generated in the hearts and love of the people. The people must give themselves to the work. The generating of this missionary purpose is the work of the minister. Then an evangelist with a tent—this is apostolic. Every city mission union should own a tent.

Having selected the field with care, the next thing in the gospel for the city is the gospel of *aggression*. In the early season let the tent be pitched and the campaign begin, opened night after night with the largest liberty of method; with the care and moral support of the members of our churches, that point can be taken and largely occupied during the season, and a strong mission church organized before the severely cold weather comes. Then the tabernacle, avoiding the dingy hall as you would the blight of malaria.

A factor in the gospel for the cities which must be taken into the account is the real or supposed estrangement of the masses of the working people from the church. I think this estrangement greatly exaggerated. I think that whenever a reform is suggested

that takes the form of an issue between men and money, the church ought always to take the side of *men*.

Christianity is a social force above everything else. We have an immense power, largely latent, but capable of untold unfoldment for good. Christianity as a social force seeks to universalize the doctrine of brotherhood, of mutual need and mutual helpfulness. The gospel for the cities is the gospel for the whole man, physical, social, intellectual and spiritual.

"Amplius," larger, wrote the great painter, Michael Angelo, over the too small, cramped design of his pupil. "Amplius," says the word of God to the too small designs for city work. Rightly conceived religion gathers to itself the sum of human life and thought; we have not so planned. The question of the largest success in the city is the question of our ability to enlarge our designs and our plan of Christian work in the city. If, in contending for the old paths, we have formed "old ruts" and can not get out of them, then the handwriting on the wall is already for us.

"Paint me a picture," said the great Angelo, to his favorite pupil, Leonardo de Vinci. "I am not worthy to paint a picture for so great a master as thou," answered he. "Paint me a picture for love," pleaded Angelo. Leonardo retired to his studio; it was closed to visitors for months. One day he said to Angelo: "Come and see;" he and his friends came to see the picture painted for love; it was the finest picture of the crucifixion the world had ever seen. So our God wants us to paint him a picture for love—painted by kind deeds, helpful words and pure character, that the world may see in that picture our dear Lord.

We might easily imagine Christ again on the earth, standing in one of our modern cities, pointing to the great temples there, closed six and a half days each week; damp, mouldy because unused, and if we would listen we would hear him say: "The time will come when there will not be left one stone upon another that will not be thrown down."

In ideal Christianity the parable of the talents is capable of ideal interpretation; he is greatest who best can serve. In real city Christianity the parable of the feeding of the multitude is literally repeated; the disciples are still saying, "Send the multitude away into the cities to buy food;" the Saviour said: "They need not depart; give ye them to eat."

We are still sending them away to the City of Lodges, to the Y. M. C. A., to the moral societies, to buy what they need. It is the priv-

ilege of the church to supply all these needs—to keep the multitudes with her, and not have them depart. Will we do it?

We should be concerned, not only about man's eternal welfare, but we should give generous thought to the interest of human welfare here. Our King dried the tears of human anguish, he healed broken hearts; his humanity forgot no human need while directing the aspirations of immortal souls to their eternal home; while he met and answered the most anxious questions of the human soul, he was never indifferent to the needs of the body. "Send the multitudes away to the villages of Masonry, Odd'fellowship, knights of everything and anything, to buy food," says the church. Send them away to buy social food, to buy intellectual food. "They need not depart," says the Saviour, "give ye them to eat." O brethren, can we read it: "They need not depart?" *Open your doors, open your hearts; give ye them to eat.*

If we can not save Chicago we can not save Calcutta; if we can not save St. Louis we can not save Bombay; but it fires the heart, it glorifies the intellect, it makes the whole man tingle with the keenest anticipations of seeing and helping a church that will meet the world-wide wants of our humanity, while guiding hearts to love Him whose home is beyond the stars.

"Down the near future, a short generation,  
The sounds of the struggle grow faint, and then cease.  
Like a bell with solemn, sweet vibrations,  
I hear once more the voice of Christ say, 'Peace.'"

The gospel of the cities is the gospel that takes care of the whole man, and, meeting his needs, holds his heart in loving fidelity to herself and her Lord. The church during the Middle Ages assumed the habits of a sect; she lived for herself alone; when the golden day came for the reformation to lay hold helpfully on the entire life of the people, the leaders held back; they knew not the time of their visitation. On account of our inheritance from the Middle Ages we separate things into secular and sacred, and only strive with the church to touch the sacred, and hence do not assume our legitimate place in the world's life.

The spirit of Christianity requires of us to conceive of it, not as separate, but as penetrating and blessing the entire life, both secular and sacred.

#### INSTITUTIONAL CHURCH.

I believe, firmly, that the gospel for the city requires the *institutional church*; that is, the church that provides, in its various depart-



ments, for the whole man—physical, social, intellectual and spiritual. I know that we have sent so many people into the villages to buy food that we would be shocked as much as the early disciples were at the suggestion that we should provide for them, but our Lord meant it, and means it.

On the divine side the gospel is like light, capable of analysis ; of being studied, and of a thousand helpful applications, yet incapable of improvement by man. On the human side the gospel is a trust, an estate made over to the world, and we are the trustees.

The future is the paradise of hope, and I believe we shall reach the larger conception of the world's needs and the gospel's abundant supply. Of course, the creed of the church will be Christocentric, its creed simply and only Christ.

Instead of making the church one of many agencies for upbuilding and saving men, I would bring the many into the one ; I would write over the portals : "To all men : Ye need not depart." The city church building will be a workshop ; it will contain from twenty to twenty-four rooms, capable of enlargement or ensmallment by sliding or folding doors, as the need may demand. The furniture will make it a cheerful, home-like place.

It will be open seven days or seven nights in the week ; will have library, reading-room, bathroom, class-rooms, offices and pastor's reception room. It will have a free dispensary, where the services of a good physician will be given to the very needy ; a loan fund, from which the needy may borrow small sums to help in times of special need, without losing self-respect or being treated as paupers. Every good work should find a welcome and a home in that church, and be a part of the helpful work of the church.

Office of the Associated Charities.....	Room L.
" " " W. C. T. U.,.....	" G.
" " " Y. M. C. A.,.....	" M.
" " " State Mission Board,.....	" N.
Free Lodging Room,.....	" O.

The institutional church cares for its sick, cares for the poor, helps the needy, supports the weak, comforts the dying and buries the dead. In short, wherever men feel, think, suffer and need, there would be the church to help in every time of need. No announcements will be made from that pulpit ; no hymn book will be used ; printed programmes containing the hymns, announcements, and all other matters of that kind will be in the hands of the ushers. The week's programme will be full of work :

MONDAY, Mothers' Meeting, 3 P. M.	Room D.
" Officer's " 8 " "	" C.
" S. S. Teachers, 7-8 " "	" F.
TUESDAY	Free Scientific Lecture.

Thus the thirty or forty meetings, scheduled so as to have as few conflicts as possible, would utilize the working forces of the church. Eight or ten branches of that church, not missions, will be grouped about its territory, according to local needs and conditions.

The platform would be open to the discussion of every legitimate subject—art, literature, music, social topics. I would invite to that platform any one who could instruct the people. To the institutional church I have heard two objections: first, that it brings worldliness into the church, and second, that it is Utopian. To the first I wish to answer that the old distinction, that what is not strictly sacred is worldly and necessarily sinful, is wrong. In church a smile is preferable to a snore. Anything is sacred that is not sinful. Whatever cultivates the mind or heart; whatever crowds out sin and keeps from questionable resorts is sacred in God's eyes; whatever predisposes in favor of the church, is holy unto the Lord.

To the suggestion that the institutional church is Utopian, I wish to say that it is already a demonstrated success in Berkley Temple, Boston, in Grace Church, New York City, and the famous Institutional Church of Dr. Scudder, of Jersey City. The practicability, yea, the unquestioned success of these methods is demonstrated.

Thus I would love to give my life to preach the gospel of Jesus Christ to the cities; thus would I push the church into the daily life of the people; winning their love by her ministrations to their needs; making her a true Alma Mater, a cherishing mother, who knows and sympathizes with the many wants of the restless throng called humanity.

Thus, I believe, would we best administer the trust committed to us by the Master, and bring the tidings in the most attractive form to the ears and hearts of the wayward sons and daughters of men, and in a wise way make the church a "soul trap."

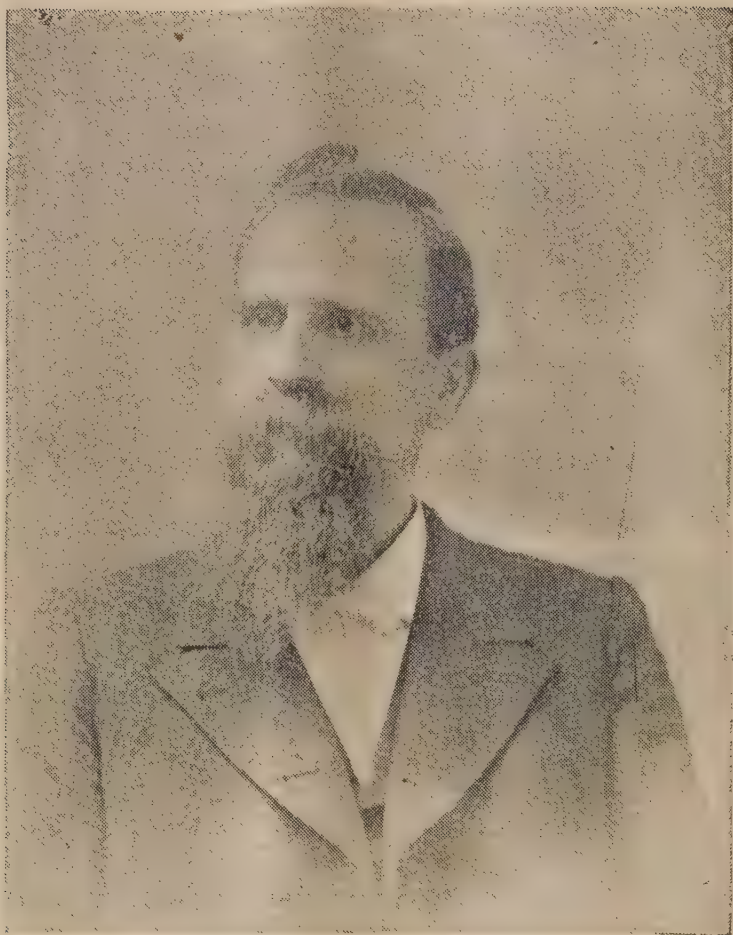
## NOTES OF THE CONFERENCE.

J. L. PARSONS was chosen to preside, and did so with his well-known dignity and to the delight of all.

B. Q. DENHAM, of Kansas City, Kan., acted as secretary, and kept a faithful report. His success in the Kansas

City pastorate has won him the praise of all the brethren.

H. F. DAVIS, for more than five years Sunday-school evangelist in Missouri, was full of enthusiastic interest in all the good things of the occasion.



J. A. LORD.

THE ladies of the Central Church distinguished themselves in the excellence of the lunches served to those in attendance.

THE hospitality of the brethren of St. Louis was never seen to finer effect than in the kind attention shown the brethren from a distance.

F. G. TYRRELL, our Parkhurst in St. Louis, delivered one of the finest addresses of the meeting, besides acting as leading host of the convention. If

anyone did not receive kind Christian attention it was not the fault of the pastor or the people of the Central.

J. A. LORD, of Cincinnati, thrilled all hearts with a description of the work of the Central Church among the unemployed. He also made an address on the "Problem of the Downtown Church," which will be published in due time.

THE committee was instructed to prepare a model constitution and submit



it to all of our City Evangelization Societies for their adoption. This, in order to secure uniformity, sympathy and co-operation. This constitution can be had in due time by addressing J. H. Hardin, Cor. Sec., Cincinnati, O.



J. H. GARRISON,  
Chairman of the Committee.

J. H. GARRISON, of the *Christian Evangelist*, delivered the address of welcome. No one that ever heard him need be told that he did this duty well.

THE informal social and prayer service on Monday night was a prophecy of good to come, and was richly fulfilled in the two days following.

W. W. DOWLING, the veteran Sunday-school leader, was gladly heard on his favorite theme.

OF course we visited the newly-erected Orphans' Home, and heard the little children sing, and gave them some money and all that. The meeting would not have been complete without this.

PERSONAL work not only received a full share in the discussions, but it received also one of the most pointed object illustrations ever witnessed. Read the following from the *Christian Evangelist*: "On the closing night, before the address by Bro. Tyrrell, Bro. J. L.

Parsons, who presided over the Conference, told the story of how a young girl, a Jewess, who had been converted to Christianity, an inmate of the Orphans' Home, who on account of very severe affliction had to be taken to the hospital, had on her sick bed converted a Roman Catholic woman who attended her, and said that the woman was present in the audience to confess her faith in Christ, and to be baptized. She then came forward, and, in response to the usual question by Bro. Tyrrell, confessed Christ, and after his discourse was baptized by him in the presence of the large audience. The incident touched many hearts. Much had been said of personal contact during the conference, and here was a striking object lesson, showing how by personal contact one of a class most difficult to reach had been won to a purer faith by the kindly entreaties of an afflicted girl."

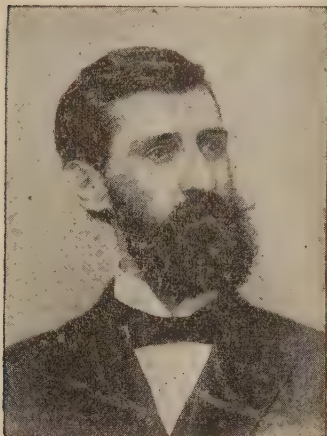
REV. JOHN WESTON, pastor of the North Presbyterian church, made an interesting address, saying that the solution of the problem of city evangelization was "personal contact."

MRS. CLARA HOFFMAN, of the W. C. T. U., warned us that we shall utterly fail to evangelize the cities till the saloon is removed.

O. A. BARTHOLOMEW, of St. Louis, was announced to the conference as having been born to build churches in big cities. He certainly has been carrying out the purpose of his birth.

OFTEN it is difficult to get reporters for secular papers, to pay any attention to a religious gathering. But the reporters for the leading papers in St. Louis were at this meeting in force and their papers published excellent reports of it. Is this because of the interest felt in the subject? The newspaper men know the subjects which have vitality in them.

J. A. BROOKS, our apostle of prohibition, participated freely in the discussions. He bates not a jot from his old time belief in the prohibition of the liquor traffic. "Down with the saloon!" is still his war cry.



DR. C. B. MORRELL,  
Superintendent of Outpost Work, Cincinnati

WE have recently consulted with a few brethren in one of our cities of 100,000 people with reference to founding a church there. We have about a score of members in that city, but not a single sermon has ever been preached there, so far as I can learn, by one of our preachers on the distinctive features of our plea. The one thing needed to enable us to begin the establishment of our cause in that city is the money to support it. What a splendid chance for some rich brother or sister to lay up treasures in heaven by devoting a few thousands of dollars to so glorious an undertaking! And we have many other places of the same sort.

ALREADY the Corresponding Secretary of the General Board has begun correspondence in regard to opening a new mission in one of our largest cities. He does this in the feeling that the St.

Louis conference was practically a command to go forward.

It was regretted on all hands that J. T. Coffman, who is doing so large a work in this city among the unfortunates of the submerged truth was unable to be present, and tell us of his work. It certainly is most Christlike.

S. L. DARSIE, of Cleveland, Ohio, was prevented from taking his place on the program by a splendid meeting in his own great church, which at last accounts had gained over two hundred converts.

At our annual convention in Chicago in September, 1893, a committee was appointed on city evangelization as follows: J. H. Garrison, J. W. Allen, S. L. Darsie, E. L. Powell, B. B. Tyler and J. H. Hardin. This committee was instructed to study the question, to report next year, and, if deemed wise, to call a conference of brethren to consider this matter during the year.

This committee deemed it wise to call a conference. A splendid programme was prepared, and the conference met in the Central Christian Church, St. Louis, February 5-7, 1894. We lay before the readers of the *INTELLIGENCER* the results in the form of several of the addresses delivered. Others which could not be published in the space at command will appear in subsequent issues. It is understood that these addresses will be published in a volume by the Christian Publishing Co.

SEND an offering to help the General Board to open missions in our great cities, to J. H. Hardin, Cor. Sec., Cincinnati, Ohio.

## A NEW BIRTH FOR CITY EVANGELIZATION.

SUCH was the recent conference. We were brought face to face with the problem as never before. We saw its proportions, and something of its intricacies. We were made to feel the inadequacy of the efforts hitherto put forth. We were impressed as never before that to be a strong people we must become strong in the cities. We were thrilled with the splendid reports of what has already been done with our poor methods and meager facilities. What could we not do if means were in hand? The whole work received a new impetus. It is now clear that our Home Missionary Society must undertake larger things than ever before. This cause had a new and splendid birth at St. Louis. Will the churches now furnish the means with which to maintain the life so well begun? We work and pray that they may.

## THE PROBLEM OF THE POOR.

(An Abstract).

BY T. P. HALEY, KANSAS CITY, MO.

BRO. Haley read a very interesting paper which limits of space forbid us to lay fully before our readers. The following will serve to give his main thought:

"It is not implied in the subject assigned to me that there is not as well 'the problem of the rich' in the cities. It is by no means improbable that this latter problem may become, indeed, if it is not already such, one of mightiest import in our American cities, since there are such vast aggregations of wealth in the hands of corporations, and as a result such vast sums of money coming into the hands of individuals. It has ever been the peculiar temptation of the rich to trust in their riches and forget God. It was recently said by some one that the time is coming, and is not distant, when it will be

a reproach to any able-bodied man in the church not to accumulate wealth, and that it will be his disgrace to die rich. Be this as it may, the poor in the cities are not the only people who are in danger of missing the kingdom of God, and, therefore, not the only people who should excite the pity and claim the commiseration of the Christian and philanthropist. Nor is it implied that the poor, as such, are now alienated from the church. If we include in our view the Roman Catholics in our cities it will be seen that the vast majority of those in the church are not the rich, not even the well-to-do, but the self-respecting, self-supporting poor. Consult the records of all church expenditures and church enterprises. In church attendance, in support of the public worship, in the support of the ministry, in the erection of church buildings, in church extension, in the support of home and foreign missionary work, in the establishment and endowment of Christian schools, in the erection of asylums and in the support of orphanages, in the building of hospitals and homes for the aged and friendless, it will be found that the gifts and labors of the poor have played no inconsiderable part in whatever has been accomplished by the churches in all the centuries.

"If it is said that the paupers are not found in the churches, it is answered that Christianity is the cure for pauperism. A faithful Christian makes a very unsuccessful pauper. Live Christianity teaches self-control, and infuses self-respect, and enjoins industry and economy which always bring thrift, declaring if any man will not work neither shall he eat. If a pauper comes into the church and is able-bodied, he must get out of pauperism or get out of the Church of Christ.

"Whatever may be said of the difficulties in the way of recovering the adult pauper, and even if his salvation from the human standpoint be impos-



sible, still, for the sake of the church, and the state as well, we must do for him what we can do. It may be said that we ought to establish soup houses at every street corner, provide free lunches without number, prepare depots of clothing in every square in the city, build bath houses and free lodging houses, where all may be washed and lodged, and all this in the name of the church, and yet the large probabilities are that the beneficiaries, who are adults, will not be reclaimed nor converted. It is a fact, demonstrated a thousand times, that unless a pauper can be cured of his pauperism and given in some way his self-respect, he can not be made a Christian. As well talk of an honest thief as a Christian pauper, if, indeed, he be a pauper by choice."

#### THE REPRESENTATION.

The following from the chairman of the Committee on Enrollment will serve to indicate the representative character of the gathering:

This gathering was a marvelous success. It was intensely interesting from beginning to the close. We have attended every kind of gathering among our people from a county mass meeting to our national missionary conventions, but none were like it. It began with a large audience full of enthusiasm, and both continued to grow until the large audience-room was packed and the enthusiasm without bounds. The representation was excellent, and brought men to the front full of soul, experience, practical ideas, and who had come in touch with the men and problems under discussion. Among them were pastors from Cincinnati, Detroit, Minneapolis, Quincy, Des Moines, Omaha, Springfield, Ft. Smith, Kansas City, Memphis, Nashville, Louisville, Denver, Topeka, St. Louis, and many smaller cities. These men knew and understood the problems they were asked to solve, and

many of the speeches and addresses indicated that they were already being solved. The following were delegates in attendance:

T. P. Haley, G. H. Combs, G. W. Muckley, A. W. Kokendoffer, A. B. Phillips, C. E. Findlay, Kansas City, Mo.; Benjamin L. Smith, Topeka, Kan.; B. Q. Denham and N. B. Berry, Kansas City, Kan.; A. Everman, Williamsburg, Kan.; Howard Cramblett, Kinsley, Kan.; Wm. Richardson, Denver, Col.; E. T. Edmunds, Ft. Smith, Ark.; T. E. Cramblett, Omaha, Neb.; J. D. Dabney, Beatrice, Neb.; A. O. Garrison, Newport, Ark.; T. H. Capp and J. P. Pinkerton, Springfield, Mo.; S. D. Dutcher, Hannibal, Mo.; B. F. Hill, California, Mo.; J. T. Boone, Jefferson City, Mo.; E. J. Lampton, Louisiana, Mo.; H. F. Davis, Monroe City, Mo.; B. M. Fishburn, Pittsfield, Ill.; J. Lemon, Marion, Ill.; Robert Grieve, Litchfield, Ill.; J. L. Parsons, J. H. Garrison, W. W. Hopkins, F. G. Tyrrell, W. B. Young, B. J. Pinkerton, G. A. Hoffmann, W. W. Dowling, O. A. Bartholomew, J. F. Martin, E. H. Kellar, J. H. Strange, St. Louis, Mo.; A. I. Myhr and M. S. Combs, Jr., Nashville, Tenn.; Chas. B. Newnan, Detroit, Mich.; John A. Brooks, Memphis, Tenn.; J. A. Lord, J. H. Hardin, A. McLean, W. H. Kern, Cincinnati, O.; E. L. Powell, Louisville, Ky.; W. J. Lhamon, Minneapolis, Minn.; C. H. Winders, Palmyra, Mo.; W. F. Hamann, Union, Mo.; N. R. Dale, Montgomery City, Mo.; F. R. Stutzman, DeSoto, Mo.; L. W. Welsh, Hannibal, Mo.; J. M. Rudy, Quincy, Ill.; Chas. Laycock, Mechanicsburg, Ill.; J. M. Vawter, Charleston, Ill.; A. P. Cobb, Springfield, Ill.; H. R. Trickett, East St. Louis, Ill.; Geo. E. Platt, Williamsville, Ill.; J. J. Harris, Du Quoin, Ill.; J. M. Hoffman, Monroe City, Mo.; H. O. Breeden, Des Moines, Ia.; E. W. Allen, Council Bluffs, Ia.; L. A. Ferguson, Fall City, Neb. Here are sixty-four preachers of the gospel. In addition to these there were present



**J. T. COFFMAN,**

Sup't Of Wayside Lodging House, Cincinnati.

and regular attendants such brethren as S. H. Thomson, Louisville, Ky.; R. H. Waggener, Kansas City, Mo.; John Burns, St. Louis; A. Mudd, Beersheba, Mo.; J. H. Allen, Palmer Clarkson, Hon. Wm. G. Downing, Barclay Meador, John Q. McCanne, W. H. Mc-

Clain, E. Wilkerson, and many others from St. Louis. Thus a dozen states and more than a dozen large cities were represented in this conference for the solution of the great problem—the evangelization of our large cities.

G. A. HOFFMAN.

EVANGELISTIC MOVEMENTS IN  
THE CITIES.

BY A. P. COBB.

We content ourself with the following from this gifted brother, promising to lay the entire address before our readers in due time:

"TWO VIEWS OF THE CITY.—The city which we know is an enlarged edition of 'Dr. Jekyll and Mr. Hyde.' It exhibits the characteristics of God and of the devil. But, unlike the novelist's weird creation, the city can exhibit both phases of its nature at once. It is at the same time God and Satan incarnated. The city is at once the glory and the shame of civilization. In it are found the streams of unselfish philanthropy which made the desert blossom like the rose. There, too, are the fountains of the floods which sweep multitudes to destruction. The problem presented in city evangelization is 'How to Help God and Hinder Satan.'

"A church and a watch are alike in one respect at least. It is the 'go' in each that makes it valuable. A church that 'goes' may make mistakes; but

no mistake in going can be so dangerous as not to go. For the last is absolute and unqualified disobedience.

"For many years the evangelistic movements in the cities followed a process of 'breeding in and in.' The cream of the families connected with a church was skimmed off into the church. The cream of the Sunday-school was added to it. Occasionally a hearer attracted to a particular church by social or religious interest was led to accept the gospel. But the circle did not widen in proportion to the increasing population. Meanwhile the cities continued to attract the masses. The cities are outgrowing the churches. Those parts of the city which most need churches have fewest, and *vice versa*."

Mr. Cobb brought out the strong and weak points of the present system of city evangelization, and made many suggestions as to the carrying on of the work.

The paper was discussed and highly praised. Miss Frankie McCarron, the city missionary of the First Christian Church, was introduced and made a short address on her work among the poor.

## EDITORIAL NOTES.

## LIST OF STATE SECRETARIES.

Alabama—D. D. Updegraff, Selma.  
Arkansas—J. N. Clem, Okalona.  
California—E. B. Ware, Irvington.  
California, Southern—J. W. Utter, Orange.  
Colorado—M. L. Streater, Denver.  
Florida—Rufus A. Russell, Jacksonville.  
Georgia—Thomas Munnell, Atlanta.  
Indiana—E. B. Scofield, Shelbyville.  
Iowa—A. M. Haggard, Colfax.  
Illinois—G. W. Pearl, Peoria.  
Kansas—J. H. Bauserman, Topeka.  
Kentucky—H. W. Elliott, Sulphur.  
Louisiana—Linn Tanner, Cherryville.

Maritime Provinces—J. S. Flagler, St. John, N. B.  
Mississippi—H. T. Harmon, Jackson.  
Michigan—L. W. Spayd, Grand Rapids.  
Missouri—G. A. Hoffman, St. Louis.  
Minnesota—S. B. Robertson, Minneapolis.  
Nebraska—A. W. Henry, Lincoln.  
New York—F. P. Arthur, Rochester.  
New England—S. M. Hunt, Springfield, Mass.  
North Carolina—T. W. Philips, Washington.  
Ohio—Alanson Wilcox, Cleveland.  
Oklahoma—Walter L. Ross, Oklahoma City.



Oregon—B. F. Mulkey, Dallas.

Ontario.—Geo. Munro, Hamilton.

Pennsylvania—Chas. S. Lowe, Lock Haven.

Pennsylvania, Western District—J. R. McWayne, Pittsburg.

South Carolina—J. D. Irwin, Irvington.

South Dakota—Geo. A. Ragan, Sioux Falls.

Tennessee—A. I. Myhr, Nashville.

Texas—A. J. Bush, Taylor.

Virginia—Thomas Clemmitt, Richmond.

Wisconsin—H. Goodacre, Centre.

Washington—R. E. Dunlap, Seattle.

WE have received the second number of *Business in Christianity*, a quarterly publication issued by the Church Extension Board. It is bright and sprightly, and full of facts of interest relative to that great department of our work. Every member of all of our congregations should read this magazine. For sample copies address G. W. Muckley, 800 Water Works Building, Kansas City, Mo.

EXTRA COPIES.

WE print a large extra edition of this month's INTELLIGENCER, to supply orders from those who wish to distribute them among the people. If you wish copies, drop a card to J. H. Hardin, Cor. Sec., Y. M. C. A. Building, Cincinnati, Ohio, and they will be sent. If you wish to send five cents for each copy, it will help us with the extra expense, but don't fail to order anyhow. You can not do a better service for your people than to put a copy into their hands.

PRESERVE THIS NUMBER.—This number of THE INTELLIGENCER should not be destroyed, but should be carefully filed away for future reading and reference. It contains valuable data, which will be exceedingly useful in all time to come. Keep it.

I. J. SPENCER was not present at the conference, but kindly sent his address, which we hope in due time to lay before our readers.

LETTERS FROM OUR MISSIONARIES.

Kalamazoo, Mich., Feb. 12, 1894.

DEAR BRO. HARDIN:

It is now time to make provision for my next year's work here. I have rested in the assurance that the G. C. M. C. would stand by this work until it was self-sustaining. We will need your help another year *any way*. We are planning great things for the future, and how long we will need help depends upon how well our plans succeed. I am sure we wish to be self-sustaining just as soon as possible. Our church is made up of such material that they will not ask help when they can get along without it. We are planning to have Updike and Hawes come here in June, and hold us a tent meeting. This meeting will cost us about four hundred dollars, and our

people are making sacrifices to raise the money. We are getting some help from outside, so that so far as money is concerned, the meeting is a sure thing. We have not secured a tent yet for certain. Updike and Hawes have promised to come. We hope for a great harvest of souls. We hope to be able to go right on after the meeting to build a chapel. There is no doubt in my mind but what when we get a house of worship we will build up rapidly. There has been a series of union meetings in progress here for five weeks, in which our church has taken an active part, and it has gotten our church prominently and favorably before the people as never before. Much prejudice has been removed. Many strangers are attending our serv-

ices. I baptized nine last Sunday, and received eleven into the church in the evening. One more confession yesterday. We have a large class of young people, and a first class Endeavor Society. The prospects are brighter than ever before. I hope the G. C. M. C. will give us their assistance until we are able to stand alone. May the Lord be with you in your work.

Your Brother in Christ,

C. M. KEENE.

---

Aberdeen, S. D. Feb. 6, 1894.

MY DEAR BRO. HARDIN :

Your letter, together with the earnest appeal from Mississippi, in hand. It does seem to me if you could print some of the many such letters that you receive, and send them out, that the moneyed men and women among us would respond with some of the ready cash that God has entrusted to their use, so as to enable you to answer these calls for help. It seems to me they would move a heart of stone, to say nothing of a Disciple of Christ. I have not seen a day's rest for many months, and travel day and night between meetings to make the next appointment. Am very much worn, and badly in need of a little recreation, but how can I rest with such cries for help ringing in my ears? At Ottawa, we found the brethren almost in the death strugg'e, with a heavy debt upon their house, and but little financial strength. They realized that upon this effort depended the future of our cause in that important college and Chautauqua city. We remained with them over seven Lord's days, and succeeded in bringing our plea prominently before thousands who, through prejudice and other causes, had not heard it. We left them with 120 new and influential members added, and four more were added in the next few days by the pastor. Thirteen years ago the church

was divided over the organ and other matters. This division was healed by the outstanding members coming back and all pledging to stand together upon the one foundation. Tears flowed freely; hands were grasped earnestly and shaken lovingly; and many a "God bless you" was heard to fall from the lips of the brethren, as the church was once more cemented together in the bonds of holy Christian love and fellowship, and pledged themselves anew to the cause of Christ and primitive Christianity.

We reached Aberdeen on Jan. 20. In fifteen days have succeeded in bringing 41 to the platform of simple Bible truth, 37 of whom come by confession, and most of them representative people. Families are being united in Christ, and in future will stand together on the primitive platform. How I wish that the brotherhood could have looked in upon our devotional meeting before preaching last night, and heard the ringing testimonies in favor of simple Bible salvation by those who had been professors for years, and representing the intelligence of the city. Thus far, the *public collections* have averaged about \$44.00 per week, so the meeting will be self-sustaining, even here, where crops have been a partial failure for two years past. We have not begged for a cent, but have put it simply upon the *free will* basis. Oh, that the ministry could see the importance of trusting and working for God without a large and stated salary being pledged. This work can be made self-sustaining everywhere, and then your receipts would go so much farther.

Calls and meetings now stand definitely: Lawrence, Kan., next, Macon, Ga., Sioux Falls, S. D., West Superior, Wis., Duluth, Minn., Watertown, S. D., which will run us up to November or December of this year. I am going to give you some valuable assistance in

money matters before the year is over, if all goes as I hope it may.

With best wishes, Yours truly,

J. A. L. ROMIG.

(122 had been added at Aberdeen at last account, Feb. 24.)

Galveston, Tex., Feb. 5, 1894.

DEAR BRO. HARDIN :

We had eight additions last Lord's day, and two the Lord's day before. I now preach three times on Sundays, superintend two Sunday-schools, and attend the Y. P. S. C. E. I am really surprised that I can stand so much work here. I get up early on Monday morning, walk two miles to the preachers' meeting, and am always the first there. They have made me president of the Ministerial Association of Galveston. I rejoice that there are two members in San Antonio who will give \$5,000 each towards a new church building in that city. With so good a man as Bro. Craig in the lead, our people will soon have a good house of worship in San Antonio. Our people here are not able to give much, but we are determined by the help of God and the co-operation of the brethren to have here a central house of worship. The General Board has done a great work for Texas by starting the Galveston Mission, and I hope the brethren everywhere will be liberal toward the general work.

J. W. LOWBER.

Sioux Falls, S. D., Feb. 5, 1894.

MY DEAR BRO. HARDIN :

I could not think of giving up my work here at present for any considerations, least of all for financial ones. We are getting everything in readiness for the Romig-Dawdy meeting in May. Our people are alive to its importance. Sioux Falls is ripe for such a meeting. The churches are dormant. Outside of our own there has not been a "revival" meeting. I don't think there will be any before spring. I have held a short meeting with my "mission" church out northeast of the city. I shall go

back next week, and finish the work that was closed on account of the cold weather. I expect to build a church there this spring. Now a word about the work in South Dakota for next year. Can the General Board do anything for our State Evangelist? I have so many letters from points having many Disciples, but no preaching. Oh, how I wish I could meet the demands. I don't know where the convention will be held yet, but likely at Bradley, forty miles northwest of Watertown. We shall, of course, expect you to be with us. May God bless you abundantly in your trying and difficult work.

Very truly,

GEO. A. RAGAN.

Romona, S. D., Feb. 5, 1894.

BRO. HARDIN :

Since I last reported to you I have held a two weeks' meeting here with nine additions; a ten days' meeting at Arlington with eighteen additions; organized a Sunday-school, a Society of Willing Workers, and a Christian Endeavor Society. We now have a congregation of fifty-eight members in Arlington, that will be self-supporting from the start. I have located Bro. F. C. Overbaugh there as pastor. My next meeting will be at Hetland, first town west from Arlington. We hope to plant the cause there. I have received only \$180, all told, since our convention at Watertown, eight months ago. Fraternally,

G. W. ELLIOTT.

Halifax, N. S., Feb. 12, 1894.

DEAR BRO. HARDIN :

We had two baptisms here yesterday at our regular meeting. Our Sunday-school is doing finely, sixty scholars in attendance yesterday; good congregations all day. All departments of the work are *alive*. The Endeavor Society, the Women's Foreign Missions, and Children's Band, are all working with increased interest.



There is no trouble to build up here. All it wants is the *work*.

Yours Fraternally, E. C. FORD.

For reasons that will be manifest, we omit all names in connection with the following letter.

DEAR BRO. HARDIN:

I sometimes wonder if the secretaries of our societies realize the utter indifference of our preachers about teaching the people about missions. I have been in the ——— church over twenty years, and can truthfully say, were it not for the reading of the Christian papers, and attending our conventions, coming face to face with our missionaries, I should be very ignorant indeed about the work; and yet we have had above the average of preaching. Bro. ——— has filled our pulpit over two years. Have we had any teaching from him on this question? I think *less* than from any former pastor. What is the trouble? I confess I dislike to hear the people scolded about our empty treasury, when they are so *ignorant* about their duty. Pardon me, Bro. Hardin, for expressing myself so freely. Were I not so intensely interested in missions, I should not feel this as I do. But just as long as our ministers remain so indifferent, will our treasuries be empty. Your Sister, ———.

Meridian, Miss., Jan. 20, 1894.

J. H. HARDIN, Cor. Sec.

DEAR BROTHER: I moved to this city from West Point, Miss., July 1893; was for a number of years one of the elders of the West Point church, and saw the congregation grow from a little band of five or six to more than one hundred, and that, too, within the space of four or five years. The West Point church is now self-sustaining, and is in good shape. In this city where we now live, which has from 12,000 to 15,000 population, there is not one Christian Church to be found built upon Apostolic foundations—*sad*

but *true*. However, this ought not to be so, and must not continue so, and will not if the writer is spared to live a few years longer. This is certainly one of the most inviting fields I know of, and we have here fine opportunities to plant and water primitive Christianity. There are five Baptist churches here, three or four Methodist, one Episcopalian, one Roman Catholic three Presbyterian and one synagogue. There are many, many people here whom I have met, some of whom are on the shady side of life, who have not even so much as heard one of our brethren preach, or know anything of our existence. This certainly seems strange to me, but nevertheless it is true. I wrote Bro. H. A. Northcutt at Nashville last week, asking him if he could n't come down next spring and stay with us until the cause was planted, and he replied, saying he was engaged for months ahead. Is he still engaged by the General Home Board, or no? If so, and you can induce him to come, we will await his opportunity. This is one of the largest and most important cities in this state, and if we can ever get a footing here it will be of lasting good. If you can prevail on Bro. Northcutt to come and do the work, please do so, and we will await his opportunity for coming, as we think from our knowledge of him that he is the man. If you can't secure him, please give us as soon as you can some one as near like him as you can. We prefer, however, to wait until spring before opening the seige. We can then probably get the City Hall for an audience room, and besides, I will, in the meantime, become better acquainted and more in touch with the people, and the people will be more at leisure than now, and I too, for that matter, and give myself more unreservedly to the work. I enclose herewith \$1.00. With fraternal greeting and best wishes remain, Yours, in the one hope,

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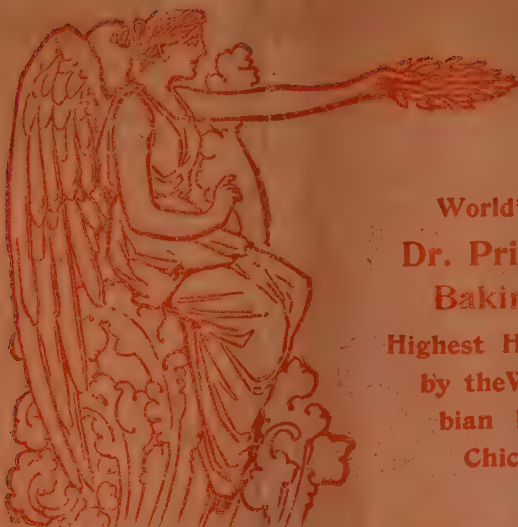
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Note.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.



# THE MISSIONARY INTELLIGENCER

THE FIELD IS THE WORLD



"GO YE INTO ALL THE WORLD"

Edited by.....

A. McLEAN.

F. M. RAINS.

Vol. X. CINCINNATI, SEPTEMBER, O., 1897. No. 9.

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CINCINNATI: FOREIGN CHRISTIAN MISSIONARY SOCIETY.

All correspondence relating to missions and missionaries should be addressed to A. McLEAN, For Secretary.

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THE  
MISSIONARY INTELLIGENCER.

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VOL. X.—SEPTEMBER, 1897.—No. 9.

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A GREAT GATHERING—WHERE 2,222 WERE BAPTIZED IN ONE DAY. (See page 189).



## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions* for the first ten months of the year with the corresponding time last year, shows the following:

	1896.	1897.	GAIN.
Number of contributing Churches.....	2,428	2,478	50
Number of contributing Sunday-schools.....	2,510	2,751	241
Number of contributing Endeavor Societies..	224	266	42
Number of Individual Offerings.....	634	728	94
Amount.....	\$86,094.35	\$88,854.60	\$2,760 25

Comparing the amounts from different sources, shows the following:

	1896.	1897.	GAIN.
Churches.....	\$37,859.85	\$36,659.39	\$1,200.46*
Sunday-schools.....	25,930 03	27,951.94	2,021.91
Endeavor Societies.....	1,743.47	1,840.99	97.52
Individual Offerings.....	7,536.27	12,009.90	4,473.63
Miscellaneous.....	1,857.23	3,146.73	1,289.50
Bequests.....	11,167.50	7,245.65	3,921.85*

\* Loss.

This exhibit shows a gain in *regular* receipts of \$6,682.10 and a loss in *bequests* of \$3,921.85. Total gain in ten months, \$2,760.25.

## EDITORIAL NOTES.

Books close for current missionary year, September 30th. Take notice.

A NUMBER of Sunday-schools have not sent offerings that were expected to do so.

MANY churches that gave last year have not come in yet. There is yet time.

THERE must be no failure on the \$100,000 now. We are too near the amount to fail.

LET the friends of the work not forget it in their last "will and testament." We ought to receive much more from bequests every year.

MRS. DR. A. HOLCK died in Copenhagen, Denmark, July 29, 1897. She was born near Pittsburg, married Dr. Holck, and went with him to Copenhagen. Mrs. Holck was a cultivated woman, an exemplary Christian, and a

faithful and efficient helper of her husband in all his work. In her death he has suffered an irreparable loss. The sympathies of many thousands will go out to him and the children in their sorrow and loneliness.

A TYPOGRAPHICAL error in the August number of the *MISSIONARY INTELLIGENCER*, made us credit the Bedford, O., Sunday-school with 60 cents instead of \$60.

THERE is a wide-spread interest in the effort to reach \$100,000. The mail breathes a hopeful and helpful spirit. Many have said the amount will be reached.

NO READER of the *INTELLIGENCER* should fail to read the symposium in the present issue on "How to Maintain and Increase the Interest in Foreign Missions." The contributors know whereof they write.

THE "Annuity Plan" of the Foreign Society will grow in favor as it becomes better understood.

FOREIGN MISSIONS have done more to help our churches than the churches have done to help Foreign Missions.

ONE missionary has been employed for every month in the year. As the force in the field is increasing, the contributions for their support must be also increased.

THE greatest obstacle to our work in foreign lands, lies in the apathy and indifference of many of our preachers. But the number of live missionary preachers is increasing every year.

ABOUT one hundred Endeavor Societies have written expressing their purpose to make a special thank offering in our special effort to reach \$100,000 by September 30th. We hope this number will be more than doubled soon.

DR. H. GEROULD, of Cleveland, O., is one of the substantial friends of missions. He has bought and furnished a mission home at Hiram, O., at a cost of more than \$6,000. It is to be used by young ladies while preparing for missionary work at home or abroad.

THIS is the most successful year in the history of the Foreign Society. There are twelve more missionaries on the pay-roll than last October, and four more will sail in September. More churches, Sunday-schools, Endeavor Societies, and individuals are giving than in any previous year, and the aggregate of the gifts is larger.

NEAR the close of a dark day, Napoleon said, "There is yet time to win a victory." The missionary year closes on the last day of September. There is yet time left to raise enough to make the receipts aggregate \$100,000. If

the friends of missions will respond, we shall have a season of thanksgiving at Indianapolis such as the oldest inhabitant has never witnessed.

WE hope the friends of missions will keep in mind the *Annuity Plan* of the Foreign Society. The strong points of this plan are the following: 1. Absolute security as to interest or annuity. 2. Paid promptly and semi-annually. 3. The money is free from taxation. 4. There is no care as to reinvestments. 5. No anxiety about the collection of interest. 6. At last there is no question about the money being diverted from the purpose for which it was intended.

THE pastor of one church undertook to hold a Foreign Missionary Rally preparatory to the March offering. He was told that the church was opposed to missions, and that it would be useless to hold a rally. That did not daunt him. He asked the officers to prepare brief addresses. One had the subject "The Adaptability of the Gospel." He read it "Adoptability," and worked on an address with that thought in mind. When told that he had missed the meaning, he was surprised. In his talk at the rally he spoke on these two words, "Adaptability" and "Adoptability", showing their relations and their difference, and closed with saying that he was opposed to Foreign Missions. All the officers took part, and all, with one exception, gave out that they had no sympathy whatever with world-wide missions. Their thought was that we must convert every one at home first, and then attempt to work in the regions beyond. The offering amounted to about twenty dollars. If the officers had been friendly, the offering would have exceeded one hundred dollars. The hearts of the people are right. They will give if they have a chance, no matter what may be said against this cause.

## NEARER THE \$100,000!

WE are nearer the \$100,000 line than ever before. On th's, the 16th day of August, we are only \$7,937.21 short of it, and there are six weeks yet before September 30, when the books close. A gain in the receipts during the next six weeks over the corresponding time last year, of only \$1,684.86 will insure the amount. Shall it not be made?

We appeal to the hundreds of churches who have given nothing as yet. Some of these are among the strongest churches numerically and financially.

We appeal to the smaller churches. No congregation is so small or weak that it can afford to pass by missions. It makes a church weak to do nothing for those without. Self-extension reacts to promote self-support. Hundreds of our churches give nothing to missions, and the blanks in the columns of the annual reports year by year, seem to cause them no blushes of shame.

We appeal to every Sunday-school in the land to rally in this emergency, the outcome of which will be far-reaching in missionary results. Take a generous offering next Lord's day, and send it at once.

We appeal to our wide-awake and enthusiastic Endeavor Societies. They can make the gain necessary with a united movement. The Endeavor Societies of the Northern Baptist Church last year gave \$20,000, and that people are not as strong, numerically, as we are. Our Societies gave less than \$3,000, but they are doing better this year. Will not every society place itself on record in this special effort to reach \$100,000.

Hundreds of individuals should respond at once with personal offerings.

If we reach the \$100,000 this year, it will not be so difficult to raise as much each subsequent year. The wave of interest will reach onward and upward.



If we reach the \$100,000, it will be the greatest victory in our missionary history. It will help to give us self-respect. It will nerve us for greater things.

If we reach the \$100,000 we will have the greatest thanksgiving service during the session of the next General Convention, at Indianapolis, in October, that was ever witnessed in that body.

If we reach the \$100,000, it will send a thrill of joy through the hearts of the brave missionaries standing in the forefront of the battle. It will encourage their hearts and make them feel that we are really holding up their hands while the battle is being waged.

*What is done must be done at once.*

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## A GREAT INGATHERING.

WHAT is known as the Telugu country is in the southeastern part of India, and embraces 73,728 square miles, or a little larger than the State of Missouri. The American Baptist planted a mission in this country in 1837. There was much to discourage the mission. The question of abandoning it was seriously considered. A great change took place in 1878.

On the 3rd of July, 1878, there were 2,222 baptised in one day. They were baptised in the Gundlacumma River at a place called Velumpilly, ten miles north of the important station called Ongole. There was no bridge over the river, but a sort of causeway over which carts might pass when the water was not too deep. The river at that time was not full, but on either side of the causeway the water was sufficiently deep for the baptism, and the candidates had to take but a step or two from the banks to reach the administrator. The converts were arranged on the banks on both sides of the causeway, and men appointed to lead them in and out of the water.

At six o'clock in the morning two native preachers took their places in the water, one on either side of the causeway. Prayer was offered and the baptizing commenced. When these two administrators became tired, two others took their places, and they in turn were relieved by still other two. At eleven the work stopped for the usual mid-day meal and rest. It was resumed at two, and about

five o'clock the 2,222 converts had been "buried with Christ in baptism" by six men, only two of them officiating at the same time.

Three thousand five hundred were baptised here in three days. From June 16th to the last of December, the same year, 9,606 persons were baptised, making a total in the Ongole church of 12,004.

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## THE TEACHING OF MISSIONS.

ROBERT T. MATHEWS.

I THINK that, in teaching missions, we should avoid attempting at once too much and too little. The dominant idea of collegiate education should hold good here, as in all other studies. This dominant idea is not only information, but more especially discipline—the knowledge of facts indeed, but more needfully the grasp and grip of principles in whose light facts are comprehended, and in the appreciation of which the student is trained to think. Just now there is a wide call for our Bible colleges and theological schools to be doing more practical teaching. It is a healthy sign—a normal reaction against so much stuffing of the old-fashioned methods. But let us be careful not to leave our students just with the stimulus of talks and anecdotes, while not requiring close examination and discipline. So, in the class-room study of missions, let there be enough of information, but much more of discipline, interest and enthusiasm, along with prayer and thought; in short, such a grounding of this supreme subject according to its Biblical idea, in connection with its marvellous history, that the student will be enabled ever afterward to read, and pray, and think, and preach, and plan in a fruitful ministry of the world-wide gospel. The following I have found a wise method in teaching missions:

1. Let the subject first unfold itself in the study of the life of our Lord—in daily study and recitation, through close exegesis, amid full summaries, by a growing mastery of the health and wealth of the missionary idea as it shines in doctrine, parable, promise, deed. It would call for a volume to bring out the fullness of this truth in the earthly life and teaching of our Lord, from the overture of the angels over the starlit field to the authoritative commission of the mountain in Galilee.

2. Next in order should come the missionary history of the Book of Acts. Let it be learned accurately, exactly, completely, in its varied developments both of the truth of the gospel for the individual

soul, and on the application of this truth to the social weal of man. Never does the Book of Acts seem such a live history as when the student sees comprehensively how the Word of the Lord ran over the old Roman world, and was glorified in the salvation of "all sorts and conditions of men."

3. I count the doctrine of missions in the Epistles supremely important. Here is where discipline must have its perfect work. Speaking only of the great Epistle to the Romans, let it be said that the deep, searching study of such particular Scriptures as i. 14-17, iii. 21-26, v. 12-21, viii. 18-25, x. 11-21, xi. 11-32, in prayer and praise, makes one missionary to the heart's core forever.

4. I have thus put the Biblical basis first. Then let church history follow. It is missionary history always, notwithstanding lulls and obstacles, from Ulphilas to Carey and Paton. There is only one way to study the facts of history—history of any kind—and that is by digests and diagrams. No student should be allowed to pass out of church history until he has made a thorough diagram, especially of modern missions, in connection with the organization of the great missionary societies.

5. The study of missions should have its practical outcome in homiletics. Here the student is trained to bring the subject before the people. Missionary themes are the greatest of all themes. Missionary sermons should be the greatest of all sermons. Here, too, while the pupil is drilled in preparing missionary discourses, is the time to give practical counsel, in painstaking details, on methods of missionary finance.

6. Let the students now hear the welcome missionary visitor—the brother at home from his foreign field, the missionary secretary, the successful minister from his own congregation. Lasting good can be wrought by this kind of visits and speeches.

These methods, I have reason to believe, will prepare the college student for the lifetime study of missions, for a lifetime devotion to missions, under the blessing of God.

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### A PRAYER FOR INDIA.

ADA O'NEILL.

ETERNAL Father, strong to save,  
For India now thy help we crave;  
O heavenly Father, stretch thy hand  
O'er that poor famine-stricken land;  
O, hear us in our hour of need,  
Do thou the starving millions feed!

Eternal Father, God divine,  
O'er India let thy gospel shine;  
Let doubt and error flee away,  
And turn their midnight into day;  
O, keep this nation in thy sight,  
And turn their darkness into light.



## HOW TO MAINTAIN AND INCREASE THE INTEREST IN WORLD-WIDE MISSIONS.

### A SYMPOSIUM.

A NUMBER of men have been asked to tell how they maintain and increase the interest of the people they serve in world-wide missions. Their answers are subjoined:

L. E. BROWN, Frankfort, Ind.: "A pastoral letter with envelopes for offering inclosed. Sermons on proper day setting forth the facts and figures as 'the finger of God.'"

C. J. TANNAR, Akron, O.: "1. I seek by every means to deepen the spirituality of my people. 2. Make missions, the people, missionary trials and triumphs, and the Master's life and teaching thereon, prominent in the pulpit. 3. Welcome the missionary secretaries and their appeals and literature. 4. Personal letter to each family before the offering. 5. Special prayer service. 6. Offering by subscription."

R. M. GIDDENS, Knoxville, Tenn.: "I inform the people of the facts. I tell them what has been done, the needs of the fields, the open doors, etc. I often preach on the subject, talk it at prayer-meetings, distribute all the literature I can get on the subject, and urge the people to read it. Also make frequent announcements of the approaching day for the offering. I continuously pray that the church may be given a missionary conscience."

B. Q. DENHAM, North Tonawanda, N. Y.: "1. We publish a weekly paper in which we insert missionary items of interest. 2. We correspond with a number of missionaries and publish their letters, and sometimes read them

at the prayer-meetings. 3. I work into every sermon almost, some reference to missions. 4. In rejoicing over our success on the home field, we give due credit to the missionary spirit as a reason for our success. 5. We have a superintendent of missions in the person of one of our deacons. 6. Our C. W. B. M. is a great help, also our Junior work.

H. C. BOWEN, Winston, N. C.: "1. I get the officers to pass resolutions to observe all the missionary days. 2. At least once a year I send a pastoral letter, with other literature, to every family. 3. I preach whole sermons on missions occasionally, and try to make all my preaching missionary in spirit. 4. I try to be an example in missions in every possible way. 5. I use the papers sent me for distribution. 6. I do what I can to help the C. W. B. M. and the Little Builders. 7. We observe special days."

A. B. PHILLIPS, Fulton, Mo.: "So much depends upon the pastor. If he neglects his duty, the congregation will be indifferent. If he is enthusiastic, the members of his flock will respond in the same bright, hopeful spirit. There is much talk about method. To be sure, a good method is to be preferred to a bad one, but the trouble is not in *planning*, but in *managing* the work. A live man could succeed with the poorest method; a dead man would fail with the best. What is the Socratic method without Socrates behind it? Let the pastor first of all come to know he is facing God's will and his own duty, and consecrate himself to the work, and heaven will reward him in due time."

I. N. McCASH, Des Moines, Ia.: "1. By trying to preach and teach the whole gospel, making many sermons missionary in spirit. 2. By reading to the church extracts of letters from our missionaries on the field. 3. By using for prayer-meeting topics missionary themes and studies under some interesting, practical heading. 4. By preparing the church for the day of offering, that the conscience of every member may be alive to the personal responsibility of a part in the fellowship with Christ in redeeming the world."

MARION STEVENSON, Decatur, Ill.: "I first keep my own heart active by prayerful study of the Word, by reading our own missionary literature, and also *The Missionary Review of the World*, and the monthly missionary number of the *Independent*. For my people I have a monthly missionary prayer-meeting, with a carefully prepared program covering the world field each year. I preach upon missions frequently, and make confident appeals to people supplied with missionary literature and envelopes."

E. J. TEAGARDEN, Danbury, Conn.: "1. Mission work in general was very vividly impressed upon the minds of our members eight years ago, when, in locating at this place, I had the church agree to give one hundred and fifty dollars more for missions the first year than they had been in the habit of giving. This precedent has been of great value in urging missionary contributions. 2. The fact that the church has a missionary in the foreign field gives opportunity to urge the matter more frequently than could otherwise be safely done. 3. A stirring sermon full of information is given some time before the offering is taken. This, with the addition of all possible missionary

literature, brings the facts before the people. Facts always increase interest. 4. Frequent missionary meetings held by the various societies of the church compel systematic study of the work. 5. The use of March Offering envelopes and personal letters to each family of the church."

WALLACE THARP, Augusta, Ga.: "1. By being profoundly interested myself, and exhibiting that interest in word and deed. 2. By making the mission fields and mission workers objects and subjects of both private and public prayer. 3. I recommend a thoughtful reading of our missionary literature, and tell them enough of what I have read myself to quicken a desire in them to read all the rest of it. 4. I preach very frequently on missionary themes. 5. I set the pace in the matter of giving. Every member of my family gives. Gentlemen, if you want your congregations to give liberally to missions, you must give liberally yourself. Giving maintains and increases the interest."

E. B. BAGBY, Washington, D. C.: "Throughout the year I try to impart to my sermons a missionary flavor. Before the time for the offering, in the prayer-meeting and church services, we discuss topics bearing especially upon this great subject. When the Christian Endeavor appoints a new Missionary Committee the pastor meets with them and points out on a map the mission stations, and tells of the missionaries and their work. This Committee is now preparing a missionary scrap-book to be placed in the Sunday-school library. We have also asked them to give in the society meetings information concerning the movements of our missionaries, their trials, successes, etc. Information! Agitation! Inspiration!"

## SERMON OUTLINE.

**Text.**—Acts xvi. 9, 10.

I. It is necessary that he who had seen Jesus and recognized him as Lord, should, sooner or later, have had a vision of "a man of Macedonia." The Damascus vision must ever be succeeded by the Troas vision. Otherwise the former is discredited. The eye of faith is sharp not only to pierce the sky, but also to see through distances and fogs of earth. Test individual and church life by this principle. Sleeping or waking are we disturbed by foreign necessities and disasters; *e. g.*: Armenian outrages, famine and pestilence in India, the descent to the grave daily of one hundred thousand Christless souls, etc.

II. It is equally necessary that the same obedience should be rendered to the latter, as to the former vision. He who obeys the gospel in baptism is bound to obey it in missions. A baptism that does not issue in missionary activity is a sham and a farce, a falsehood, a lie to the Holy Spirit. Test one baptismal obedience by one mis-

sionary obedience in respect of (1) the promptness, (2) the daring, (3) the extent of the latter. Note especially the demand for promptness in urgency of the world's need, and to conserve our own faith and courage. The procrastinator tends to hopelessness and faithlessness. Who promptly accepts and does duty, sees clearly, and is prepared for other duties. Procrastination in the business of evangelism has blinded, discouraged and enervated the church and the individual. Note the daring of the Spirit-moved and Spirit-guided; of Peter, Stephen, Huss, Luther, Gardiner, John Williams. A *daring* obedience is still required not only in foreign fields, but at home, in sending and undertaking the support of missionaries. Illustrate with story of Louis Hanns and the Hermansburg Church ("Crisis of Missions" p. 314). Concerning extent of our missionary obedience, note (1) fields occupied, (2) numerical weakness of force at work, (3) financial disabilities of missions, (4) financial infidelity of the church.

## FROM SCANDINAVIA.

## NIELS DEVOLD.

Edward Nilsen, continuing his westward course, has started another church at Toedestrand. There are about ten members. This week he preaches in Arendel.

Harrold L. Wester has baptized two at Vickersund.

Seven have been baptized at Kongsberg in the last few weeks. K. Larsen, passing through here during the conference, told me he had been in prison five days on bread and water for baptizing one not legally separated from the Church. We shall have con-

tinual trouble about baptism in some places, unless this law or certain strict regulations in it are abolished.

A. Johnson has been on a visit to Copenhagen. He will stay in Fredrickshald another year.

As to myself, I have been visiting Berger, Moss and Horten. Things are in good shape there. On next Sunday we are going to have a big meeting at Gjeithus. Friends from Vickersund, Honefos, Heen, Kongsberg, Sandsvor and some other places will come together.



## JAPANESE DEPARTMENT.

MRS. MAUD WHITMORE MADDEN, EDITOR.

It is said the newspaper is an index of civilization. Thirty-five years ago Japan had not one, and now there are more than two thousand. This is more than in Russia and Spain combined, or in all Asia besides. Missions are not a failure.

QUOTATIONS from the Bible are now often used in Japan in the same way as are extracts from Japanese and Chinese classics and Buddhist scriptures. A diary recently issued from a publishing house in Tokio contains a number of passages from the Bible, though compiled by non-Christians.

MARQUIS ITO, the most distinguished statesman of Japan, has said, "I regard religion as quite unnecessary for a nation's life. Science is far above superstition, and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation. I do not regret the tendency to free thought and atheism, which is almost universal in Japan, because I do not regard it as a source of danger to the community." Lately crime has been rampant, and the leaders who have cried out "we do not need a religion," are saying that the people must be taught to regard religion as the one thing needful to preserve the morals of the people.

R. L. PRUETT: "The population of Shizuoka, Prefecture, is about one million and a half. In this there are ten cities claiming more than ten thousand each. Shizuoka, the capital of the Prefecture, claims forty thousand souls. Of these, perhaps two or three per cent. have a knowledge of Christ. The people are kind, generous and social. We

have not heard the expression 'foreign fool' applied to the 'hairy foreigner' in a single instance. This is gratifying. Shizuoka is a progressive city, having adopted all modern improvements. Their great need is Christ and Christian homes. There are in this state twenty-five Buddhist, to say nothing of the Shinto temples. The people however, are willing to hear about Christ. We have large audiences and attention that would do credit to any assembly."

JOSYB BAUGH PRUETT: "Owing to the difficulties of the language we have only three public meetings a week. When we came here we decided to hold meetings once a week for children. The children that attended carried reports of these meetings to their homes, and often came to the next meeting with an older member of the family. One little girl brought all the household, father, mother, brothers, and sisters. This is noteworthy, because the men seldom accompany their wives to public meetings. There are a great many atheists among the Japanese of Shizuoka. One young man said he wanted to be a Christian, but he could not believe in the existence of God, and asked, 'If there is a God, where is he?' He believed he had brains, although he admitted that he had never seen them. He also believed that Victoria was Queen of England. We said to him, 'If you will tell us where God is not, we will tell you where God is.' It is sufficient to say that he did not answer the question. In addition to distributing five hundred Sunday-school papers a week, we tell the people, in a broken language, of Christ and his power to save, as often as we have opportunity."

## INDIA DEPARTMENT

G. W. COFFMAN, EDITOR.



## FAMINE RELIEF WORK, HURDA, INDIA.

G. L. Wharton has four hundred men at work. They are putting up a Leper Asylum. The building in front is the house of the Superintendent. Five other buildings are in course of construction. The pay is small, but it is sufficient to keep these people alive.

E. M. GORDON, Mungeli: "The relief of the famine sufferers takes up most of our time. We are giving food to scores of starving people. There are twenty-five children in the house. One hundred and sixty receive one meal a day. People are dying in our immediate neighborhood, and I have seen three or four bodies eaten by dogs and vultures. These sights and sounds and smells make us exert ourselves to renewed effort to relieve the people. Dr. Gordon is very regular in her medical work. The patients show their appreciation by contributing towards the

support of the dispensary. A great number are desirous of becoming Christians, but we ask them to defer making a confession until the distress is over. If they continue to desire to confess Christ, they will then be admitted into the church."

Word comes from all the stations that the distress of the famine is increasing. We hear of scores of babes who are dying in their mother's arms, and men dying just as they reach the place of work. In the Hurda district in one week in June one hundred and

thirty-seven died of starvation. Cholera is also taking the lives of many. Mr. Wharton found several bodies left unburied at the relief works. Mr. Mitchell saw several bodies lying along the road which were being eaten by vultures. The number seeking help the second week in June at the relief works and in the poor-houses was increased by two or three hundred thousand over the previous week. There are now 4,240,337 on relief works and in poor-houses. The plague has almost vanished. A few months ago one hundred persons died in a day in Bombay. In the first and second weeks in June only thirty-four died.

THE heat has been very intense on the plains. Fifteen stations report a temperature of 115 degrees in the shade. One place reports 121 degrees, four others 119 degrees. This did not vary much throughout the month of May, and the first week in June. In the sun the heat was from 170 to 180 degrees. An earthquake of a very severe character occurred in Calcutta on the 12th of June. The vibrations continued for about four minutes. There was first an up and down movement, and this was followed by a side movement. People were thrown down in the streets. Purdah women, who allow no man but their closest male rela-

tives to see their faces, ran about crying for help. Buildings were shaken to their foundations, and many tottered and fell. It is said that not a sound building was left in the city. This is a very uncommon thing. India is not subject to earthquakes. This began at the southern part, and extended to the north.

SEVERAL of the small boys have died within the last two or three months at the Damoh Orphanage. One or two of the larger boys are very sick. A native doctor is being sent for to be with them during the rains. A missionary lady has also volunteered to help in the orphanage work. She is much needed. Money has been sent to us for the relief of the famine sufferers. Some has come from the *Christian Herald*. Some has come from private individuals, both in India and England, as well as in America. We will furnish a tabulated list of donations and expenditures after the famine is over. If it had not been for these contributions, we would have had to turn a deaf ear to most of the cries for help. If those who have helped could but see a small portion of this famished country, and see the men and women dying without food, and then realize that they have saved the lives of some by a dollar or two, they would feel repaid a thousand times.

## ENGLISH NOTES.

J. H. Bicknell, of Benton Harbor, Mich., has taken the work in Liverpool.

There have been five added at Chester recently. The audiences keep remarkably large, and the good work goes on steadily.

Mark A. Collins, on his return from Africa, has spent some time at Upper Parliament Church of Christ at Liverpool. The meetings were well attended, and deep interest manifested throughout.

The Southampton Church is erecting a new Sunday-school building at the rear of their house of worship. The building is to be two stories high. On the second floor there is to be a church parlor, kitchen, lavatory, and four large class-rooms. The large hall measures sixty feet by thirty-seven feet. The subscriptions and cash in bank amount to \$6,350. The building will accommodate five hundred children. The church hopes that it will be opened entirely free from debt.



## CHINESE DEPARTMENT.

JAMES WARE.

## MRS. DAW, A CHINESE WOMAN UNTO WHOM THE ARM OF THE LORD WAS REVEALED.

Mrs. Daw became first interested in the gospel during a visit Mrs. Ware was paying at the home of one of her neighbors in the native city. She was a widow, and gained her living at embroidery. She was very intelligent, and seemed to grasp the main truths of the gospel from the first. From this time she attended the services regularly, generally bringing one or more of her neighbors with her. One old lady, upwards of seventy years of age, whom she brought to the services, confessed Christ, and they were baptized together.

Some three months after her baptism, Mrs. Daw made a confession to Mrs. Li, the Bible woman. She had been a great sufferer for years from abscesses, and for some two years she had taken a little opium to ease the pain. No one knew of this; in fact, we should never have suspected such a thing possible of Mrs. Daw. She said that her heart had told her that the taking of the drug was wrong, and she wished us to send her to a missionary hospital in Shanghai where she could be helped to break away from the habit. This the native church gladly did, but suspended her from the Lord's table until she was quite cured. The lady doctor said that Mrs. Daw was very different from the majority of her opium patients, and that she was one of the best cases she had ever known. One day while in the hospital, her brother came to see her, and wished secretly to hand her some opium dregs to relieve the pain caused by the craving for the drug. But she steadfastly refused to receive them, saying that her trust was in God

alone, and that she would rather die than take to it again. After she was thoroughly cured, she came to see us, and with beaming face told us of her deliverance. She was then received back again into full fellowship, and remained so until her death. She also gave up another questionable practice, namely, the making of playing cards. Numbers of poor women make a little money at this, as, like match-box making, they are able to do this kind of work at home. But Mrs. Daw had heard that gambling was contrary to the doctrine of Christ, and rightly concluded that the making of gambling cards must be also wrong. Accordingly she gave it up, but without saying a word to either of us about the matter.

A month before her death, she was suddenly prostrated through illness caused by an old abscess from hip disease. She was taken from one relative's house to another, but no one wanted to keep her long. No one of her father's relatives would have her over the New Year's holidays, as it is believed that to allow a widow or an unmarried female relative to remain in the house at that time would insure bad luck the whole year through. Therefore, her uncle, to whose house she had been taken, two days before the New Year, reviled her, and told her she must go away and leave him in peace. He said he was busy with his New Year's worship, and could not be bothered with her. But before she was taken away, this religious old opium sot, took away all her spare clothes, which he pawned for opium, and eighty cents, from her, the last

money she ever possessed. But in all this she only prayed that the old man might be led to true repentance. Finally she was taken to her mother, an old lady of some eighty years of age, who lived in a poor little house in the city. Here she remained until she was taken to the hospital. All her relations, even the worst of them, were much impressed with Mrs. Daw's sweet Christian behavior. She was most patient, even when in the greatest pain, and was always thinking more of others than of herself, and spoke to them a great deal of Jesus and his wonderful doctrine.

We saw her a short time before her death, when she told us that she had great peace in her heart, because Jesus had saved her. When she was taken to the hospital and laid upon a comfortable bed, she said, "How nice it is to be able to rest in peace, with no one to revile me." She remained perfectly conscious till the last, and said a few moments before she died: "I desire earnestly to go to Jesus, to my heavenly Father's home." A few moments more and her desire was realized.

Her old mother was called to see the body of her daughter, and as the old woman looked upon her she said: "I am not sorry she is gone, because I know she is happy, but alas! she will never speak to me again. Oh! I wish to go to the same heaven that my daughter has gone to." We held a funeral service the next day, which was most impressive, being attended by a number of heathen, as well as several of our native members. Mrs. Daw's young brother and his wife seemed very thankful to us for looking after their sister, but they did not realize very clearly the nature of her religion. Her brother asked us whether he should call in some Buddhists to arrange a funeral service. But the old mother, who knew better, assured him that Jesus' doctrine had no need of Buddhist priests.

At the grave, the brother and sister kept repeating lines of "Jesus loves me, this I know," which Mrs. Daw had taught them. Since the funeral they and the mother have asked more about Jesus, and have expressed a desire to know and to serve the Saviour whom Mrs. Daw had served so faithfully.

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## SUGGESTIVE MISSIONARY THOUGHTS.

A CATHOLIC priest of experience avers, it is said, that while he has received the confession of all conceivable sins beside, he has never heard the sin of covetousness acknowledged. It is seldom or never recognized by the victim.

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A WRITER in the *Missionary Record* holds that every Christian ought to endeavor to give for Foreign Missions at least as much as he gives for church purposes at home; and that every Christian Church ought to aim at a similar idea, and only think it has discharged the minimum of its obligation to Christ and the world when

it has given for the heathen as much as it spends on itself.

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It is the will of Christ that Christianity shall be the ultimate religion of the world, and not only is it God's purpose, but it is also self-propagating. Therefore, coldness towards missions is nothing but coldness towards God. Christian missions are essentially a part of the church's life, and the day when any faith ceases to extend is the day of the beginning of its decay and death. We have to make disciples of all nations. There are no exceptions or conditions to be considered:

## THE SUNDAY-SCHOOLS AND MISSIONS.

WE are looking for an increased interest in the *One Dollar League* for next year.

THE number in the *One Dollar League* is now 10,337, and is growing every day.

THERE are quite a number of schools that have not yet sent offerings. There is yet time.

CHILDREN'S DAY, the first Sunday in June, 1898, should be kept constantly before the children,

EVERY Sunday in the year should be preparatory to a great occasion—the first Sunday in June.

MRS. FLORA NEWLON, Clearmont, Mo., writes: "We think they (Children's Day Exercise) are the best ever sent out."

THE Sunday-school at Allegheny, Pa., leads again this year in its offering. It is one of the permanent friends of the work.

THE *Birthday Box* is doing efficient service in hundreds of schools. If you have not adopted it in your school, we will send one free of charge upon application.

## A New Version.

Sing a song of sixpence  
A pocket full of dimes;  
Shall I spend them on myself,  
To help me have good times?

Not while many girls and boys  
In far-off heathen lands,  
Have no chance to hear of Christ  
And learn the King's commands.

I think I'll give for missions  
At least one dime in ten;  
Then if for funds you're lacking,  
Just call on me again.

THE following comes from the Sunday-school at Athens, Ga.: "We worked diligently and prayed God's blessing, which we received. The children were enthusiastic over the *One Dollar League*. Our *Birthday Box* is being used, and will be a great help to us. We hope to do more for this great work each year."

## No Children's Graves in China.

[An appropriate recitation for any Sunday morning].

No children's graves in China,  
The missionaries say.  
In cruel haste and silence  
They put those buds away;  
No tombstones mark their resting,  
To keep their memory sweet,  
Their dust, unknown is trodden  
By many careless feet.

No children's graves in China,  
That land of heathen gloom!  
They deem not that their spirits  
Will live beyond the tomb.  
No little coffin holds them;  
Like to a downy nest;  
No spotless shroud enfolds them,  
Low in their quiet rest.

No children's graves in China—  
Do mothers ever weep?  
No toy or little relic,  
The thoughtless mothers keep.  
No mourners e'er assemble  
Around the early dead,  
And flowers of careful planting  
Ne'er mark their lowly bed.

No children's graves in China,  
With sad and lovely ties  
To make the living humble,  
And point them to the skies.  
No musings pure and holy,  
Of them, when day is done—  
Be faithful, missionary,  
Your work is just begun!

—*Home Mission Echo.*

F. D. PETTIT, of Chillicothe, Mo., suggests that it would be well if the *One Dollar League* members could arrange to give an entertainment during the year, the proceeds of which



should be used to increase the Children's Day offering. The suggestion seems a good one. We trust that in the schools where we have so many members of the One Dollar League this suggestion will be adopted.

We hope every school will return the blank postal card sent them, and order copies of the *Missionary Voice* every quarter, *Children's Day Exercise* for 1898, and other helps. All are furnished free.



GLADYS HOSKINS.

This little girl is six years old, and a member of the Sunday-school at Dunnsville, Va. She raised \$10.25 for Children's Day.

J. M. BENTLEY, Wichita, Kan., says: "We have received the program for Children's Day, and think it the finest we ever saw."

THE wide-awake superintendents can help other schools by sending us brief, pointed suggestions on how to awaken an interest in world-wide missions.

DO NOT fail to call for the Birthday offerings every Sunday. Send these offerings in at once, or keep sacred for Children's Day.

A LARGER number of schools observed Children's Day this year than ever before, and the amount given is larger. The interest is spreading.

[ GIVE A LITTLE.—Anything done for Christ is great, and it will be sure to bring a great reward. The greatness of him [to whom the service is given makes the service great. Sir Walter Raleigh cast his cloak into the muddy street for Queen Elizabeth to step upon. The act, which if done for another would have been thought trifling or ridiculous, was commemorated in history and romance as great and honorable in him, because it was done for his sovereign. So the smallest gift you bestow, the humblest work you do, the feeblest talent you employ in the service of Christ, is made excellent and glorious by the infinite greatness and glory of Him you serve. Because you can not do a great thing, do not sit down idly and do nothing. Because you can not startle the world with your benefactions, do not fail to give anything.

BIRTHDAY BOX.



More than a thousand Sunday-schools have adopted our *Birthday Box* for Heathen Missions. It is furnished free to the schools using it for that purpose.

## PERSONAL MENTION.



MRS. C. B. TITUS.



C. B. TITUS.

W. E. RAMBO and family, and Dr. Drummond, expect to leave New York for India in September. They are now packing their goods and arranging for their departure.

FRANK H. MARSHALL and family sailed from Tacoma for Tokio, Japan, on the 24th of July. At the time of sailing, they were in good health and in good spirits.

W. P. BENTLEY and family sailed from San Francisco for Shanghai on the 5th inst. They went on the ship "China." It is nearly two years since they left the field on account of failing health.

At the last meeting of the Executive Committee, Mr. and Mrs. C. B. Titus were appointed missionaries to China. Mr. Titus was graduated from Hiram College in June last. They will be associated with Dr. Butchart in the new field which he has chosen. They expect to sail about the 3rd of October.

THE last word from the missionaries to Africa is dated at Matadi, Congo, June 28th. E. E. Faris says: "We are doing well as to health. We are now one hundred miles from the sea, and start up the river in a few days. We have had no accident or sickness, and we are learning much about the country."

## FACTS TO TELL.

TWENTY-FIVE years ago there were seven thousand Christians in China; now there are eighty-five thousand.

THE British and Foreign Bible Society was organized in 1804. The total issues since then amount to 151,141,802. This society has thus far taken up with glad alacrity every item of translation and revision work that has been brought before it with sufficient evidence as to its excellence and mis-

sionary usefulness. This and other societies stand back of every missionary on the globe and supply him with the Word of God in the language of the people among whom he labors. The receipts of the British and Foreign Bible Society for the year amount to \$643,000.

THE Church Missionary Society of England is the largest missionary society on the globe. The ordinary receipts

for the last year amounted to \$1,388,000. The receipts from special funds amounted to \$215,000 more. Ten years ago this society had sent out nine hundred missionaries. Since that time nearly seven hundred have been added to the roll. The Managing Committee has adopted the policy of refusing no candidate, who is suitable, on financial grounds. The additions for last year amounted to seven thousand seven hundred. In Uganda, seven hundred and fifty-one adults have been received into the church.

A DISTINGUISHED Japanese, giving an account of his conversion says, the first step was this: A Christian minister came from San Francisco to Hawaii, and began to work earnestly among

the laborers. As a result gamblers threw away their dice, drunkards began to break their glasses, ruffians became gentle, and as a consequence the business of the Consul's office experienced a great falling off. Even such an obstinate anti-Christian as he was, at the time he could not help being taken with surprise. He took up the Bible and read it. He was offended as he read of the miracles, and shut up the Book and put it away. He took it up again. He had some difficulty about the person of Christ, about immortality, about the judgment to come. Gradually his doubts and difficulties were overcome, and he made the good confession and was baptized.

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## BOOK TABLE.

"STRATEGIC POINTS IN THE WORLD'S CONQUEST: The Universities and Colleges as related to the Progress of Christianity." By John R. Mott. Fleming H. Revell Co., Publishers. Price, \$1.00.

Mr. Mott made a tour of the world with the object of forming a World's Student Christian Federation. He visited most of the nations of Europe, Turkey, the Falklands, Greece, Syria, Palestine, Egypt, Ceylon, India, Australasia, China, Japan, and the Hawaiian Islands. He succeeded far beyond his expectations. The record of his tour and of his work is a very cheering one. This Federation is helping to unify Christian students everywhere. It is binding the nations together by stronger and more enduring bonds than arbitration treaties. In 1877, according to Mr. Mott, there were less than thirty Christian Associations in the colleges and universities of the United States and Canada. Now there are Christian Associations in nearly five hundred and fifty institutions of higher learning in North America. Over thirty-three thousand students and professors are members of the movement. More

than thirty thousand students have been led, through the work of the Association, to be disciples of Jesus Christ. There are not less than ten thousand young men in the Bible classes of the associations. Over eighty thousand young men who have held positions as office bearers and committeemen in the various associations, have been trained in methods of Christian work. Nearly five thousand have been influenced to become ministers of the gospel, while a larger number have volunteered to go out to the mission field. Already eight hundred of these volunteers have gone to the foreign field. This is only the beginning. With all the Christian students of the world united in one body, it is easy to foresee and to foretell magnificent triumphs. This work is introduced to the public by Ex-President Harrison, the Earl of Aberdeen, Mr. Gladstone, Prince Oscar of Sweden, and Count Andreas Von Bernstorff of Germany. Ex-President Harrison says: "The work and observations of Mr. Mott are full of interest, and his book ought to be very widely read."



## RECEIPTS

For Foreign Missions from July 1st to August 1st, 1897.

[Send to F. M. Rains, Treasurer, Box 750, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

<b>Alabama.</b>		Sunday-school, La Junta \$ 2 00	Sunday school, Dawson..\$ 1 77	
Sunday-school, Union.....\$ 2 30		Longmont..... 7 48	De Soto..... 1 49	
Y. P. S. C. E., Anniston.. 1 00		Salida..... 3 50	Detroit..... 7 18	
Total..... 3 30		Union (Greeley)..... 2 11	Dieterich..... 25	
		Union (Orsburn)..... 1 00	Eureka..... 138 56	
<b>Arkansas.</b>		Total..... 34 05	Fairview (Milford)..... 11 53	
Cash..... 50			Four Mile (Brownstown)..... 50	
Sunday-school, Bentonville..... 1 00		<b>Connecticut.</b>		
Berryville..... 1 25		Sunday-school, Danbury 41 75	Gibson City..... 1 01	
Ft. Smith..... 8 25			Grand Detour..... 3 70	
Hazen..... 2 56		<b>District of Columbia.</b>		
Siloam Springs..... 25		Sunday-school, Washington (Vermont Avenue)..... 73 12	Green Pond (Pearl)..... 1 40	
Total..... 13 75			Hartsburg..... 4 85	
<b>Australia.</b>			Harvey..... 1 00	
Cash..... 2 06			Heaton..... 2 73	
<b>California.</b>			Ipava..... 7 80	
Sunday-school, Acampo 3 00			Independence (Pittsfield)..... 75	
Anaheim..... 6 78			Ingraham..... 5 95	
Artesia..... 2 00			Jonathan Creek (Sullivan)..... 3 75	
Chino (East Side)..... 2 45			Latham..... 2 80	
Hanford..... 6 01			Little Prairie (Ellery)..... 9 50	
Kelseyville..... 1 00			Maple Grove (Edgar)..... 1 00	
Mesa Grande..... 3 32			Marine..... 1 40	
Pasadena..... 26 00			Maroa..... 2 00	
Pleasant Grove..... 1 40			Meridian (Berwick)..... 4 50	
Pomona..... 52 00			Milton..... 3 00	
Riverside..... 6 75			Mt. Pleasant (Bentley)..... 15 00	
San Diego..... 30 48			Mt. Pleasant (Mason City)..... 5 00	
Sanger..... 3 10			Mt. Hebron (Mendon)..... 5 00	
South Riverside..... 2 22			Mt. Pleasant (Linn)..... 60	
Watsonville..... 17 59			New Hope (Belmont)..... 80	
Willows..... 3 80			Newman..... 4 70	
Total..... 167 70			Oak Ridge (Frentice)..... 72	
<b>Canada.</b>			Palestine..... 7 00	
Cash, P. E. I..... 50			Peoria (Central)..... 23 65	
Children Mission Bands of Ontario..... 40 00			Pittsfield..... 9 85	
Church, Erin Centre, Ontario..... 6 00			Pleasant Plains (Forest City)..... 7 00	
McLean, Malcolm, Graham's Road, P. E. I., 1 00			Pontiac..... 6 17	
Sunday-school, Everton, Ontario..... 15 00			Potomac..... 1 93	
Marsville (Belwood) Ontario..... 4 00			Prairie Green (Wellington)..... 3 65	
Portage La Prairie, Man..... 18 00			Rock Island (29th St. Mission)..... 1 57	
Summerside, P. E. I..... 5 50			Rossville..... 6 50	
Toronto (Cecil St.) Ont. 20 00			Rushville..... 5 04	
Walkerton, Ont..... 1 90			Rutland..... 13 50	
West Lake, Ont..... 6 00			Springfield..... 78 87	
West Lorne..... 7 75			Sterling..... 5 00	
Woman's Missionary Society, Toronto (Cecil St.) Ont..... 10 00			Virde..... 4 27	
Y. P. S. C. E., Lobo, Ont. 8 50			Walnut..... 2 25	
Total..... 144 15			Watseka..... 63 00	
<b>China.</b>			Wanigan..... 2 65	
Bentley, W. P., Shanghai 90 00			Wayne City..... 3 36	
Hunt, W. R., Nankin..... 5 00			West Point..... 2 54	
Total..... 95 00			West Village (Albion)..... 17 03	
<b>Colorado.</b>			"The Twelve," Sterling 30 00	
Sunday-school, Berkeley 5 00			Wagner, Carl, Clarence, Owen and Walter, Baileyville..... 23	
Bessemer (Pueblo)..... 3 63			Total..... 825 25	
Boulder..... 9 33				
			<b>Indiana.</b>	
			Cash..... 8 45	
			Cash, Angola..... 50	
			Church, Adams..... 1 03	
			Columbus..... 31 60	
			Cortsville..... 1 00	
			Greencastle..... 10 00	
			Indianapolis (Central) 5 00	
			Logansport..... 22 00	
			New Market..... 10 00	
			North Vernon..... 4 00	
			Wauatah..... 3 75	

# Receipts.

205

Sunday-school, Adams...	\$ 3 68
Akron.....	1 00
Anderson.....	18 19
Arcadia.....	4 00
Attica.....	1 16
Bargersville.....	20 05
Bethel (Otto).....	8 01
Big Flat Rock (Homer).....	7 40
Borden.....	60
Boxley.....	5 00
Brooklyn.....	3 87
Cedar Lake (Corunna).....	2 11
Charlestown.....	5 00
Clark's Hill.....	2 50
Corunna.....	1 75
Corydon.....	12 50
Delphi.....	1 00
Evansville.....	12 78
Fortville.....	2 00
Ft. Wayne (W. Creigh- ton Ave.).....	7 00
Frankfort.....	40 00
Gas City.....	8 00
Hebron.....	18 10
Hebron (Russellville).....	11 19
Hesston.....	4 75
Holton.....	1 00
Honeytown (Ewing).....	1 60
Huntington.....	7 53
Ijamsville.....	8 38
Indianapolis (Central).....	162 00
Jamestown.....	3 75
Jasonville.....	1 90
Kansas (Edinburg).....	6 55
Kokomo.....	22 00
La Fayette.....	2 16
Laurel.....	1 50
Lebanon.....	30 00
Liberty.....	4 23
Lizton.....	4 90
Lowell.....	5 05
Lyons Station.....	5 00
Macy.....	7 00
Madison.....	13 60
Manilla.....	6 00
Medaryville.....	5 10
Michigan town.....	5 00
& Church, Mishawaka.....	15 50
Morocco.....	4 83
Morristown.....	10 00
Muncie (First).....	10 00
New Castle.....	12 00
New Lisbon (Cas'le).....	3 65
New Maysville.....	2 00
New Palestine.....	3 00
Pennville.....	6 10
Portland.....	9 01
Providence.....	1 00
Rensselaer.....	8 30
Reynold's S. H., Por- ter Co.....	1 55
Rising Sun.....	3 00
Roann.....	2 50
Rose Union (Shelby- ville).....	3 00
Shelbyville.....	19 14
Stony Point (Memphis).....	6 00
Sullivan.....	4 25
Trafalgar.....	3 66
Wanatah.....	2 25
Waverly.....	2 16
Wheeler.....	1 00
Worthington.....	2 01
and Church, Williams- port.....	4 61
Zionsville.....	11 00
Total.....	751 66

## Indian Territory.

Sunday-school, Ardmore	6 15
<b>Iowa.</b>	
Church, Brooks.....	5 00
Lost Creek (Weaver).....	10 00
Oskaloosa.....	4 69

Sunday-school, Webster	
City.....	\$ 7 17
Mapes, G. W., Des Moines	10 00
Martin, Bert, Webster	
City.....	50
Richardson, Mr. and Mrs.	
Alf., Waverly.....	2 00
Rothstein, F. E., Dixon.....	1 00
Sunday-school, Authon.....	1 02
Apple Grove (Mitche l- ville).....	11 08
Arlington.....	9 00
Atlantic.....	60
Bayard.....	3 63
Bethel (Cumberland).....	9 28
Big Mound.....	2 00
Boone.....	7 80
Carlisle.....	6 80
Center S. H. (Odebolt).....	4 05
Clarksville.....	10 00
Confidence.....	4 04
Cunningham S. H. (Adel).....	2 41
Defiance.....	7 70
De Soto.....	8 11
Eldon.....	5 25
Elkhart.....	10 36
Elliott.....	1 87
Esterville.....	10 81
Garwin.....	4 08
Greeley.....	50
Jefferson.....	5 53
Kingsley.....	2 00
Kirkville.....	1 57
Last Chance (Derby).....	7 00
Leslie.....	10 00
Liscomb.....	28 47
Lost Creek (Weaver).....	7 00
Malvern.....	2 88
Milton.....	5 00
Modale.....	2 60
Morton's Mills (Mem- orial).....	5 00
Mt. Ayr.....	50 12
New London.....	2 16
Nora Springs.....	12 09
Osceola.....	5 43
Packwood.....	1 50
Panora.....	5 00
Perry.....	16 35
Pierson.....	2 00
Pleasant Valley (Wood- bine).....	1 71
Rock Rapids.....	3 02
Ruthven.....	10 00
Selection.....	2 00
Siam.....	5 40
Sigourney.....	2 75
Stuart.....	5 00
Tiffin.....	8 30
Union Chapel (Osceola).....	6 15
Urbana.....	13 00
Ute.....	2 22
Van Wert.....	6 09
Walnut Center (Ca ey).....	4 04
Weldon.....	28 87
West Liberty.....	20 00
Whiting.....	10 00
Winterset.....	6 00
Young Peoples Societies of Christian En- deavor.....	242 50
Y. P. S. C. E., Des Moines (Central).....	5 00
Total.....	704 50

## Kansas.

Cash.....	1 00
Church, Galva.....	3 75
Manhattan.....	2 92
Frowe, E. M., Louisville	1 00
Ridenour, C. N., Snyder	1 00
Sunday-school, Arcadia	83
Baker.....	5 21

Sunday-school, Caldwell	\$ 7 45
Chefopa.....	1 40
Clyde.....	5 00
Coffeyville.....	3 90
Coville.....	1 38
Dighton.....	1 00
Dodge City.....	8 91
Fairview (Belleville).....	3 28
Girard.....	3 50
Goff.....	2 00
Hartford.....	1 12
Havensville.....	7 12
Hiawatha.....	5 80
Holton.....	5 82
Iola.....	1 72
Kingman.....	3 50
Larned.....	5 57
Marion.....	11 00
Mina.....	3 60
North Topeka.....	2 60
Pleasanton.....	2 00
Scammon.....	1 77
Severance.....	1 60
South Haven.....	2 50
Topeka (Fir t).....	12 57
Topeka (Euclid Ave.).....	2 92
Union (Latham).....	1 03
Vining.....	6 70
Waterville.....	80
Wellington.....	20 00
Total.....	152 27

## Kentucky.

Church, Covington (1st.)	8 00
Glasgow (Columbia).....	23 74
Louisville (Broadway).....	10 00
Mt. Zion (Beckersville).....	5 00
South Fork (Berkshire).....	3 10
Triumph (Parina).....	8 15
District C. W. B. M., Louisville.....	197 21
Sunday-school, Bardwell	9 67
Berea (Doneraile).....	11 60
Berea (Oakville).....	11 15
Bethany (M. rris).....	11 00
Cadiz.....	10 60
Columbia.....	2 20
Eminence.....	2 00
Ezel.....	1 00
Flemingsburg.....	13 39
Frankfort.....	70 00
French Chapel (Stan- ton).....	2 75
Gardnersville.....	4 20
Knob Creek (Barrall- ton).....	5 20
Lexington (Broadway).....	40 00
Lexington (Chestnut St.).....	8 00
Middlesboro.....	4 51
Morgan.....	18 57
Newburg (Fern Creek).....	4 44
Orr.....	6 85
Owenton.....	10 85
Paducah (10th St.).....	17 00
Salt Lick.....	4 13
Salvisa.....	5 27
Stony Creek (Flora).....	6 00
Triumph (Parina).....	8 20
Turnersville.....	12 00
Union City.....	7 07
Union (Roanoke).....	18 05
Williamstown.....	9 42
Willmore.....	1 60
Y. P. S. C. E., Mayfield.....	5 00
Union (Mackville).....	7 00
Total.....	631 92

## Maryland.

Cash.....	25
Schrader, Chas., Hutton	5 00
Sunday-school, A von- dale (Aldino).....	5 00

Sunday-school, Fork.....	\$ 3 63
Hagerstown.....	32 74
Joppa.....	4 55
Snoketown.....	5 49
Y. P. S. C. E., Baltimore (Harlem Ave.).....	9 00
Total.....	65 66

**Massachusetts.**

Sunday-school, Haver- hill (High St.).....	4 38
Springfield.....	2 15
Swampscott.....	6 60
Total.....	12 53

**Michigan.**

Church, Cascade.....	4 00
Pleasant Ridge (Coe)...	9 58
Sunday-school, Ann Arbor.....	15 27
Bangor.....	3 41
Benton Harbor.....	6 50
Cascade.....	13 00
Coat's Grove.....	3 48
Decatur.....	5 00
Freemont.....	10 00
Ionia.....	58 06
Lutber.....	1 50
Mt. Pleasant.....	5 00
Muir.....	75
Ottawa Lake.....	4 00
Pleasant Ridge (Coe)...	13 11
St. Louis.....	3 09
Shepherd.....	7 00
South Haven.....	1 60
Three Oaks.....	30
Union (Greendale).....	26
Wexford.....	5 00
Total.....	169 91

**Minnesota.**

Benham, Mrs. Fred, Sleepy Eye.....	8 60
Church, Belle Plaine....	1 00
Sunday-school, Cannon City (Dean).....	4 00
Duluth.....	25 00
Eagle Lake.....	1 00
Garden City.....	50
St. Paul.....	16 23
Willow Creek.....	36
Total.....	56 09

**Mississippi.**

Sunday-school, New Hope (Hemingway)...	7 00
Okauchona.....	2 58
Total.....	9 58

**Missouri.**

Buxton, Mrs. A. A., Kan- sas City.....	100 00
Cash.....	8 75
Church, Freedom (Clint- on).....	3 00
Highland.....	3 36
Hughesville.....	4 75
Iantha.....	90
Kansas City (6th and Prospect).....	41 11
Mound City.....	25 00
Mt. Carmel (Paris).....	6 50
Santa Fe.....	5 02
Smithton.....	3 60
and Sunday-school, Waverley.....	10 00

Ladies' Aid Society, Ap- pleton City.....	\$ 5 00
Smart, D. O., Kansas City	50 00
Sunday-school, Belton...	13 87
Blackburn.....	6 70
Blairtown.....	5 00
Bois D'Arc.....	2 85
Brookfield.....	15 73
Burlington Junction...	13 32
Canton.....	9 51
Cape Girardeau.....	1 68
Carterville.....	1 36
Cedar Grove (Fayette- ville).....	2 03
Concord (Backwater)...	6 60
Concord (Mt. Vernon)...	1 00
Cowgill.....	5 31
Darlington.....	1 39
De Kalb.....	5 00
Fayette.....	8 50
Festus.....	4 25
Frankford.....	6 07
Graham.....	3 00
Hamilton.....	8 50
Ham's Prairie.....	2 42
Hazel Dell, Knox Co....	1 90
Hester.....	3 70
Huntsville.....	4 00
Hurdland.....	2 69
Kansas City (First)...	25 08
Kirksville.....	12 50
Laclede.....	1 40
Lathrop.....	20 00
Liberty (Shamrock)...	4 20
Linden (Magnet).....	4 28
Lindley (Buffalo).....	2 30
Long Branch (Avenue City).....	2 00
Louisville.....	6 00
Macon.....	4 00
Mansfield.....	50
Miami.....	25 00
Miami Station.....	5 00
Missouri City.....	9 50
Mound City.....	10 50
Mt. Zion (Dunksburg)...	4 30
Mt. Zion (Hannibal)...	7 76
Mt. Vernon.....	2 35
Nashville.....	6 25
Oak Ridge (Gallatin)...	6 00
Olean.....	4 00
Prairie Grove (Buffalo)	1 23
Pleasant Grove (Cam- eron).....	7 55
Pleasant Ridge (Grant City).....	4 66
Pleasant Valley (Ros- coe).....	4 54
Rinehart.....	2 00
St. Joseph (First).....	40 00
St. Joseph (Wyatt Park).....	8 00
St. Louis (Compton Heights).....	9 79
St. Louis (Fifth).....	1 00
St. Louis (Mt. Cabanne)	7 23
Schell City.....	2 92
Sheldon.....	1 18
Shelbina.....	17 00
Slater.....	15 66
Smithton.....	2 00
Southwest City.....	1 65
Summit (Mound City)...	5 00
Sweet Oak (La Belle)...	9 23
Troy.....	6 00
Tuxedo.....	2 50
Two Mile (Mont- gomery City).....	3 00
Union, Andrew Co.....	1 00
Union (New Point).....	1 79
Union Star.....	5 00
West Plains.....	9 60
Wise.....	1 84
Woodland.....	2 83
Y. P. S. C. E. (Jr.) Boon- ville.....	1 75

Y. P. S. C. E. (Jr.) Lex- ington.....	\$ 10 00
St. Joseph (First).....	15 00
Total.....	766 69

**Montana.**

Sunday-school, Corvallis	6 22
Hogan.....	15 35
Missoula.....	5 00
Y. P. S. C. E., Helena (1st)...	3 10
Total.....	29 67

**Nebraska.**

Buxton, Albert, Fairbury	50 00
Church, Blue Hill.....	7 00
Lincoln (East).....	1 20
Ireland, Elmer, Craig....	5 00
Sunday-school, Amherst	2 53
Ashland.....	6 56
Beaver Crossing.....	2 50
Bee.....	1 00
Bennet.....	1 74
Bradshaw.....	9 00
Charleston.....	8 96
Clay Center.....	3 08
Porchester.....	8 00
Elmwood.....	6 00
Fairfield.....	26 59
Firth.....	5 53
Greenwood.....	3 69
Harvard.....	26 06
Hastings.....	5 68
Hebron.....	10 38
Lincoln (East).....	5 00
London (Auburn).....	50
Maple Creek.....	2 00
Nebraska City.....	5 38
Nemaha.....	1 28
North Bend.....	6 96
Palmer.....	15 10
Pawnee City.....	10 50
Plainview (Memph' s)...	11 30
Prairie Center (Mt. Clare).....	4 00
S. W. Leicester S. H. (Harvard).....	4 00
Stamford.....	2 10
Ulysses.....	10 00
Union (Ash Grove).....	1 11
Valparaiso.....	25
Wood's S. H. (Stratton)	1 12
Walker, J. W., Kearney...	5 00
Total.....	276 60

**New York.**

Church, Buffalo (Forest Ave.).....	15 51
Troy (River & Jay Sts.)	2 00
Waterloo.....	3 00
Slade, J. W. Pittstown...	12 00
Taber, Mrs. B. F., Buffalo	50 00
Sunday-school, Buffalo (Forest Avenue).....	17 01
Clarence.....	7 00
Eagle Mills.....	16 00
Harrisville.....	5 00
New York (Branch)...	7 00
New York (Second)....	24 48
Niagara Falls.....	32 00
North Lancaster (Wil- helm).....	18 00
South Butler.....	10 00
Syracuse.....	9 81
Watertown.....	6 78
Wellsville (Broad St.)...	15 00
Total.....	250 19

**North Carolina.**

Church, Broad Creek (Olympia).....	6 25
Southwest (Kiuston)...	3 00



Sunday-school, Broad Creek (Olympia).....	\$ 13 35
Christian Hope (Plymouth).....	84
Kinston.....	8 05
Kit Swamp (Ernul).....	14 25
Oak Grove (Robersonville).....	6 12
Old Ford (Washington).....	14 05
St. Delight (Plymouth).....	15 39
Southwest (Kiuston).....	2 25
Wilson's Mills.....	7 83
Winston (Fourth St.).....	12 00
Total.....	103 38

Ohio.

A Friend, Cincinnati.....	10 00
Church, Bellefontaine.....	3 35
Cincinnati (Richmond Street).....	39 36
East Richland.....	2 51
New Richmond.....	4 53
Cook, Mrs. Ann M., Perry.....	5 00
Coombs, Lou-Lou, Cincinnati.....	3 00
Cope, Mrs. Jennie E., Hattonia.....	50
Davis, J. F., Portsmouth.....	100 00
Estate of Mrs. Harriet Cadwallader, Waynesville.....	720 65
Johnson, Drusilla V., Hattonia.....	1 00
Johnson, G. C., Hattonia.....	50
McLean, A., Cincinnati.....	70 00
Ross, Mrs. J. S., Wooster.....	1 00
Sunday-school, Akron (Broad St.).....	17 00
Akron (First).....	65 21
Akron (Third).....	7 69
Andover.....	2 25
Ashtabula.....	14 78
Auburn Center (Auburn).....	3 52
Bainbridge (Bissell's).....	4 00
Bellaire.....	100 00
Belle Centre.....	8 70
Bellefontaine.....	2 62
Bellville.....	3 03
Belmont Ridge (Bealls-ville).....	10 25
Bend Fork (Demos).....	11 00
Bethel.....	8 43
Bethel (Rudolph).....	225 58
Big Springs.....	22 02
Bowling Green.....	25 64
Canton (First).....	10 00
Cincinnati (Fergus St.).....	25 40
Cincinnati (Richmond Street).....	50 00
Clear Creek (Ashland).....	2 50
Cleveland (Franklin Circle).....	46 69
Coal Run.....	1 80
Collinwood.....	10 00
E. Liverpool.....	24 74
Edgerton.....	5 32
Edinburg.....	6 80
Elyria (West Side Mission).....	7 50
Fayette.....	3 24
Ferry.....	5 70
Fort Recovery.....	2 27
Fredericksburg.....	4 35
Garfield Chapel (Yoder).....	3 60
Geneva.....	14 48
Genoa.....	3 08
Gibsonburg.....	5 00
Glenville.....	19 00
Greenford.....	6 35
Greenwich.....	13 06
Hebron.....	5 00
Hiram.....	82 24
Jelloway (Howard).....	5 20
Killbuck.....	10 00

Sunday-school, Kipton.....	\$ 2 00
La Porte.....	4 47
Liberty (Red Oak).....	20 00
Lick Creek (Bryan).....	1 95
Lisbon.....	20 50
Lorain.....	2 00
Lordstown.....	25 08
Lowell.....	6 33
Lyons.....	4 35
Madisonville.....	5 12
Manchester (Nimisila).....	5 40
Mantua Station.....	2 82
Mantua Center (Mantua).....	9 24
Marion.....	13 20
Massillon.....	33 91
Medina.....	50
Mineral Ridge.....	5 00
Minerva (Second).....	3 88
Mogadore.....	6 00
Monroe (Welcome).....	16 54
Montville.....	4 25
Morristown.....	13 16
Mt. Healthy.....	39 31
Mt. Olive (New Vienna).....	8 52
Mt. Olivet (Carrollton).....	11 55
New Antioch.....	6 00
New Baltimore.....	22 25
New Richmond.....	8 10
Niles.....	20 40
North Bristol.....	7 60
North Jackson.....	5 00
Oak Harbor.....	7 33
Pictoria.....	3 10
Pike Chapel (Winameg).....	5 60
Radcliff.....	1 00
Randolph.....	10 00
Ridgeway.....	6 00
Ripley.....	2 15
Rock Creek.....	4 07
Rogers.....	10 00
Rural.....	2 00
Rushsylvania.....	39 86
Shalersville.....	2 00
Shenandoah.....	12 70
Southington.....	24 06
Toledo (Second).....	10 00
Uhrichsville.....	6 00
Union Grove (Gambier).....	6 20
Unionport.....	70
Unioopolis.....	3 00
Van Wert.....	5 00
Warren.....	58 43
Waynesville.....	4 70
Wellsville.....	25 33
W. Bazetta (Cortland).....	1 85
West Richfield.....	2 00
Wilmington.....	25 45
Zion (Wolipen).....	4 60
Y. P. S. C. E., Mentor.....	1 50
Plains (Mentor).....	1 00
Perry.....	1 00
Wooster.....	1 00
Total.....	2,487 50

Oklahoma.

Cash.....	10
Sunday-school, Guthrie (First).....	8 37
Hennessey.....	3 39
Oklahoma City.....	7 30
Perry.....	2 00
Ponca.....	1 35
Sherridan.....	3 00
Union (Stillwater).....	1 90
Westpoint.....	1 50
Total.....	28 91

Oregon.

Sunday-school, Cottage Grove.....	3 04
Jasper.....	3 00
La Grande.....	1 46

Sunday-school, Noble.....	\$ 80
Pleasant Hill.....	2 50
Portland (Third).....	3 38
Silverton.....	2 10
The Dalles.....	5 00
Total.....	21 28

Pennsylvania.

Church, Allegheny (First).....	43 70
Enon Valley.....	1 75
Hazlewood (Pittsburg).....	6 50
Washington.....	68 51
McCune, Attie, Braddock.....	25 00
McCune, Mrs. J. P., Braddock.....	100 00
Shupp, Peter, Plymouth.....	50 00
Sunday-school, Alba.....	7 65
Allegheny (Observatory Hill).....	6 00
Banksville.....	12 00
Benton.....	13 02
Canoe Camp.....	7 30
Cogan House.....	2 53
Edinburg.....	15 55
Flemington.....	4 04
Greensburg.....	10 00
Haagen (Bech Creek).....	3 10
Hill's Creek (Niles Valley).....	5 00
Knoxville (Pittsburg).....	8 00
Le Roy.....	6 25
Larksville.....	8 20
Lone Pine.....	44 86
McKeesport.....	13 00
Milledgeville.....	9 00
Moxham (Johnstown).....	10 25
New Castle (Long Ave.).....	16 25
Philadelphia (Mission).....	17 50
Point Marion.....	5 13
Providence (Scranton).....	7 00
Riverton (Wormleysburg).....	10 00
Rogersville.....	4 50
Romola.....	65
Somerseset.....	68 25
Sweet Valley.....	10 00
Sylvania.....	9 83
Troy.....	15 11
Union (Huntsville).....	6 00
Uniontown (Central).....	30 00
Total.....	678 44

South Dakota.

Cash.....	1 00
-----------	------

Tennessee.

Church, Clarksville.....	16 00
Sunday-school, Bristol.....	16 14
Bristol (Central Mission).....	6 00
Garber's.....	3 20
Limestone.....	1 27
Y. P. S. C. E., Chattanooga (Walnut St.).....	5 00
Total.....	47 61

Texas.

Church, Colorado.....	3 00
Dublin.....	26 15
McKinney.....	1 50
Taylor.....	22 85
Sunday-school, Archer.....	6 50
Austin.....	1 00
Bryan.....	9 35
Ennis.....	2 10
Fort Worth.....	10 03
Franklin.....	5 00
Gainesville.....	48 41
Houston (Central).....	14 75
Lockhart.....	15 00
McKinney.....	20 00

Sunday-school, Manor...\$ 11 80	Sunday-school, Pied-	Church, Bethany.....\$ 10 00
Palestine..... 75 00	mont (Stony Point)....\$ 5 30	Sink's Grove..... 2 25
Plano..... 5 00	Pine Oak Grove (Zepp) 10 00	Sunday-school, Bethany 19 30
Taylor..... 16 10	Rappahannock (Dunns-	Maysville..... 5 00
	ville)..... 24 15	and Y. P. S. C. E., New
Total..... 293 54	Richmond (Third)..... 45 00	Cumberland..... 20 45
<b>Vermont.</b>	Rochelle..... 8 16	Koe's Chapel (Gano-
Sunday-school, West Ru-	Salem (Gays)..... 8 71	town)..... 1 60
pert..... 44 38	Sharon (Bumpass)..... 1 00	Wheeling..... 66 86
<b>Virginia.</b>	Shawver Mill..... 5 00	
Cash..... 55	Smyrna (Stevensville) 20 65	Total..... 163 56
Cash, Ashland..... 3 00	Tazewell..... 9 24	
Church, Cool Spring (Ku-	Tazewell (Kelly)..... 2 38	<b>Wisconsin.</b>
nath)..... 7 60	Woodstock..... 11 17	Armstrong, O. C. L. a
Glade Hill..... 2 00	Young People's Union	Crosse..... 2 00
New Hope (Poole)..... 1 12	Missionary Circle,	Church, Twin Grove..... 1 00
Sunday-school, Brown's	Richmond..... 5 00	Sunday-school, Bera
Cove (Mission)..... 4 17	Total..... 354 98	(Sabin)..... 8 00
Corinth (Etna Mills).... 20 10	<b>Washington.</b>	Pardeville..... 5 00
Ephesus (Foneswood).... 3 87	Sunday-school, Dixie.... 13 70	Viroqua..... 10 00
Holly Grove (Foster).... 16 00	Kelso..... 5 15	Total..... 26 00
Holly Grove (Inez)..... 6 00	New Whatcomb (First) 8 00	<b>Wyoming.</b>
Gethsemane..... 50 00	Palouse..... 3 12	Sunday-school, Ten
Gordonsville..... 3 50	Rosalie..... 2 01	Sleep..... 5 00
Manchester (Cowardin	Seattle (First)..... 3 74	
Ave.)..... 15 00	Summer..... 2 50	
Martinsville..... 19 55	Total..... 38 22	<b>Miscellaneous.</b>
Matthews..... 6 00	<b>West Virginia.</b>	Interest..... 12 00
New Castle..... 2 00	Cash, McMechen..... 87 50	Grand Total..... 14,806 65
Olive Branch (Light-		
foot)..... 33 76		
Pembroke..... 5 00		

## Picture of A. McLEAN

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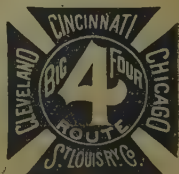
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Edited by.....

A. McLEAN.

F. M. RAINS.

Vol. X. CINCINNATI, O., OCTOBER, 1897. No. 10.

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# THE MISSIONARY INTELLIGENCER.

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VOL. X.—OCTOBER, 1897.—No. 10

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THE NEW DWELLING IN AKITA, JAPAN.

This building has been put up by E. S. and Dr. Nina A. Stevens. It will be a great addition to the mission. Suitable buildings are rare in Japan. Rents are very high. The workers in Akita will have their own home henceforth. Because of this they will have better health and more cheerful spirits, and will do more effective work. This building will be like a city on a hill, whose light can not be hid.

## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions* for the year ending September 30, 1897, with the corresponding year ending September 30, 1896, shows the following:

	1896.	1897.	GAIN.
Number of contributing Churches.....	2,459	2,586	127
Number of contributing Sunday-schools.....	2,605	2,810	205
Number of contributing Endeavor Societies..	265	528	263
Number of contributing Individuals.....	743	949	206
Amount.....	\$93,867.71	\$106,222.10	\$12,354.39

Comparing the amounts from different sources, shows the following:

	1896.	1897.	GAIN.
Churches.....	\$39,902.30	\$39,568.28	\$ 334.02*
Sunday-schools.....	28,418.78	30,027.24	1,608.46
Endeavor Societies.....	1,980.87	3,358.63	1,377.76
Individuals.....	9,758.59	14,293.63	4,535.04
Miscellaneous.....	1,889.67	3,586.17	1,696.50
Bequests.....	11,917.50	8,588.15	3,329.35 <sup>a</sup>
Annuities.....		6,800.00	6,800.00

\* Loss.

This exhibit shows a gain in *regular* receipts of \$5,554.39; a gain in *annuities* of \$6,800, and a loss in *bequests* of \$3,329.35.

## EDITORIAL NOTES.

WE have passed the \$100,000 line at last. Praise the Lord!

"LET the people praise Thee, O God; let all the people praise thee."

"God shall bless us; and all the ends of the earth shall fear him."

"SING unto God ye kingdoms of the earth; O sing praises unto the Lord."

THE Zulus gave \$4,000 last year to sustain their native churches.

THE receipts for Foreign Missions from September 30th, 1896, to September 30th, 1897, amounted to \$106,222.10.

GOD never leaves the earth destitute of true and great men.

WE are clearly in the early morning of a better day in our work of evangelizing the nations of the earth.

THE friends of Foreign Missions must remember this cause in their last "will and testament."

THERE is no question about the rapid spread of the missionary sentiment among our churches everywhere.

OUR watch-word for the new missionary year is, "\$100,000 by *collections alone*." We have no doubt it will be raised.

A BROTHER writes: "My purpose is to give my principal to the Foreign Christian Missionary Society, as I believe it the best investment for time and eternity."

DR. J. F. DAVIS, of Portsmouth, O., has just turned over \$800 to the Foreign Christian Missionary Society on the "Annuity Plan." This makes \$1,000 from him during the past year.

H. C. PATTERSON took an offering for Foreign Missions during a protracted meeting from a church that had never given before, and secured \$23. A good example for all evangelists.

CONGRATULATIONS upon passing the \$100,000 line are pouring in from every source. The general feeling is that this is only the beginning of greater things for world-wide missions.

A LARGE number of friends made special personal offerings to enable us to reach the \$100,000. They can now enjoy the success with us. They have our heartiest thanks.

READ carefully what Wm. H. Graham has to say about Children's Day and the Sunday-school in the First Church at Allegheny, Pa., on page 220 of this number of THE INTELLIGENCER.

THE Endeavorers deserve much credit for aiding to reaching the \$100,000. They have done better than in any previous year. They made a special effort to reach the \$100,000. They threw themselves into the work with their characteristic enthusiasm.

A BROTHER who is tired of being bothered with renting property and paying taxes, is selling out, and will turn the proceeds over to the Foreign Society on the Annuity Plan. If you do not understand this plan fully, write for particulars.

"THE TENTH LEGION" consists of Christian Endeavorers and others who pledge to give no less than one tenth of their income to the Lord's work. There are now 12,000 enrolled. Particulars can be had by applying to the United Society, Boston.

THE following well-known men will speak at the Annual Convention of the Foreign Society in Indianapolis: Dr. John H. Barrows, Chicago; H. W. Everest, Dean of Bible School, Drake University; W. P. Aylsworth, President Cotner University; Wallace C. Payne, Pastor Third Church, Philadelphia; W. R. Lloyd, Richmond, Ky.; C. S. Medbury, Angola, Ind.; C. B. Newnan, Detroit, Mich.

SINCE 1820 the Methodist Episcopal Church has received \$32,060,131.36 for missions; \$27,299,783.11 came from contributions direct from the churches and Sunday-schools, and \$1,729,981.16 came from bequests. In 1887 the Society reached the million line. It has never fallen below that line since. Last year it received \$1,264,668.53. It is believed that the Foreign Christian Missionary Society will never fall below \$100,000 after this year. The Methodist Episcopal Society reached the \$100,000 line nineteen years after its organization. We reached the \$100,000 line twenty-two years after organization.

At the last meeting of the Executive Committee of the Foreign Society, Miss Pertha Clawson, of Angola, Ind., was appointed to go to Japan. Miss Clawson has taught school for eight years. She is a graduate of the Tri-State Normal School. Since she was a child, when she became a Christian, she has been active in all Christian work. C. S. Medbury, the pastor of the Angola congregation, accompanied her to Cincinnati for a conference with the Committee. He is quite confident that the churches in Steuben County will support Miss Clawson on the field. She expects to leave for Japan in the spring. She will be associated with Dr. Nina A. Stevens in the work at Akita. The Angola Church pledged \$600 for Miss Clawson's support.



## A GOOD YEAR.

THE missionary year of the Foreign Christian Missionary Society, closing September 30th, has been wondrously blessed. It has been the most prosperous year in the history of the Society. The work has grown in every direction.

1. The missions have been signally favored in all lands. The missionaries have usually enjoyed good health. They have been able to prosecute the work with gratifying results. Only one, Mrs. A. Holck, of Copenhagen, has been called from labor to rest.

While the famine in India has been appalling, it has been the occasion of opening doors for the preaching of the gospel. The health and lives of the missionaries have been graciously preserved in that scourged land.

The dark cloud over Turkey, it is hoped, is now passing away, and our work is being strengthened.

The force in Japan has received substantial reinforcements. Growth is being made in England and Scandinavia. The missionaries in Africa are full of hope, and will be able to report a station planted soon.

2. More new missionaries have been appointed this year than during any previous year. The whole number is twelve. Frank H. Marshall and wife, and R. L. Pruett and wife, to Japan; Dr. C. C. Drummond and wife, and G. W. Coffman, to India; C. B. Titus and wife, to China; John Johnson, to Turkey, and E. E. Faris and Dr. H. N. Biddle, to Africa. There was the most urgent necessity for this reinforcement.

3. Africa is now one of the benighted lands where we will henceforth preach the gospel. For many years friends urged that a mission be planted there. March 16, 1897, E. E. Faris and Dr. H. N. Biddle sailed from Boston. They are now on the Upper Congo, and soon will report a station located.

4. Increased offerings. More churches have given this year than ever before. There has been a gain of 127 contributing churches. More churches reached their full apportionment. The number this year is 1,012, against 688 last year. And the Sunday-schools have made substantial gains. There is a gain of 205 in the number of Sunday-schools observing Children's Day. The Endeavor Societies have done exceedingly well, indeed. There has been a gain of 263 in the number of contributing societies. They rendered substantial aid in passing the \$100,000 line.

## PRAISE THE LORD!

THE Foreign Society has received \$100,000 this year. Eight years ago it undertook to raise this amount. Year after year more money was raised than in the year previous, but the amount named was not secured. What was undertaken eight years ago is now an accomplished fact.

The managers of the work believe that this is the beginning of a better day. We shall see larger things than we have ever witnessed. We can do much more than we have ever undertaken. Some people have been pleading hard times; some thought that the Society would do well if it raised as much money this year as it did last. The report will show that at least \$10,000 more has been raised.

Even now some are predicting that the Society will fall back next year. This is not at all likely. We have not done anything like what we are able to do. What has been raised represents an average of only ten cents a member. There can be no excuse whatever for doing less next year than we did this. There is every reason to believe that what has been accomplished is simply a prophecy of still greater things in years to come. More churches and Sunday-schools and Endeavor Societies and individuals are interested in the work than ever before. There are more missionary preachers than there were at any time in our past history. The colleges are doing more to generate missionary enthusiasm and to send out men and women filled with the spirit of missions. The opposition is constantly growing weaker; the opponents of the work admit that they themselves have nothing to show, except their arguments. The churches are ready for a forward movement, and for long strides in advance. Praise the Lord for what has been done! Praise him, too, for the outlook! His good hand has been upon us for good from the first. He will never leave us nor forsake us. We have reason to rejoice this year. We shall have greater reason for rejoicing next year. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever, and let the whole earth be filled with his glory.

## SIGNIFICANT TESTIMONY.

THE only persons of white blood in India who know what is actually going on are the missionaries, for they go about quietly everywhere, see everything, and can not be deceived or put off the scent by the native subordinates. Nor are the latter much concerned to deceive them; for they know that what a missionary says would not be accepted by the Government if it contradicted the report of its own agent. A missionary in the eye of the Government is a worthy but sentimental and unpractical personage, whose sympathies are readily worked upon, and who knows nothing of political economy. The weight attached to their assertions is, therefore, the Government thinks, entitled to the respect which belongs to good intentions, but to little more. Now, anything further from the truth than is this prepossession on the part of the Government it would be hard to conceive. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the Government people. It was as if you should sit with the audience in the front of a theater and witness the performance from that point of view, and then should go behind the scenes and see the reality. The first is the posture of the Government people, the latter that of the missionaries.

The missionaries do not work through native officials. The money they distribute is given by them directly into the hands of the starving people themselves. Of course, the number of missionaries is very limited, and the number of persons they can reach is correspondingly so. But with means in their hands the area of their activity would be greatly increased. —*Julia Hawthorne, in The Cosmopolitan.*

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 THE ANNUAL MISSIONARY CONVENTIONS.

THE Annual Missionary Conventions will be held in Indianapolis, Ind., beginning October 15th, and closing on the 22nd. The Foreign Society will occupy Monday and part of Tuesday. The attendance at these conventions is certain to be much larger than in any previous year. Indianapolis is one of the great railway centers of the country; nineteen different roads pass through it. The Central Traffic Association grants a round trip for one fare; this includes



the territory between Buffalo, Pittsburg and Parkersburg on the east, and St. Louis and Chicago on the west. In the regions beyond, the people coming pay full fare, and return for one-third.

Tomlinson Hall has been secured for the conventions. The auditorium will accommodate easily four thousand people. There are convenient rooms for the different committees. The hall is centrally located. It can be easily reached from the Union Depot. The Denison Hotel is on the adjoining block. The brethren in Indianapolis are expecting not less than five thousand delegates. They are sending out circulars to all the churches in the Central States. They are asking the business men to lay aside their cares and duties at home and attend these conventions for one week; they are asking the young people to come; they are urging Sunday-school teachers and superintendents and pastors to make it convenient to attend, either all or part of the time. They want those who are interested to come, and those who are not interested. A large and enthusiastic convention will help the work throughout the entire year. The reports of the work done will be submitted; plans will be formed for the coming year. Those who come will get acquainted with the workers; they will know something of them and their spirit, and distrust and prejudice, if these exist, will take wings and fly away.

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### THE LAW OF LOVE.

Dig channels for the streams of Love,  
Where they may broadly run;  
And Love has overflowing streams  
To fill them every one.

But if at any time thou cease  
Such channels to provide,  
The very springs of Love, for thee,  
Will soon be parched and dried.

For we must share, if we would keep  
That good thing from above;  
Ceasing to give, we cease to have—  
Such is the law of Love.

—Bonar.

## HINDUISM AND CHRISTIANITY.

DR. BARROWS.

**A**MONG other things I endeavored to show that Christianity, being a missionary religion, must, by the very law of its being, seek world-wide acceptance. I showed its remarkable contrast in this respect with Hinduism. On one occasion I was amused when an excited young Brahman came to me and said, "I acknowledge that Hinduism has not been a missionary religion in the past, but it is going to be in the future!" This determination to absorb everything is characteristic. But is a religion, which for four thousand years has been national, likely to transform itself and become missionary? Do not rigid custom and ceremonial law forbid the crossing of the seas? I put the inquiry to a Brahman priest in the great temple of Parbati overlooking Poona, "How can I become a Hindu?" "It is impossible," he replied. "One must be born a Hindu."

The forces which make for Christianity in India are growing strong. I do not remember meeting a missionary doubtful of the final result. The failure of Hinduism to furnish peace and moral healing to the individual, and regeneration to its millions of votaries is becoming apparent to Hindus themselves. The reforming sects are an emphatic announcement of this social and religious failure. The Hindu spirit to-day is strangely stirred and restless, and there never was a more favorable time for a large reinforcement of the various departments of Christian work.

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A LESSON IN GIVING.

MRS. E. K. PAYNE.

**S**EVERAL years ago two girls came alone from a quiet country home in Virginia, to earn a living in one of our great eastern cities. They found work in a large factory, where, with hundreds of other girls, from morning to night they worked the sewing machines whose hum must have sounded strangely to ears accustomed to the quiet of woods and fields. But they were glad to earn enough to pay for the little room they called home, and for the food to give them strength to work.

Here they both learned to love their Saviour, and were never too tired to attend the services where they would learn more of him. And how they loved the Sunday-school! They were always first in

their places with a quiet happiness in their pale faces that told of their great love for Christ.

So you may know they were interested as Children's Day drew near, and while they were always ready with their hard earned money for every call, their teacher thought when the glad day came she would not expect much from Nettie and Linda, for work had been dull, and they had so little.

But they came with the others, and modestly laid down their envelopes, saying not a word. Now how much do you think each contained? *Three dollars and sixty-five cents.* The teacher said, "Why girls, can you give this?" "Oh, yes;" Nettie said, "A year ago we said to each other we would save a penny for every day in the year for Children's Day, and would not use them for anything unless we should need for bread. And," she added with a happy face, "we always had bread to eat. We did not miss the pennies so much, for *we saved them every day.*"

More than one in the class learned the lesson, and how many who read this little true story, will ask Christ to help them save a penny a day this year to help carry the gospel to the "earth's dark places?" God will richly bless you in your giving, and after a while you will know how he has blessed your sacrifice to the good of others.

### "BATTLE HYMN OF MISSIONS."

Eternal Father, thou hast said,  
That Christ all glory shall obtain.  
That he who once a sufferer bled  
Shall o'er the world a conqueror reign.

We wait thy triumph, Saviour, king;  
Long ages have prepared the way;  
Now all abroad thy banner fling,  
Set time's great battle in array.

Thy hosts are mustered to the field;  
"The Cross! the Cross!" the battle call,  
The old grim towers of darkness yield;  
And soon shall totter to their fall.

O fill thy Church with faith and pow'r  
Bid her long night of weeping cease,  
To groaning nations haste the hour  
Of life and freedom, light and peace. —Ray Palmer.



**"NONE BUT CHRIST CAN SATISFY."**

JAMES WARE.

LAST week there arrived in Shanghai a prominent official from the hermit Province of Hunan. Hitherto missionary work in this province has been utterly impossible on account of the determined opposition of the Hunanese, whose boast has been, that they, of all the Chinese, have alone been able to keep the foreign devil and his religion out of their borders. But, although the missionary has been successfully kept out, his literature has found a ready entrance for years, and has been silently leavening the masses of the people from the officials downward.

The official in question had read a number of scientific and Christian books, and he said that he had come to Shanghai to say that it was not science nor western education that his country needed, but the gospel of Christ. He was convinced that the gospel was the only power that could save China, and he is right.

The Rev. Griffith John and other missionaries are now itinerating in the Province of Hunan, are having remarkable success in getting the people to listen to the gospel. May the time speedily come when this great province of 83,214 square miles, with its sixteen millions of souls, shall be evangelized.

I have just returned from a journey into the district north of the Yangtse River—Tungchow, and the islands—where we have some stations. Twelve miles outside the city of Tungchow lives an old man seventy-seven years of age, who had accepted Christ. He said to me, "Teacher, I have had a lifetime of sorrow and trouble; but now Jesus has saved me, and I am happy in my heart."

On the Island of Tsungming, in the Yangtse, I was examining a scholar named Sung, an applicant for baptism. He said: "I have read all the Confucian books, and the Buddhist and Taoist religious books as well. And as he opened the Epistle to the Galatians, and pointed to the fruits of the Spirit, he said: "Yes, this is where they are all lacking."

Mr. Sung further said that he had never known a Chinese scholar to be able to observe the maxims of the Chinese books. He said it is utterly impossible for them to do so, as the Chinese religions contain no Holy Spirit.

## OUR FOREIGN MISSIONARY PULPIT.

## SERMON OUTLINE.

Theme: SALVATION FOR ALL MEN.

Text: I. Tim. ii: 3-6.

Introduction: The Length and Breadth of God's Love.

I. God's purpose with reference to the salvation of the world.

1. That *all* men shall be saved. (a) There is no favoritism with God. No respect of nations or of persons. (b) A soul in China or Africa is of as much value as a soul in America.

2. All men are to be saved through Jesus Christ. (a) By knowledge of him. (b) Through faith and obedience.

II. The means by which he carries into effect his purpose.

1. Men are to be brought to Christ through a knowledge of his gospel. (a) God does not speak directly to the souls of men. (b) No man has been saved except through the gospel.

2. Knowledge of the gospel it to be received through human messengers. (a) God has ordained that through preaching the world is to be saved. (b) The preacher is to be a fellow mortal.

III. The duty of the church in connection with the accomplishment of God's purpose.

1. He has made the church his agent for preaching the gospel. (a) Through the maintainance of his worship and the life of the church. (b) By sending out messengers to the unsaved; *e. g.* Paul and Barnabas from Antioch.

2. The execution of our mission requires: (a) Haste.

(1) Two hundred million are born into heathenism while we convert three million.

(2) Heathen religions are converting the inferior races faster than we.

(3) Japan and India are being flooded with infidel publications.

(b) Consecration. More workers are needed and, must be supplied by a consecrated church.

(1) There are vast stretches of unoccupied and untouched territory. Central Africa with an area ten times that of Germany, and a population twenty times that of New York state, has as yet been touched only on a few of its borders.

(2) Siam has one missionary to 1,500,000. Corea has one missionary to 3,000,000. Annam's 20,000,000 are without a ray of gospel light.

(c) Liberality and sacrifice.

(1) Christendom has an annual drink bill of \$3,000,000,000, while less than \$12,000,000 is spent for the world's evangelization.

(2) One cent annually is all that is given for each heathen to bring him to Christ.

(3) Two per cent. of the church's income is set apart for Foreign Missions, ninety-eight per cent. is spent at home.

Shall we not do fully our duty in the light of these facts?

## FACTS THAT TELL.

CHINESE Christians gave for the spread of the gospel in their own land, last year, \$44,000.

ONE hundred and thirty-seven native student volunteers in India have made this solemn declaration: "It is my purpose, if God permit, to devote my life to direct work for Christ."

FROM the New Hebrides, Dr. Paton writes: "Last year 1,120 natives renounced their heathenism and joined the Christian party."

A SUCCESSFUL Y. M. C. A. has been established at Nazareth, the childhood home of Jesus, and in the city of Jerusalem there are two.

## THE SUNDAY-SCHOOLS AND MISSIONS.



WILLIAM H. GRAHAM.

SUPT. FIRST SUNDAY-SCHOOL, ALLEGHENY, PA.

S. S. FIRST CHRISTIAN CHURCH. }  
 ALLEGHENY, PA., Sept. 14, 1897. }

*Editors of Missionary Intelligencer:—*

In response to your request for a statement of how our School raises such a large collection annually upon Children's Day, I will state for the benefit of your readers that we do not depend solely upon that day for our offering, but as soon as one Children's Day is over, we commence to prepare for the next year. We have a Birthday Box, to which attention is called

religiously every Lord's day. That the exact age of the donors, especially the young ladies, may not be disclosed, we encourage them to disguise it by increasing the amount beyond the one cent for each year, in many cases getting fifty cents, and occasionally a dollar a birthday. We never fail to take advantage of any point in the lesson or any allusion to missions to call attention to the birthday offering as a convenient form for a donation to missions. We also encourage classes in collecting



a few pennies each Lord's day, and turn them in whenever a birthday arrives, saving up again for the next, until all in the class are reached. In this way our Birthday Box is quite a factor. Last year not a single Lord's day passed without one or more birthday offerings.

Then two or three months before Children's Day we commence to get up a program of exercises, taking in as many small scholars as possible, and having weekly meetings for drill. This calls attention of scholars and parents to the coming mission day. When it arrives we arrange to get the members of the church there by continuing the exercises beyond the school hour, taking part of the church time, the pastor frequently shortening his sermon or dispensing with it altogether, and simply observing the Lord's Supper upon conclusion of missionary services.

The classes upon that day occupy the main auditorium room, leaving some vacant seats adjoining each class, and the members of the church can choose for themselves as to the class they sit with, and when the offering is taken all moneys they give are credited to the class with whom they are seated. This acts as a stimulus upon the scholars to see that their parents come out and sit with them. Account is kept of all birthday offerings during the year and credited to the classes.

On Children's Day the Treasurer of the school gives each teacher a credit slip showing how much the class has in the fund, this slip counts as cash when offering is taken up, and public announcement is made of each classes collection. In this way the scholars are trained into systematic giving.

Some years ago our school, under the superintendency of Mr. Thos. M. Latimer, was the largest in our brotherhood, but the establishment of three mission schools (that have since developed into self-supporting churches

with their attendant Sunday schools), has taken away many of our scholars and faithful teachers, so that we are now outnumbered by many schools elsewhere, yet we have, by the efforts I have just detailed, kept our good record on Children's Day.

Fraternally yours,  
WM. H. GRAHAM, Supt.

#### RECORD FOR TEN YEARS.

The books of the Foreign Society show the record of the above school for the past ten years to be as follows:

1888.....	\$ 570.36
1889.....	511.37
1890.....	622.75
1891.....	625 09
1892.....	540.00
1893.....	500.00
1894.....	400.16
1895.....	434.00
1896.....	455.00
1897.....	463.00

Total.....\$5,121.73

Average per year for the ten years  
\$512.17.

This is a splendid record. The same interest in many other schools would bring corresponding results. We hope the letter of W. H. Graham will be carefully read.

A MISSIONARY PENNY.—Fifty years ago, says *The Spirit of Missions*, a child gave a penny to the missionary box. A little tract costing just one penny was bought with it, and some one gave it to a young man, the son of a Burnam chief. He traveled two hundred, and fifty miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized.

Children, invest your pennies for Jesus, and your own souls will be enriched thereby.

## INDIA DEPARTMENT.

G. W. COFFMAN, EDITOR.



DR. ANNA M. D. GORDON AND HER TRAINING CLASS OF WOMEN AND GIRLS.

Dr. Gordon lives and works in Mungeli, India. The woman with a child in her arms is the mother of Jharwa, the Evangelist. The one in the dark dress is the medical assistant.

G. L. WHARTON: "The quarter ending June 30th, has been given almost entirely to famine relief of one kind or another. Being a member of the Government Famine Committee for the Mansion House Fund of London, as well as having our own famine relief to look after, I have been kept unusually busy in this direction. In Harda and at our three out-stations we have had from four hundred to six hundred employed on relief works. These consist of building a leper asylum in Hurda, a native hospital in Timarni, and digging of a well in Charwa. In these relief works we have employed the most needy-looking of the thousands who have begged for work. We

pay the men about three and a half cents, and the women about two and a half cents a day, and the children in proportion. Many are too weak to do much, but we went on the principle that it was better to work some, for what they received, than to give to them as beggars. Hundreds have been turned away in a day, and it has been most trying to turn away people who are willing to work all day in the sun at one hundred and seventy degrees for such a pittance. In these relief works we have had preaching and worship daily. Yakub Masih in Harda, M. J. Shaw in Timarni, and Nathoo Lal in Charwa, with Jagannath in Rahatgaon, have been trusted helpers

in the work. Without them I could not have undertaken to distribute funds anything like so extensively. Besides the relief works we have had free distribution of money and seed grain. Without going through the accounts of each station I can not give any approximation to the number of widows, orphans, children, blind and helpless, that we kept alive during the last quarter. I can only say that hundreds have been thus fed and clothed, and are being so provided for yet. Miss Thompson is giving mid-day meals daily to about three hundred, and has been for some time. As many as fifty villages have been supplied with seed grain, and the work is going on. I have spent in these various ways about \$2,150. The people have generally been very grateful for the help we have been able to give them, and we ourselves are thankful that God is enabling us to show these poor, ignorant idolaters that we care for them, and that Jesus Christ is a personal help in time of need. For everything given to the people, and all that is done, is distinctly done and so declared over and over again to be done in the name of the Lord Jesus, and not in the name of the Government or the missionary. The heat has been the most trying we have ever known in India. The temperature was two degrees higher than ever before registered, being 126° in the shade and 182° in the sun."

**MEDICAL WORK—HARDA.**—Outdoor patients, 831; indoor patients, 48. In Timarni, outdoor patients, 728; indoor patients, 76. In Tamarni 43 cases of cholera were treated, 35 of whom recovered. Nineteen lepers were kept in the huts they had been occupying during the quarter. We are thankful that, nothing preventing, they will be removed to the new asylum about August 1st. We have not had any conversions of which we are certain during the quar-

ter, though many have asked to be baptized. In these famine times people will profess anything with the hope of being fed. We have preached the Word to many thousands, whose ears have never heard it before. We believe that God will bless this extensive evangelizing to the salvation of souls and the glory of his name among the heathen.

**DAMOH.**—Miss Stella Franklin: "This year I was three months of the hot weather at the Hills studying, and have now returned to Damoh to take up my regular work. I was delighted to hear the hearty 'salaams' from the boys on my return. Some half dozen are ill, and one Christian boy died during my absence; the others have grown much heartier, and their faces have lost the pitiful famine look, and are round and jolly. The girls and boys of the Government Orphanage are under Mr. McGavran's charge, though we are not permitted to do any teaching there. Besides the care of all these children Mr. McGavran has the building of a bungalow and relief works to look after. About two hundred poor people are working on the place. Saturday evening we told them we would have Sunday-school with all who came Sunday morning. We were surprised to see that about two hundred had come by seven. We feared they would expect food or reward of some kind, but they evidently understood why we invited them. They did no begging, but sat quietly through the singing and listened. With so much to do here, we have no time to seek work elsewhere. For about six days the rain fell, but for over a week now there has been no rain at all. Thousands of dollars have been given by the Government to poor people for seed. For lack of rain the seed is rotting in the ground. If the rains are delayed much longer, the famine will be far worse than last year."



## CHINESE DEPARTMENT.

FRANK GARRETT.

JAMES WARE: "Yesterday, Mr. Koo, our Tungchow evangelist, arrived, unexpectedly, in Shanghai. His hasty arrival and anxious look alarmed me. I thought that something serious had occurred in Tungchow. In answer to my question, he said: 'I have been preaching to the people in and around Tungchow, urging them to believe on Jesus and to be saved, but alas! my own wife, in my own home, is not yet converted, and I felt I could not allow matters to continue thus any longer. Since my conversion we have been walking in opposite directions. I must get her saved; then we shall walk to heaven together. I must go home at once. How can I lead others to Jesus, when my wife remains a heathen? Please pray that my visit home may be blest to her.'"

W. R. HUNT: "Our work in Chu Cheo is a demonstration of the truth that the best evangelistic work is not always done in great cities. Chu Cheo is a prefectural walled town. Two other towns and dozens of large market towns are under its jurisdiction. The officials and students, as well as the masses, are on good terms with us. Ten years of solid work in preaching, teaching and dispensing medicines have given us our present standing. The outlook is bright. The people believe in us. We now have two congregations: one in Yu Ho Tsz, with a membership of seventeen, in charge of W. R. Hunt and Evangelist Shi; and the other at Chu Cheo, in charge of A. F. H. Saw. Mrs. Saw and Mrs. Hunt both have interesting work among the women. When a mother is won to Jesus, the whole house feels the warmth of her new love. A large percentage of our members are

women. We have now a home in Chu Cheo, and the Society has generously given us a chapel. We are enlarging the place of our tent. We treated 2,200 patients during the year, and received for drugs from the Chinese 61,800 cash. Evangelist Shi, who is a co-worker with W. R. Hunt in the Yu Ho Tsz and Kwan Wu huei districts, is on a tour of the churches. He will be away about two months, visiting the work at Shanghai, Tsungming, Wuhu, Lu Cheo fu, Wu Wei Cheo, Nankin, and all the out-stations. He goes to hold evangelistic meetings and to stir up the churches to deeper enthusiasm in the work of winning souls. For three successive Lord's days there have been additions in the church at Yu Ho Tsz. Mrs. Shi, the wife of the Evangelist, is an earnest worker, and has been instrumental in bringing both her brother, sister, uncle and some neighbors to Christ. She says she will not rest until the whole village turns from idols to serve the living God."

FRANK GARRETT: "We are spending the heated term at Kuling. This place is about two hundred and fifty miles above Nankin, on the Yangtse River. We are farther south than New Orleans, but on one of the highest mountains of Central China. Iowa summers are no more pleasant or healthy; so it appears at present, July 19th. This valley was purchased last year from the Chinese, and already there are sixty residences built, or building. The purchase is only about one-half by one and a half miles, but certainly no greater temporal blessing has ever been granted to the missionaries of Central China. The sick and exhausted recover here, as a rule, with

remarkable rapidity. We have a mixed civilization in China. We came up the river on a good English steamer, officered by Englishmen, but this notice stared us in the face at dinner: 'Passengers are requested not to appear in the dining-room with bare backs, nor to sleep on or under the table.' The Chinese have difficulty in understanding their own language. For example, a few days ago a man near us took opium to commit suicide; his friends ran to us for medicine. Mrs. Garrett gave them some mustard,

and they were told by one of their own servants to put salt in it. They replied: 'The kind we smoke?' (meaning tobacco—the two words are pronounced the same). 'No; the kind you cook with,' the boy replied, and then they understood. In the dictionary I found one hundred and thirty words catalogued under one character. The Chinese words are of one syllable. Reduce the English language to words of one syllable, and you will see that some syllables must represent many words."

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## FROM SCANDINAVIA.

NIELS DEVOLD.

Since my last report in letter of July 8th we have had seven baptisms, three at Gjeithus, one by K. Larsen in Gosrud near Kongsberg, three at Nersnos. Edv. Nielsen has come east again, and has been preaching at Kongsberg and Moss. A. Johnsen and H. N. Wester have both been sick for some weeks, but they are now well again. As to myself I have been preaching at Lillestorm, Skien, Torsgrund and Tonsberg. At the last place we have a few members. They have now determined to rent a room and have regular meetings the coming winter. There was something done ten years ago. A sister has been quite alone these years, until recently a brother moved to the place. He can preach, and H. N. Wes er and brethren in Horten, one hour off by rail, will help him.

We have had two big meetings, one at Gjeithus on July 11th, and one at Holmsbo on July 25th. We organized the churches into two coöperating district unions, the one we called

"Buskernd kradsforening," and the other "Færlsbergs kradsforening." The brethren are pleased with this arrangement; it will be for mutual help, and will develop latent powers. These unions will have their quarterly meetings, and their main object will be to care for small points, where we have only a few brethren, and to look out for new places where there is a desire to hear more about the way. We have many such places. We are going to have a meeting similar to these next Sunday in Skien. Edv. Nielsen and myself are going to divide the work here and in Drammen. We had a church there some time ago, and now there are two good and solid brethren who will be of good help.

We have had several calls from the west coast to come and help them, but we have not been able to go as yet. This has been the dead season of the year, and people are hard to get out to meetings. Now the clear nights are gone, and we expect a good work to be done the coming winter.

## JAPANESE DEPARTMENT.

MRS. MAUD WHITMORE MADDEN, EDITOR.

ONE day, after translating *Standard* stories for our girls, I told them about the famine in India, then told them Mrs. Moses' "parable" in the *Standard*. At the end I asked them which was worse, a famine for food or a famine for the Bible? I expected the older girls to answer as they did, "A famine for the Bible." Just then Toshi, the little girl, came home from school, and I asked her the question; she answered promptly as the others had, "A famine for the Bible." I said, "But think a minute, O Toshi San, what it is to have nothing to eat." She was hungry, I knew, for she had n't had her dinner; but her answer was just the same. Then one of the older girls pictured to her how awful a food famine was (she had just seen the picture in *THE INTELLIGENCER* of some of the hungry ones), and told her how people became nothing but skin and bone, and were sick, some of them even glad to eat grass; but still the little girl, eleven years old, said: "Yet it is worse to be without the Bible." A few days after the girls divided their rice with a poor woman who was seeking work, and did not forget to ask her to come in mornings to prayers and to church on Sundays. And the woman comes.

ONE day we met many Japanese returning from a "Matsuri" in a neighboring village. Each one had little buckets of new wood. The girls said these people had been making offerings of food and money to the idol, and that the priest in charge gave them rice in their buckets as a gift from the idol. It was an especial blessing.

NEAR our house in Fukushima is a small temple dedicated to the "Heaven

God." I asked if I could see what was inside the temple, but was told, "No, you can't see the god; but it is in there—it is made of stone—only the priest sees it." My informant is now studying the Bible to learn about the true Heaven God. But doesn't the very name of the temple denote a "feeling after him" who is not far from us?

E. S. STEVENS: "We have closed another year at Akita, and attended the mission annual meeting. This was the first one where the Japanese and the missionaries met together since about nine years ago. All were benefited. Those of us who came from a distance enjoyed the fellowship very much as those in America who travel a great distance to attend one of our great annual missionary conventions. The annual conventions impress all peoples alike. They are a spiritual uplift. One cheering word is that nearly all of the churches made an offering to the India Famine Relief Fund. It was the first time for the most of them to give anything beyond Japan. One man said it did them good to give. It enlarged their sympathies. One prominent non-Christian Japanese has publicly opposed Christianity because it teaches to love *all* mankind, and hence denationalizes a nation."

ONE of the fruits of Li Hung Chang's visit to this country, is an order for ten thousand tons of steel rails for China's railroads. This first shipment has been made from the Carnegie Steel Company's mill at Braddock, Pa. Japan has sent an order to the same company for five thousand tons of "T" rails, for light railroading and horse-cars.



# PERSONAL MENTION.

W. P. BENTLEY and family reached Yokohama, August 26th.

FRANK GARRETT and wife are rejoicing over the arrival of Ethel Rose Garrett; she was born on the 24th of June.

W. R. HUNT of Chu Cheo, China, is arranging to return home next spring. By that time he will have spent eight years in the service.

T. J. ARNOLD and family of China, are spending a very happy season in England. They are enjoying their furlough to the utmost.

MRS. G. N. SHISHMANIAN is on her way to this country to visit her people. She and her two daughters will spend the winter in Lexington, Ky.

FRANK H. MARSHALL and family reached Yokohama on the 10th of August. They had a pleasant passage across the Pacific. They began work on the language at once.

MISS EMMA LYON of Nankin, China, and Miss Mary Rioch of Tokio, Japan, expect to come home on a furlough next year. They have worked hard, and are entitled to a season of rest.

W. E. RAMBO and family, and Dr. and Mrs. Drummond expect to sail from New York for India on the 6th of October. They have been delayed a week or more by the reason of the fact that the ships from London were crowded, and they could not secure passage.

JOHN G. MCGAVRAN is spoken of in India as the "Religion Sahib." When the people are asked why they called him by this name, they say because he gives work to so many and pays extra wages for Sundays, but does not make them work, and supports so many poor and old people and takes in children.

E. S. AND DR. NINA STEVENS have been made happy by the arrival of Henry Asbury Stevens; he was born on the 7th of August at Karuizawa.

E. E. FARIS and Dr. Biddle at last report, which is dated July 29th, were at Matadi, on the Congo. They were both in good health and in good spirits at the time. They were preparing to continue their journey into the interior.



JOHN JOHNSON.

Was born and educated in England. It was the desire of his heart to go to Africa as a missionary; the way not opening, he went to Alexandria in connection with the North African Mission. In June he went to Smyrna as an agent of the Foreign Society. He is working on the language, making friends and acquaintances, and aiding in the work as he is able.

G. L. WHARTON has been appointed on the committee to manage the Mission House Fund. In one day the committee distributed 100,000 rupees; 15,000 rupees were distributed among our own stations. Committee expects to have the distribution of 200,000 rupees more, besides 90,000 bushels of corn.

## ARGUMENTS FOR MISSIONS.

It has been in the power of those who hold the truth, having means, knowledge, and opportunity enough, to have evangelized the globe fifty times over.—*Earl of Shaftesbury.*

IGNORANCE in respect to the condition of the Foreign Mission field is in direct disobedience to the command of Christ: "Lift up your eyes and look on the fields; for they are white already to harvest."—*From Record of Christian Work.*

THE moment a man says that his Christianity does not require him to give the gospel to the world, then he has n't a Christianity at all. . . . The work of evangelizing this world, for every man, is a matter of personal, inalienable obligation.—*Robert E. Speer.*

LET us remember that the blood of over fifty thousand heathen, dying daily without the knowledge of God, will rest upon this generation, if we neglect to rise with a mighty purpose to the work he has given us the privilege and responsibility of doing.—*Joseph Booth.*

THE field is not the church; the church is simply the reapers thrust out into the field. God helps us to keep before ourselves the map of his entire extended kingdom, and gives us

a heart that is willing to go anywhere. Unless we are willing to go anywhere, we are fit to go nowhere.—*W. H. P. Faunce.*

WHILE vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the Foreign Mission field.—*Hon. Ion Keith Falconer.*

IN 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him, and eat him, without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?—*The Missionary Review of the World.*

THERE was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the unchristianized nations which I have seen, have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given one.—*Isabella Bird Bishop (the famous traveler.)*

## INTERESTING ITEMS.

SEVERAL charitable institutions have been established in Mexico by the wife of President Diaz.

TWO-THIRDS of all the letters which pass through the post-offices of the world, are written by and sent to people who speak English.

MR. SAM MANICKAM, an energetic native Christian, conducts a railway mission which extends all over the Southern India Railway, as far as Ceylon and Madras.

"Ah!" said he, to whom the words were spoken, "I suppose that is it."

How infinitely blest above the puerile elevations of earthly preferment are they who are accounted worthy to hear this Voice, and to see those beckoning Hands.

THE Baptist Missionary Union has 97 stations in heathen lands, and 1,026 out stations; 165 missionaries, all but 4 with wives, 102 single women, 24 physicians; 283 ordained native preachers and 822 unordained, with 590 other native helpers; 99,564 church members, of whom 5,174 were baptized last year; 1,235 schools, with 28,997 pupils.

A STORY is told that when George Selwyn accepted the Bishopric of New Zealand, a great ecclesiastical potentate expressed his surprise that one living under the shadow of Windsor, and with every prospect of the highest English promotion, was willing to go out to a distant colony. "Perhaps," was the reply,—

"He hears a Voice you can not hear,  
Which will not let him stay;  
He sees a Hand you can not see,  
Which beckons him away."

## BOOK NOTICES.

"PURE GOLD," with portraits. Edited by A. B. Maston. Austral Publishing Company, Melbourne, Australia. The editor of this little volume feels that articles are appearing from time to time in the papers too good to be lost. With this thought in mind, he has collected, from different sources, enough articles to fill a volume. The portraits add much to the value of the work. There are 294 pages of interesting matter. No one can look through this volume without being benefited.

"OUR YOUNG FOLKS." The editor, W. W. Dowling, has sent to the Mission Rooms a bound volume of this periodical. "*Our Young Folks*" is published in the interest of the Endeavor work and the Sunday-school. It is a helpful publication. The volume sent here is now on its way to India. The boys in the Orphanage will take pleasure in looking through it. They can understand the pictures, if they can not understand the text. The missionaries will find many articles of interest in its pages.

"A CIRCUIT OF THE GLOBE." By A. McLean. Christian Publishing Co., St. Louis. Price, \$2.00. It is a pleasure to peruse this most interesting volume, knowing the large heart of the author. Bro. McLean, can take great pride in this memorial volume—memorial in that he received this trip by the appreciation and courtesy of the Foreign Society—and in return he gives to the world this valuable book, and the world is the greater gainer. The reader who will follow the author in his travels as described in this work, and will study these letters, will find himself not only deeply interested as he reads, but at the close will find himself in possession of a large amount of valuable information concerning peoples, countries, cities, customs, and religions, about which he knew little before. Every Disciple of Christ will find this a most valuable work. He will gain an insight into the needs of Foreign Mission effort.—*Christian Leader, Cincinnati, Ohio.*





Kansas.	
Church, Caney.....	\$ 2 65
Edwardsville.....	10 00
Dunwell, Mrs. Rebecca, Topeka.....	5 00
Ela, Laura J., Bur ington.....	20 00
Sunday-school, Farm- ton.....	2 30
Ft. Scott.....	10 00
Garden City.....	1 35
Garnett.....	3 50
Glasco.....	6 00
Haysville.....	7 84
Hillsdale.....	1 50
LaCrosse.....	4 17
Lawrence (First).....	5 00
Marion.....	5 00
Mayview.....	2 50
Pleasant Grove (Nor- tonville).....	3 16
Smith Center.....	5 05
Y. P. S. C. E., Caney.....	5 00
Emporia (First).....	5 00
Topeka (First).....	4 00

Total..... 109 02

Kentucky.	
A friend, Ludlow.....	1 00
Ashbrook, Sallie V., Cynthiana.....	10 00
Cash.....	50
Church, Bethlehem (Thomson).....	23 00
Cyprus (Sturgis).....	6 50
Lexington (Central).....	25 00
London.....	8 80
Ludlow.....	4 00
Minorsville.....	5 09
Point Pleasant (Con- stance).....	23 65
Pettus, J. H., Louisville.....	7 00
Robinson, C. W., Con- stance.....	20
Sunday-school, Bryants- ville.....	4 05
Crittenden.....	1 00
Flat Rock.....	6 84
Galilee (Burtonville).....	1 50
Germantown.....	4 50
Lexington (South Side Mission).....	9 14
Newtown.....	30 43
Y. P. S. C. E., Danville.....	5 00
Ludlow.....	7 00
Versailles.....	5 00

Total..... 189 20

Maryland.	
Sunday-school, Balti- more (Harlem Ave.).....	21 00

Massachusetts.	
Sunday-school, Worces- ter.....	33 20

Michigan.	
Church, Ann Arbor.....	65 00
Stout, Mrs. C., Ottawa Lake.....	1 00
Sunday-school, Waldron	2 50

Total..... 68 50

Minnesota.	
Carriek, A. J., Cleveland.....	2 00
Church, Antrim.....	1 00
Sunday-school, Union (Horicon).....	3 83
Y. P. S. C. E., Howard Lake.....	5 00
Litchfield.....	5 00

Total..... 16 83

Mississippi.	
Gilmer, Mrs. E. B., Craw- ford.....	\$ 6 00
Sunday-school, Ba dwin.....	8 30
Wallace, Carrie, Como.....	2 50
Wallace, Miss V. L., Como.....	2 50
Total.....	19 30

Missouri.	
Adamson, Godfrey, Ste- phen's Store.....	1 00
Cason, Mrs. Lottie, Ste- phen's Store.....	1 00
Church, Lydia (Stephen's Store).....	18 95
Turney.....	3 70
Clay, S. G., Fayette.....	3 00
"Earnest Workers," Wes- ton.....	1 00
Ireland, Edwin, Farley.....	1 00
McCowan, Mrs. Bettie, Stephen's Store.....	50
Robinson, James A., In- dependence.....	1 00
Sunday-school, Avilla.....	1 45
Ashland.....	1 00
Barnard.....	6 48
Beam.....	5 75
Cameron.....	25 00
Emerson.....	11 74
Higbee.....	20 00
Kansas City (16th & For- est Ave).....	10 00
King City.....	5 81
Knobnoster.....	3 00
Midway (Young's Creek).....	5 65
Moberly (East Side).....	8 00
Perrin.....	5 00
St. Louis (Central).....	25 00
Savannah.....	4 80
Shiloh (Bacon).....	4 00
Smithville.....	7 36
Springfield (First).....	6 10
Springfield (South St.).....	45 00
Warren.....	2 10
Turner, Mr & Mrs. W. F., La Belle.....	3 00
Y. P. S. C. E., Bethany (Graham).....	5 00
Kansas City (6th and Prospect).....	10 00
Marshall.....	5 00
Total.....	257 39

Montana.	
Y. P. S. C. E., Deer Lodge.....	5 00

Nebraska.	
Church, North Bend.....	3 60
Sunday-school, Burchard.....	1 00
Geneva.....	1 00
Sterling.....	2 20
Summit (Rising City).....	35
Wymore.....	5 00
Y. P. S. C. E., Edgar.....	5 00
Sterling.....	70
Total.....	18 85

New Jersey.	
Church and Sunday- school, Plainfield.....	2 00

New York.	
Cash.....	26
Church and Sunday- school, Tonawanda (North).....	250 00
Sunday-school, Buffalo (Richmond Ave.).....	60 00
Waterloo.....	3 47

Taber, Harriet C., Buf- falo.....	\$ 35 00
Tolar, John E., Jr., New York City.....	20 00
Tolar, Mrs. John E., New York City.....	20 00
Woolnough, Mrs. Eliza, Rhinebeck.....	10 00
Y. P. S. C. E., N. Lancas- ter (Wilhelm).....	20 00
Pittstown.....	3 00
Total.....	421 73

North Carolina.	
Sunday-school, Refuge (Alexander).....	9 66

Ohio.	
Applegate, Mrs. F. C., Wudham.....	5 00
Biddle, A. F., Mt. Vic- tory.....	5 00
Cash.....	80
Church, Belmont Ridge (Bealsville).....	30 00
Cleveland (Franklin Circle).....	125 00
May Hill (Adams Co.).....	3 00
Newark.....	15 35
Strongsville.....	3 50
Davis, J. F., Portsmouth.....	100 00
Dean, B. S., Hiram.....	1 00
Estate of Jane A. Merri- man, Randolph.....	100 00
Hill, Mary, Mt. Healthy.....	5 00
Horn, Mrs. R. W., Bla- densburg.....	3 00
Le Fenen, B. J., Lewis.....	1 00
Moore, A. C., North Am- herst.....	10 00
Smith, Gertrude, Akron.....	20 00
Strawn, Mattie, Salem.....	5 00
Sunday-school, Cincin- nati (Central).....	11 79
Cincinnati (Eastern Av) Cleveland (Euclid Av.).....	17 64
Derby.....	100 00
Findlay.....	51
Findlay (Mission).....	105 54
Flushing.....	1 32
German.....	5 50
Granger.....	68
Greensburg.....	7 06
Harmony.....	3 65
Mc'omb.....	7 00
Milton Center.....	8 00
Nelsonville.....	7 45
Newark.....	9 25
North Eaton (N. Ridge- ville).....	15 85
Pleasant Grove (Whet- stone).....	28 00
Southington.....	3 75
Tabor (Morgan Co.).....	2 43
Zion (Wolfpen).....	1 60
White, Henry C., Cleve- land.....	40
Y. P. S. C. E., Akron (First).....	15 00
Austintown.....	10 00
Bedford.....	5 00
Campion.....	10 00
Cincinnati (Eastern Av) Cleveland (Franklin Circle).....	5 00
Garrettsville.....	5 00
Geneva (Park St.).....	5 00
Ginghamsburg.....	3 00
Lima.....	7 20
Mt. Vernon.....	5 00
Toledo (Central).....	5 00
Total.....	855 77

Oregon.		South Dakota.		Sunday-school, Louisa...	
Church, Hebron (Cottage Grove).....	\$ 3 90	Heydlauff, J., Verdon.....	\$ 5 00	Newport News(30th St.).....	6 00
Sunday-school, Dayton....	2 10	Sunday-school, Verdon.....	2 24	Richmond (7th St.).....	50 10
Valley (Hood River)....	4 60	Y. P. S. C. E., Carthage....	3 00	Tater Ridge (Preston)...	1 00
Total.....	10 00	Total.....	10 24	Total.....	78 66
Pennsylvania.		Tennessee.		Washington.	
Cash.....	65	King, Alice L., Mont-eagle.....	2 00	Church, St. John.....	5 00
Church, Pittsburg (East End).....	20 00	Myhr, A. I., Nashville....	100 00	Sunday-school, Ellensburg.....	1 00
Cramblet, T. E., Pittsburg.....	20 00	Sunday-school, Knoxville.....	15 00	Total.....	6 00
Emig, Fanny M., Emigsville.....	5 00	Townes, Sarah A., Unah.....	5 00	West Virginia.	
Paul, W. W., Lone Pine.....	20 00	Y. P. S. C. E., Sherman Heights.....	5 00	Church, Adaline.....	3 00
Sunday-school, Grover.....	2 53	Total.....	127 00	Ravenswood.....	17 00
Pittsburg (East End)....	21 20	Texas.		Wheeling.....	21 50
Sandy Lake.....	25 00	Cash.....	1 75	In memory of Donna McLaughlin, Cliff Top.....	1 00
Sweet Valley.....	3 06	Leever, Sarah, Ft. Worth.....	10 00	Jessie, James, Cliff Top.....	1 00
Taylorstown.....	1 25	Soldiers, Houston (Ft. Sam).....	6 00	McLaughlin, W. J., Cliff Top.....	1 00
Williamsport.....	8 00	Sunday-school, Dawson..	3 00	Top.....	1 00
Tiffany, Mrs. Emory, Pleasant Mount.....	1 00	Waco.....	18 85	Sunday-school, Coalburg.....	1 70
Wilson, H. H., Liscomb..	5 00	Wild's Point.....	5 00	Everson.....	4 00
Y. P. S. C. E., Canton....	10 00	Y. P. S. C. E., Houston... 1 25		Mt. Hope.....	65
Carpenter's Corners (Clark's Mill).....	5 00	San Antonio (First)....	1 50	Raven's Eye.....	1 41
Somerset.....	48 75	Total.....	47 85	Total.....	52 26
Total.....	196 44	Virginia.		Wisconsin.	
South Carolina.		Church, Edgemont (Christiansburg).....	6 60	Church, Union (Waupun).....	5 00
Raborn, D. J., Greenwood.....	2 00	Shelton, M. A., Stella.....	2 25	Norris, Mrs. G. R., Rio.....	1 00
		Sunday-school, Dayton... 1 69		Sunday school, Bloom City.....	1 65
		Galliee (Grimes).....	1 00	Total.....	7 65
				Grand Total.....	\$6,743 02

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yet published to stir up a missionary spirit. If one has not been in favor of missionary work, or if it has only been a kind of neglect of duty, a good reading of this most delightful work will be a sure cure. The work is a valuable contribution to our literature. On this point I recommend it to some of our preachers who have the gift of constructing sentences that put the nominative and the predicate out of telephone connection with each other. Say, brethren, get a copy of this book, and learn that short sentences are really more beautiful as well as a hundred times more valuable. I have read it closely, carefully and swiftly, and have not tripped on one sentence from first to last.—D. E. Dungan.

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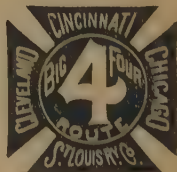
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CHILDREN'S DAY, FIRST SUNDAY IN JUNE!

# THE MISSIONARY INTELLIGENCER

THE FIELD IS THE WORLD

GO YE INTO ALL THE WORLD



Edited by.....

A. McLEAN.

F. M. RAINS.

Vol. X.

CINCINNATI, O., JUNE, 1897.

No. 6.

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## CINCINNATI: FOREIGN CHRISTIAN MISSIONARY SOCIETY

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# THE MISSIONARY INTELLIGENCER.

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VOL. X.—JUNE, 1897.—No. 6.

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A FAMINE SCENE IN DAMOH, INDIA.

This picture was taken by Miss Josepha Franklin. It shows the boys as they are on reaching the orphanage. Most of them have no clothing whatever; the others have very little. They eat grass and weeds and bread made of flour mingled with clay. In consequence of insufficient and indigestible food, their stomachs are greatly distended. Thousands have died of starvation. Others will die if they do not get help. Every dollar will save one child's life.

## FINANCIAL EXHIBIT.

Comparing the receipts for Foreign Missions for the first seven months of the current missionary year with the corresponding time last year, shows the following:

	1896.	1897.	Gain or Loss.
Number of contributing Churches.....	2,267	2,389	122
Number of contributing Sunday-schools.....	101	103	2
Number of contributing Endeavor Societies..	164	201	37
Number of Individual Offerings.....	507	540	33
Amount.....	\$51,528.87	\$48,083.75	\$3,445.12

Comparing the amounts from different sources, shows the following:

	1896.	1897.	Gain or Loss.
Churches.....	\$32,195.73	\$32,369.41	\$ 173.68
Sunday-schools.....	642.50	608.85	33.65
Endeavor Societies.....	1,299.60	1,261.32	38.28
Individual Offerings.....	5,766.42	6,077.09	310.67
Miscellaneous.....	1,074.18	2,793.00	1,718.82
Bequests.....	10,054.00	6,500.00	3,554.00

This exhibit shows a gain in *regular* receipts of \$108.88, and a loss in *bequests* of \$3,554. Total loss in seven months, \$3,445.12.

## EDITORIAL NOTES.

CHILDREN'S DAY, the first Sunday in June!

WE hope the preachers will preach a rousing missionary sermon on Children's Day. Give the whole day up to the children.

WE ask each Sunday-school to raise a definite amount on *Children's Day*. You will receive a notice of the apportionment of your school in due time.

WHATEVER other work our churches may leave undone, we can not suffer the mission work to languish. This is the supreme duty of every Christian.

MAY we not hope that *Children's Day* this year will surpass all previous records in large offerings and in an increase in the number of contributing schools.

WRITE us for information about the "*Annuity Plan*" if you have money which you desire to be doing good and from which you can draw interest at the same time during your natural life.

WE send *Missionary Pockets*, *Children's Day Exercise*, and the *Children's Day Number of the Missionary Voice*, free of charge, to every Sunday-school observing Children's Day. It is not too late to order.

A. McLEAN's lectures grow in power. He can not respond to all the calls made upon him; but he is doing all he can with the time at his command. He is overworked with a multitude of duties.

F. M. TINDER, of Mayslick, Ky., says: "Send me fifty copies of the *Missionary Voice*, it is a sheet of



power." Hundreds of live preachers have found it of great assistance in awakening a missionary interest.

WE publish in this number of the *INTELLIGENCER* the receipts for Foreign Missions from March 15th to May 1st. Examine the acknowledgments carefully and see if your church is enrolled, and that proper credit has been given.

THE Endeavor Societies must not overlook the *Young People's Heathen Building Fund*. The shares are \$10 each. We hope to have every society represented in this Fund before the close of the missionary year, Sept. 30th.

THE distressing famine in India ought to touch every heart and bring forth a stream of contributions to help the hungry and the dying. We will receive gifts for this special work, give credit accordingly, and forward as may be desired.

THE conference in this city on City Evangelization, April 27th and 28th, was pronounced the best of the three held. Every address was timely, and each speaker acquitted himself well. The cities must be taken if we hope to win America.

IT is hoped the Sunday-schools will do all in their power to bring our receipts up to \$100,000 before the close of the missionary year. It will be well for the preachers and superintendents to put forth some extra effort in this undertaking.

THE missionaries in India are unusually busy. They are unable to write letters to all who send money for famine relief. After the famine is over they will send home a printed statement showing what moneys have been received, and how they have been used.

ONE of our experienced and most successful pastors said a few days ago:

"It is not wise to bunch the collections for missions. Much of the educational value is lost and the aggregate amount for all missions is less than to take all the regular offerings at regular times. It is a lazy method."

THE *Birthday Box* is doing splendid service. We furnish them free of charge to Sunday-schools that will use them to gather the Children's Day Offering for Foreign Missions. We are receiving orders almost daily for them. They are to be used every Sunday during the whole year.

DURING March and April 2,288 churches made offerings, and of this number 691 were new, that is, did not give last year. If all the churches that gave last year will do so now, we are sure of reaching 3,000 contributing churches and \$100,000 for the year. Let no church fail. It is an interesting fact that 931 churches have reached their full apportionment.

HUNDREDS of our members should remember the Foreign Christian Missionary Society in their last will and testament. One does not have to be rich to make an acceptable bequest; \$1,000 or \$500, or even a smaller amount, will be thankfully received. Those with large means, however, should make large bequests.

"THE CONQUERING CROSS" is the title of a new missionary concert exercise for Sunday-schools by Jessie Brown Pounds and J. H. Fillmore. These well-known authors have provided for an interesting and instructive entertainment in this new exercise. Both the words and music throught are original and of a high order. Published by Fillmore Bros., Cincinnati, O.

FOR every dollar given for self-support, churches should give another dollar for missions. This is the goal,

to which all should strive. At present only three per cent. of all moneys given for religious purposes goes out into the mission fields; ninety-seven per cent. is used at home. Two-thirds of the churches give nothing. They are satisfied with paying their own expenses and supplying their own needs. Many strong churches pay more for music than for world-wide evangelization.

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HOW TO SEND MONEY. The Children's Day Offering should be taken promptly the first Sunday in June, and sent at once to F. M. Rains, Treasurer, Box 750, Cincinnati, O., who will return a proper receipt. Be careful to give the name of your Sunday-school when different from the Post-office, as Mt. Hope, Berea, Bethel, Sixth Street; Long's School House, etc. Send by Bank Draft, Post-office Order, Express Order, or Registered Letter. We are compelled to pay exchange on personal checks.

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THE missionary spirit is extending itself constantly. More churches and people are becoming interested year by year. The opposition is giving way. Years ago when professors in the German universities lectured on missions, it was necessary to call in soldiers to keep the students from mobbing the lecturer. There is some talk against missions yet, but it falls on dull ears. The hearers are not interested enough to make any demonstration. The objections have been pulverized so often that even those who urge them have little confidence in them. As Lincoln used to say: "That powder was burnt once." This work is of God, and can not fail.

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THE missionaries on the field are praying for large ingatherings this year. The massacres in Turkey and the famine and plague in India are causing the people to look to God for deliverance and help. The missionaries are pressing the claims of the gospel

home to the hearts and consciences of the people. The Christian people at home should join with them in their supplications. We have the promise that, if believers unite in their petitions, they will be heard and answered. The fervent prayer of the righteous avails much. Let us all pray that the missionaries may so speak and so bear themselves that many may believe. Let us pray that closed doors and closed hearts may be opened to the truth. We are told that we have not, because we ask not. It may be that we would have rejoiced over many more conversions, if we had prayed for them. May God give us the spirit of grace and supplication and teach us how to pray and help us in our praying.

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REMEMBER the *One Dollar League*. Each child that raises \$1.00 or more for the *Children's Day* offering becomes a member of the League, and will receive a certificate of membership. Last year 5,600 children were enrolled in the League. We hope to enlist at least 10,000 this year. Think of what a dollar will do. It will,—

1. Give to the heathen two hundred copies of the gospel.
2. Furnish Christian books for a day school of ten pupils.
3. Sustain a native evangelist for two weeks.
4. Pay the rent of a chapel for two weeks.
5. Give to the heathen two thousand leaf tracts.
6. Support a boy in school for a month.
7. Will save the life of a child in the famine district in India.

Send us the name of every member of the school that raises \$1.00 or more. Last year a number of children raised \$5.00. And Master O'lus Cox, a little boy, raised \$10 for the *Children's Day* offering of the Bellaire, Ohio, Sunday-school.

## FACTS THAT TELL.

IN Uganda there are already one hundred native evangelists supported by the contributions of the people. The spirit of self-support is growing in all the mission fields.

AFTER Charles Darwin returned from his visit to heathen lands, according to Bishop Whipple, he wrote thus: "The men who denounce missions forget that human sacrifices, infanticide, bloody wars and cannibalism disappear with the advent of Christianity. A voyager wrecked on an unknown shore might well be thankful if these heathen folk had received the teaching of Jesus Christ."

THE progress in Uganda is peculiarly hopeful. A short time ago there was but one church in Uganda; now there are 320. In that year there were but 20 or 30 native teachers; now there are about 800. Some 22,000 people are reading an elementary book called "The Book of the Law;" 20,000 are far enough to read the gospel; many thousands more use both. There are 8,000 persons under daily instruction and 2,500 communicants.

THE South African Baptist Handbook for 1896-'97 refers to the very striking change presented on a Sunday in Kimberley, compared with what existed ten years ago: "The native miners live in a close compound, and are kept entirely from drink. They are well-housed, well-fed, well-tended when sick, and in every way well-looked after. Outside the compound the day is apparently kept with due decorum. Morning congregations at church are much larger than they were, pretty scenes of family life may be observed, loud riot is nowhere found, and the day of rest is a day of peace."

A NATIVE pastor in one of the Presbyterian churches in Japan writes that there are five important things which he says the Christian religion has accomplished for the empire of Japan. First, the adoption by their government of our calendar; next, the enactment of a law compelling the inhabitants to keep one day in the week as a day of rest, which is our Sabbath; then the adoption of our common school system; fourth, freedom to bury their dead as they like (formerly the body at death had to be given to some Buddha priest); finally, the separation of Church and State, which gives them entire freedom of worship and opens Japan as never before to Christian missionaries.

SIR BARTLE FRERE has recently written for an English periodical an article in which he says: "I speak simply as to matters of observation, and not of opinion, and assure you that the teaching of Christianity among one hundred million of civilized and industrious Hindus and Mohammedans is effecting changes—moral, social, and political—which for extent and rapidity of effects are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached only by a few score of Europeans, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success—Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."



## CHILDREN'S DAY.

IN 1877 two Sunday-schools sent offerings to the treasury of the Foreign Society. These were the Fifty-sixth Street school in New York City, and the Central of Cincinnati. In 1880, a call for contributions was issued to the Sunday-schools throughout the brotherhood. The suggestion came from J. H. Garrison, of St. Louis. It was proposed to make this an ordinance forever. That year 169 schools gave \$754. This money was put into a Heathen Mission Fund. At that time the society was doing no work in any pagan field. This money could not be used in Europe or America. It was allowed to accumulate till 1882, when the India Mission was started. Had it not been for the gifts of the children, the invasion of the heathen world might have been delayed for several years. Their faith, and hope, and money made it possible to begin work in India within two years after the first call for funds was made.

Last year the contributing schools numbered 2,605, and their contributions aggregated \$28,418.55. The gain made in nineteen years is creditable. Last year there were two hundred more contributing Sunday-schools than there were churches. Moreover, the schools give almost as much as the churches. The whole amount given from the first is \$225,951.31. This is a handsome contribution. Year by year there has been a steady gain in the number that respond, and in the aggregate of their offerings. There is no department of the work more promising than this. Children's Day, in many schools, is the greatest event in the year. Teachers and scholars are looking forward to it from one June to the next. They are collecting funds from one Children's Day to another. It is clear that the Foreign Society could never have done its work without the coöperation of the children. Because of their aid new stations have been opened, buildings have been erected, and new men and women have been put to work. The powers of darkness have been assailed in three fields, and eternity alone will reveal what has been accomplished through the sympathy and support of the Sunday-schools.

Not only so, but every teacher and child has been blessed because of what he has done. Information has been gained ; indifference and opposition have been rendered impossible ; and hearts have been enriched and ennobled. The songs, and recitations, and addresses on Children's Day, and more than all the offerings that have been made, have done the souls of all who participated great good. Those that are taught and trained right now, will be life-long friends and advocates and supporters of this divine enterprise. They are doing the Lord's work, and they shall be blessed in the doing.

For some years the school in Allegheny was the banner school. No matter how much any other school gave, it gave more. Lately, however, the Mungen school has taken and now holds the banner. Its offering last year was \$555.55. This is a small country school in Northern Ohio. The secret of its success is this: It is making preparation for Children's Day the whole year. If some of the large and wealthy schools would work and give in proportion, their gifts would amount to thousands of dollars. What Mungen has done, other schools can do.

This year the Foreign Society asks the Sunday-schools for \$40,000. The secretaries are doing their best to enlist at least three thousand schools. This is only one school in three. Surely, this is not asking too much. There is no reason why every school in all this broad land should not help this, the greatest of all causes, the evangelization of the whole world. The secretaries are trying to raise the standard of giving. Last year the average offering was only \$10.91. Of the schools that gave, 1,026 gave less than five dollars. It is certain that the Sunday-schools can give more than this. An increase of twenty-five per cent. would be most gratifying and inspiring. It would enable those entrusted with the management of this great trust to increase the force in the field, and to enter new territory, and so to win new conquest in the name of the Christ. As teachers and pupils would do more, they would enter into the joy of their Lord. Thus they would be a blessing, and would themselves be richly blessed of God.

## THE ANNUITY PLAN.

WE HOPE the friends of *Foreign Missions* will keep in mind the "Annuity Plan" lately inaugurated by the Foreign Christian Missionary Society. It is this: The Society receives money in any amount from \$100 and upward, and gives bond for the payment of a certain amount of interest, paid semi-annually, during the natural life of the annuitant. At death there is no further responsibility on the part of the Society. Money so placed is free from taxation, and the party placing it has the entire proceeds for personal support. There is no care in regard to re-investment and anxiety about prompt payment of interest. At last, there is no will to be made, and no danger that the money will be diverted from the use to which it has been devoted. There are a large number of our members who are growing old and have a limited amount of money or property, the proceeds of which they need for their support while they live. In many cases they find it difficult to make a satisfactory and safe investment, and a considerable amount of their income is consumed in making repairs and paying taxes. A brother with deep interest in missions has just turned over \$1,000 on this plan to the Society. We commend his example to hundreds of others.

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## COMMERCE AND MISSIONS.

W. H. CANNON.

THOSE who have seen the effects of missions bear testimony to their power to lift men out of squalor and vice. Observation of the benefits which they had conferred upon the heathen made Charles Darwin a regular contributor to the missionary society. The first attempt to evangelize India was pronounced by the Directors of the East India Company to be "the madest, the most expensive, the most unwarrantable project ever suggested by a lunatic enthusiast." In later years this same company paid seventy-five thousand dollars for the publication of a dictionary which had been prepared by a missionary while in hiding from their agents, who were instructed to arrest him and send him home. When Carey died their flags were displayed at half-mast as a token of respect to his memory. General Sickles thinks the United States could afford to pay the missionaries a salary in return for the secular advantages secured to us by them. Each missionary sent out creates a trade for the home country worth



nearly fifty thousand dollars a year. It is stated by competent authority that the annual net profits of commerce in the lands opened by missions exceed twenty million dollars. In a century this would make an aggregate of two billion dollars. The expenses of carrying on the work during that time would not be more than three hundred millions. The net profits, therefore, would be one billion seven hundred million dollars. In the last seventy years Europe and America have spent twenty billions trying to destroy each other. A century ago the commerce of India was almost nothing; but now it is estimated to be worth six hundred millions a year. In twenty-five years Japan has advanced so swiftly as to cause leading commercial nations to fear that she may become a dangerous rival for the supremacy in industrial pursuits. Her people are advancing rapidly and incessantly, but will never be dangerous if the cause of missions shall prevail there. Each year a New York publishing house sends fifty thousand school books into the "Sunrise Kingdom." In this time of intellectual awakening let the spiritual nature be fed, and commerce shall find a new field in which to sow and reap, and a new market for the products of other lands.

It took fifty years to plant the gospel permanently in the Sandwich Islands. The entire cost of that work was less than one and a half million dollars. It takes more than that to build and equip a first-class battle ship. Their commerce is at present worth fifteen million dollars a year. The *Indiana Journal of Commerce* stated some time ago, that these Islands paid for exports at a single American port in one year, more money by three hundred and sixty-seven thousand dollars than it cost to Christianize them. The missionaries taught the natives to cultivate the cotton plant, and to spin its fiber and weave it into cloth. They were brought out of barbarism into a state of refinement and civilization. Every legitimate branch of business was encouraged until a new nation was born and took a respectable place among the other nations of the world. In 1828 the people of South Africa, under the influence of Moffat, began to attend public worship in large numbers. They learned to read the Scriptures, and many of them became Christians. Immediately they commenced to improve and furnish their dwellings, and to engage in those vocations which bless mankind. They bought agricultural implements for which they exchanged the products of their soil and labor. They entered readily into commercial relations with other countries, and in a few years their imports amounted to a million dollars annually.

## MARION MACKLIN.

AGED FOUR YEARS.

"Their angels do always behold the face of my father who is in heaven."

WHEN the message came to us that dear little baby Marion was not, for God had taken her, how swiftly in sympathy our hearts crossed the seas to our bereaved sister and brother, in the isolation of their adopted home where,—

"Their empty arms are aching  
For a form they may not press,  
And their empty hearts are breaking  
In their desolate loneliness."

As I write, from my desk the smiling baby face 'is looking down upon me, as she sits securely placed in mamma's lap, one little hand tightly clasped in hers, a guarantee of safety and of care. And yet, even that sheltering love, than which only God's is stronger, could not hold the "life which is life indeed," but only the—

## "FORSAKEN HOUSE."

"That form which was my dear, my first born girl  
By which with weary aching heart I knelt;  
I call not now, my little child—but  
The little house in which she dwelt.

Dear little house, so cold, so pale and hushed,  
How dull those windows whence your soul did gaze;  
How pale those portals whence came eager tones  
Of childish laughter, and gladsome days.

Dear windows, on what heavenly blaze of glory  
Have you unclosed—what radiant scenes of light;  
The streets of shining gold, the jeweled walls,  
The gates of pearl, the wondrous throne of white.

Oh! dear dead portals, the songs which from you come,  
Are not the baby lullabies which once did charm my heart,  
But sweeter, joyous melodies the ransomed sing,  
And knowing, trusting this, shall I refuse to part."

Good-bye, little Marion; as we stand beside your grave in far-off China, in company with Jesus, we look up through our tears to hear him say: "She is not here; she is risen." "When this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory."

SUE SUBLETTE.

*Lexington, Ky., Apr. 1 30, 1897.*

## INDIA DEPARTMENT.

MISS STELLA FRANKLIN, EDITOR.

HURDA.—Miss Thompson: "I have visited Charwa, Rahatgoan, Timarni, and some of the nearer villages, Mrs. Wharton accompanying me for a week. We long for the day when God's Word will run and be glorified. In visiting among the villages two questions are prominent. First, What is the cause of God sending a famine to India? Second, Why has Bombay been visited with a plague? These questions open the way clearly for the preaching of the gospel. The wheat crop is so poor that there will not be as much reaped as there was sown. The Government has opened relief works near Hurda. Thousands are employed on these works. Their wages are barely sufficient to keep them alive until the famine is over.

"Miss Judson and I were invited by the wives of a merchant to take dinner with them. They spread a rug on the floor and placed a large tray on it for our dishes. The first course consisted of some sweetmeats. Afterward we had meat and eggs. The bread and vegetables were so saturated with melted butter that they made me sick. We had to taste all the dishes, as the women kept telling us that we had eaten nothing. One of the wives told me that she always prayed through Jesus, and I believe she spoke the truth. There are quite a number of people in Timarni who seem interested."

MUNGELI.—E. M. Gordon: "There are a few men and women ready for baptism. I hope to immerse them shortly. The medical register showed an average attendance of thirty-two patients daily. Every class of people come for treatment. The poor who have but one covering, and the wealthy landowner who has some twenty villages

come. They are all treated alike, and all receive instruction in the gospel. At a recent Sunday evening service a crowd of about thirty persons came from a village about six miles away. These with the regular attendance crowded our room so that no one could enter. Some of them heard of Christ for the first time.

DAMOH.—"There are now about one hundred and twenty children in the orphanage. About one hundred and fifty have been sent from here to our own missions and to other missions. Eighty-seven new children came yesterday and the day before. Some of these will be sent away to-day, and the others very soon. One died last night. One can not conceive of the horrible condition of these children when they come to us. Many of them have not a thread of clothing. They are often very poor, and sometimes diseased or crippled. A disease of the scalp often causes all the hair to come out, or just enough of it to make them look as miserable as possible. Half of those that came yesterday were girls. More would have been sent if they could have been cared for. They range from two and three to fourteen and fifteen years old. A few more will be received. Many more might be received if we had the money to support them. There were nine boys baptized last Sunday from the orphanage. Others will be baptized very soon. Rains have been quite general over the Central Provinces the last few days, but they are too late to do much good for the little crop that is in the ground. Not more than half the usual amount of land has been sown, but on much of this land they will not get much more than the seed.

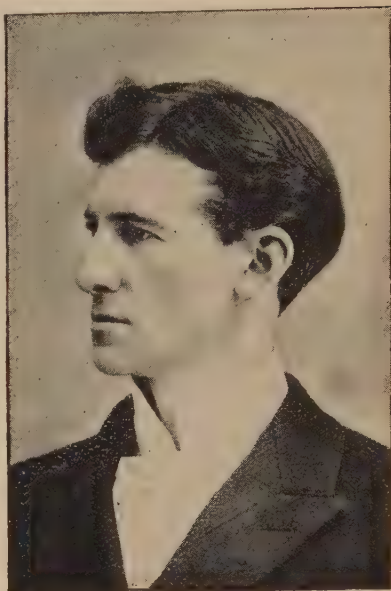


## JAPANESE DEPARTMENT.

MRS. MAUDE WHITMORE MADDEN, EDITOR.



MRS. FRANK H. MARSHALL.

FRANK H. MARSHALL,  
Mankota, Miun., who goes out to Japan soon.

## LIGHT AND DARK SIDES.

During the week of prayer we heard rather more than usual from missionaries in the union service for foreigners. The general expression seemed to favor a somewhat more hopeful outlook for the work this year. A more earnest spirituality is thought to be discernable in the pastors of churches, which bespeaks better things for their charges.

One missionary of the American Board has given his opinion to be, "better not send out any more foreign workers." He maintains that the "wall of separation" between foreign and native elements in the church is well nigh insurmountable. Another in the same mission, almost equally influential, says many of their mis-

sion would not agree at all with this advice; that since their missionaries have laid down school work and taken more largely to itinerating, their opinions have very greatly changed, and they see vast fields ripe for even the "foreigner's" sickle. This agrees with our own experience that the larger part of Japan is as yet virgin soil so far as the gospel is concerned, and no one gains a more attentive hearing or makes a deeper impression than the foreign missionary.

One of the curses of Japan is *frivolity*; another immoderate self-conceit. A prominent man, perhaps the most powerful in the Empire in his influence over the rising generation, who must soon hold the reins of government,

has said, substantially, "Life is only a huge joke; we need not take it seriously. If we regard it as a joke, the scorn or approval of the multitudes need not disturb us." Surely such words must be destructive to future greatness.

∴

One of the best and clearest thinkers among the eminent Japanese workers has said, "There is nothing, *nothing*, in our own religion for us."

∴

A great scientist of this Empire, having found no scientific reason against the greatest and most shameless evil of Japan, has said that "so far as he now sees" he can not say there is anything wicked about it! And so the armies of innocent girls, who should be led into lives of purest joy and much usefulness, must continue to be sacrificed; enduring a living death through weary years.

LAURA D. GARST.

*Tokyo, Jan. 17, 1897.*

AKITA. — Nina A. Stevens: "Kawamura oba San died last month. She was one of the first Christians in Akita. She and her husband were blind from childhood. For more than a year she has not been able to come to church, but when we visited her she talked of nothing but heaven. The last time we were there, just two days before her death, she said: "It will not be long until I will be in heaven. I shall be so happy, for I shall see God." Though poor and blind she clung to the Saviour with a child-like faith, and has received her reward.

"The attitude of the people is more friendly than last year. In fact we are kept busy calling on those in whose homes we are welcome guests.

"Have organized a Y. P. S. C. E. of ten young ladies. Only four are Christians; however the others take part in meetings and show great interest.

"Have not been able to get a Japanese doctor to open a dispensary for me yet. This is necessary in the interior. I have been not a little anxious. However I am doing something, and have faith that the Lord will open a way for this work.

MISSIONARY EXPERIENCES IN JAPAN. — In my more than thirteen years of work in Japan I have had a variety of experiences, but a tour along the sea-coast after the awful tidal wave of last summer, when more than thirty thousand people were in one moment swept away from the earth, was the saddest.

Just after this awful calamity the rivers overflowed, and the rice, about at its flowering time, was destroyed.

Passing along a mountain road suddenly the mountains commenced to tremble, the trees to shake, and the loose earth beside the road commenced to roll down the bank. A series of calamities very much humbled the people and taught them the vanity of man without God.

In the villages we had good meetings, and when we told them of a God of love and a Christ of power, even over death itself, they listened intently. The churches abroad and in Japan contributed generously, and the people suddenly learned of a great heart that sympathized with them in their trials. Since then the work is being followed up, and there is fruitage even to eternal life.

Just now the court is in mourning, and the people are inquiring what is life and what is death.

I do a great deal of roadside preaching, and often, in spite of the cold, men will stand and listen for an hour to the Word of Life. Again we take an armful of gospels and Acts and go to the street. There is an unprecedented readiness to buy the books about Jesus and the church. I notice that when I am at work I am full of hope. — Charles E. Garst in *Illustrated Christian World*.

## FREELY GAVE.

A GREAT GIFT.—Early in February John D. Rockefeller at a meeting in his house in New York promised to give \$250,000 toward paying off the total indebtedness of nearly \$500,000 resting upon the Baptist Home and Foreign Missionary Societies, upon the condition that the remainder should be secured by July 1st. We believe this is the largest single gift that has ever been made for missions.

A LESSON IN GIVING.—We have a remarkable instance of loving sacrifice in the example of a servant girl who recently sent to the treasury of a mission society \$11.00, and said: "I earned it by sewing nights, after my day's work was done, and I do not want you to tell any one who gave it." Truly that puts to shame much of our so-called liberality. May God give us generous hearts.

LIBERAL GIVING.—F. Ohlinger, of Hinghua, China, gives an account of a collection taken in a Chinese congregation. He made a plea for missions in the presence of a congregation of fifty barefooted and bare-legged Chinese people. A man arose who said: "I smoked opium before I became a Christian. I know I can not live long. I have about one-fifth of an acre of land, and the harvest is good. I will lead the list with \$5." The audience looked surprised. They had never seen such giving before. Then contributions came in fours and threes, and in smaller sums. Meanwhile there was singing, talking, and praying at intervals. The result of the collection was \$37, with more to follow. Brother Ohlinger closes with, "Hurrah for the barefooted audience in China of fifty men and women!" and we say, "Hurrah!" also.

AN EFFECTIVE APPEAL.—Upon an occasion in the city of Philadelphia a number of wealthy laymen were assembled to raise money for an enterprise, the importance of which was recognized; but, notwithstanding the need of a large amount of money, there was little response in the way of subscriptions until the Rev. Dr. Thomas Brainard arose and addressed them as follows:

"Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in his infinite mercy, he has vouchsafed to the rest of us.

"You never knew what it was to repose absolute, unassisted faith in God for the things of this world.

"You never had to go to sleep at night without knowing where your breakfast was to come from.

"You never had a sick child wasting away for the want of costly luxuries.

"You never had to deny yourself the gratification of the impulses of pity when a sufferer came to your door.

"You never had to endure the humiliation of being dunned for an honest debt without knowing whether you could ever pay it.

"All these unspeakable advantages in developing Christian character, inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is *the grace of liberality*, and if you don't exercise that, the Lord have mercy on your souls!"

That bold appeal did the work. A smile crept over the face of one of the rich men, he drew to him the subscription paper and put down \$10,000, and others followed his example.—*Quarterly Message.*



## RECEIPTS

For Foreign Missions from March 15th to May 1st, 1897.

<b>Alabama.</b>		Church, Santa Clara.....	\$ 5 00	Church, Zion (Guelph), Ont.....	\$ 47 00
Allison, Mrs. Annie G., Richmond.....	\$ 50	San Diego.....	40 00	Cunningham, W. D., St. Thomas, Ont.....	5 00
Church, Athens.....	10 00	San Francisco (First)...	28 15	Ford, Mr., Milton, N. S.	75
Clinton.....	6 00	San Francisco (West Side).....	40 00	Frame, Lulu M., Sandon, B. C.....	1 00
Eutaw.....	8 00	Sanger (First).....	5 00	Frame, Mrs. Matilda, Sandon, B. C.....	1 00
Fairhope.....	5 65	San Jacinto.....	12 50	Hepburn, Mrs. J., Sparta, Ont.....	5 00
Harmony (Beulah).....	1 25	San Jose (Central).....	11 75	Jury, J. H. H., Bowman- ville, Ont.....	15 00
New Decatur.....	1 80	Tulare.....	11 00	Robertson, D., Acton, Ont.....	2 00
Piney Grove (Falkville)	2 00	Ukiah.....	8 00	Sinclair, J. D., Blenheim, Ont.....	3 00
Rock Creek.....	75	Ventura.....	8 21	Stephens, M. N., Jr., Glencairn, Ont.....	20 00
Union.....	8 75	Warm Spring.....	1 10	Sunday - school, Har- wich, Ont.....	1 00
Goodman, Mrs. Kate P., Richmond.....	1 00	Watsonville (Fourth and Main Sts.).....	36 00	Roseneath (Minnedosa) Man.....	1 85
Hearst, Mrs. Alice G., Richmond.....	1 00	Winters.....	15 00	Wells, Gabriel, Everton, Ont.....	15 00
Love, S. A., Marion.....	10 00	East, P. A., Sycamore.....	2 00	Young People, Bowman- ville, Ont.....	16 75
Sunday - school, Fair- hope.....	2 03	Jones, Mrs. J. F., Glen- dale.....	1 00	Y. P. S. C. E., Toronto (Cecil St.) Ont.....	10 00
Total.....	58 73	Ladies' Aid Society, Brentwood.....	2 00	Total.....	957 61
<b>Arkansas.</b>		McLelland, J. R., Mon- tagne.....	2 00	<b>Colorado.</b>	
Church, Fayetteville(1st)	78 00	Tripp, Mrs. J. R., Mon- rovia.....	1 00	Cash.....	11 18
Mountain Home.....	3 56	Y. P. S. C. E. (Junior)	1 00	Church, Bessemer (Pueb- lo).....	5 10
Oklona.....	3 25	Hydesville.....	906 09	Boulder.....	5 00
Siloam Springs.....	2 00	Total.....	906 09	Colorado Springs.....	19 50
Total.....	86 81	<b>Canada.</b>		Craig.....	11 20
<b>California.</b>		A few Sisters, Bowman- ville, Ont.....	15 05	Golden.....	25
A Sister, San Jos.....	5 00	Baker, P. Everton, Ont.....	10 00	Highland.....	93 04
Bauserman, J. H., Pas- adena.....	100 00	Bligh, A., Cornwallis, N. S.....	1 00	Lamar.....	5 00
Cash, Alameda.....	47	Cash, Ontario.....	6 85	Loveland.....	15 00
Church, Acampo.....	10 20	Church, Aylmer, Ont.....	36 56	Pueblo (Central).....	15 00
Armada.....	3 10	Bridgeburg, Ont.....	20 55	Walker, Mrs. C. A., Den- ver.....	1 00
Bakersfield.....	6 52	Charlottetown (Central) P. E. I.....	4 00	Y. P. S. C. E., Berkeley... 10 00	
Bayside.....	10 00	Cornwallis, N. S.....	10 00	Y. P. S. C. E., (Junior) Pueblo (Central).....	1 50
Berkley.....	2 00	Erin, Ont.....	50 00	Total.....	192 77
Brentwood.....	5 40	Erin Center (Hillsburg) Ont.....	75 92	<b>Connecticut.</b>	
Chico.....	6 80	Everton, Ont.....	3 25	Shepherd, M. W., Wilton.	1 12
Corralitos.....	6 00	Galt, Ont.....	1 85	<b>District of Columbia.</b>	
Elk Creek.....	2 00	Georgetown, Ont.....	21 25	Church, Washington (Third).....	23 49
Elliott.....	1 31	Hamilton, Ont.....	1 00	Washington (Vermont Ave).....	150 00
Eureka.....	50 05	Iona, Ont.....	5 25	Total.....	173 49
Fairview (Nicolaus)...	5 92	Kemps, N. S.....	5 00	<b>England.</b>	
Fortuna.....	7 00	Kilsyth, Ont.....	8 40	Cash.....	2 00
Fresno.....	22 80	Leonardsville, N. B....	20 00	<b>Florida.</b>	
Geyserville.....	3 66	Lobo, Ont.....	24 50	Cash, Bowling Green.....	5 00
Gulroy.....	32 85	Lord's Cove, N. B.....	3 50	Church, Cedar Key.....	7 25
Healdsburg.....	4 80	Macauley, Ont.....	22 12	De Land.....	50 00
Hydesville.....	3 50	Marsville, Ont.....	3 33	Eustis.....	19 50
Lakeport.....	9 05	Mimosa, Ont.....	20 51	Jacksonville (First)...	12 10
Lodi.....	2 80	Nassageways, Ont.....	30 65	Ocala.....	15 00
Los Angeles (First)...	125 40	Owen Sound, Ont.....	14 00	Ocoee.....	5 28
Los Angeles (E. 8th St.)	2 50	Picton (Mission) N. S., Portage La Prairie, Man.....	50 35	Reynolds, Mrs. G. W., McIntosh.....	50
Marville.....	2 25	Ridgetown, Ont.....	11 00	Total.....	114 63
Maxwell.....	5 00	Rodney, Ont.....	9 00		
Mode.to.....	8 85	St. John (Coburg St) N. B.....	50 00		
Napa.....	6 20	St. Thomas, Ont.....	158 48		
Newville.....	1 25	South Lake (East Point) P. E. I.....	15 07		
Nipomo.....	3 00	Stayner, Ont.....	4 00		
Orange.....	15 00	Summerside, P. E. I... 10 00			
Orville.....	5 40	Tiverton, N. S.....	4 00		
Pacific Grove.....	8 25	Toronto (Cecil St.) Ont.	54 00		
Pasadena (First).....	25 00	Walkerton, Ont.....	15 00		
Pasadena (East Side)...	10 20	West Lake, Ont.....	5 00		
Paso Robles.....	5 00	West Lorne, Ont.....	6 32		
Petaluma.....	10 00	Wlarton, Ont.....	7 00		
Pomona.....	94 40				
Red Bluff.....	7 00				
Sacramento.....	10 00				
San Bernardino.....	14 15				
Santa Ana (First).....	10 80				

Georgia.		Church, Chicago (West Side)		Church, Old Bedford (Blandinsville)	
Church, Abbeville.....	\$ 5 00	Clay City.....	\$ 70 00	Oreana.....	\$ 5 00
Acworth.....	15 00	Clear Lake (Springfield).....	6 12	Peoria (Central).....	50 00
Antioch (Jackson).....	1 89	Colfax.....	5 85	Philadelphia.....	5 00
Angusta (First).....	62 65	Concord (Morgan Co.)..	15 00	Pine Creek.....	4 25
Bethany (Temple).....	1 65	Dallas City.....	8 00	Pittwood.....	3 60
Bethlehem (Irby).....	1 40	Dana.....	1 35	Pleasant Hill (Pawnee)	9 34
Conyers.....	16 00	Danville.....	4 07	Pleasant Plains (Forest City).....	3 44
Corinth (Walnut Grove).....	10 00	Decatur (Edwards St.)..	30 86	Pleasant Ridge (Birds)	1 15
East Point (Central)....	5 91	De Land.....	52 55	Putnam.....	5 00
Erick.....	4 00	Denver.....	10 65	Quincy (First).....	25 00
Galilee (Jefferson).....	4 75	Donnellson.....	30 50	Rising Sun (Russellville).....	8 00
Grovetown.....	2 00	Dorchester.....	1 65	Rochester.....	7 83
Guyton.....	10 82	Du Quoin.....	5 06	Rock Island (Memorial).....	31 51
Harmony Grove (Fairburn).....	2 00	Elgin.....	2 40	Roseville.....	10 51
Harmony (Harmony Grove).....	3 48	Elery.....	25 25	Rutland.....	31 37
Quitman.....	2 00	El Paso.....	4 31	St. Joseph.....	50
Red Oak.....	2 60	Emden.....	12 80	Salisbury.....	5 00
Reese.....	11 60	Englewood.....	5 00	Saunemin.....	9 00
Ringgold (Griffin).....	5 00	Erie.....	98 39	Shaw's Point (Atwater)	1 51
Toombsboro.....	5 00	Eureka.....	4 50	Shelbyville.....	25 00
Union (Oconee Co.).....	5 00	Evanston.....	10 00	Smyser.....	5 75
Valdosta.....	15 00	Fairbury.....	10 00	Springfield.....	78 50
Winder.....	86	Farmer City.....	13 00	Stanford.....	91 00
Phillips, Miss G. M., Hawkinsville.....	1 00	Fishian.....	3 05	Summum.....	5 35
Sunday-school, Free Chapel (Rocky Ford).....	2 90	Flanagan.....	28 40	Sweetwater.....	7 25
		Gibson City.....	23 30	Talbot Creek (Coldbrook).....	5 15
Total.....	197 51	Gifford.....	12 10	Tallula.....	2 50
		Girard.....	7 56	Taylorville.....	23 73
Hawaii Island.		Golden Gate.....	60	Thomson.....	2 50
Church, Honolulu.....	45 00	Golden Point (Sonora).....	5 30	Toledo (Cobden).....	2 25
		Grayville.....	10 00	Urbana.....	5 50
Idaho.		Griggsville.....	3 00	Vermont.....	10 30
Church, Boise (First).....	5 52	Gurnee.....	10 00	Vienna.....	3 00
Caldwell.....	7 70	Hallville.....	11 75	Wagoner.....	1 00
Total.....	13 22	Harvey.....	2 63	Walnut.....	5 00
		Holder.....	6 25	Walnut Corner (State Line, Indiana).....	5 75
Illinois.		Holliday.....	2 60	Washburn.....	25 00
Bayless, Jas. A. and family, Mulkeytown.....	5 00	Hume.....	50	Waverley.....	2 80
Betterton, Emma, Greenville.....	1 00	Illioopolis.....	20 35	Waynesville.....	10 00
Cash.....	2 30	Ingraham.....	19 18	West Pullman.....	1 00
Church, Abingdon.....	28 00	Kankakee.....	1 80	West Salem.....	8 66
Albion.....	9 12	La Harpe.....	10 03	Williamsville.....	20 00
Acrola.....	8 50	Lancaster.....	1 00	Winchester.....	21 00
Armington.....	12 00	Lawrenceville.....	6 26	Woodhull.....	9 00
Astoria.....	5 21	Le Roy.....	10 00	Yorktown.....	2 55
Athens.....	7 08	Lewistown.....	10 70	College Students, Eureka	60 00
Atlanta.....	32 77	Lexington.....	33 50	Dorris, Mrs. S. M., Greenville.....	1 00
Augusta.....	10 00	Lilly.....	10 00	Oll, Mrs. H. A., Rockford	50
Barney Prairie (Friendsville).....	5 00	Literberry.....	19 00	Purcifull, Goldie and Willie McMasters, Hermon.....	7 00
Belle Plain.....	2 50	Little Prairie (Albion).....	5 00	Rice, Mrs. S. E., Moweaqua.....	1 00
Benton.....	10 00	Long Point.....	20 00	Stoner, Mrs. N., Macon.....	1 00
Bethel (Emden).....	30 00	Lovell's Grove (Omega).....	1 95	Stout, I. N., Ripley.....	5 00
Blandinsville.....	17 26	Lovington.....	2 70	Sunday-school, Ancona, Class (Julia C. Errett's).....	10 00
Blooming Grove (Bloomington).....	21 67	Lynnville.....	42 35	Carbondale.....	6 00
Bloomington.....	53 10	Macomb.....	22 95	Carterville.....	1 42
Blue Mound.....	10 50	McKinney (Sailor Springs).....	1 80	Emden.....	3 36
Bryant.....	4 52	McLeansboro.....	3 65	Jacksonville (South Side).....	5 55
Buffalo.....	25 00	Marcelline.....	10 00	Thomson.....	4 35
Burnside.....	4 44	Marine.....	9 90	Taylor, K. P., Bloomington).....	5 00
Calhoun.....	1 16	Maroon.....	26 15	Thomas, L. R., Putnam.....	5 00
Cambidge.....	5 00	Martinton.....	5 02	Waldo, Mrs. Mary, Mendota.....	3 00
Camp Point.....	7 00	Mattoon (First).....	7 00	Woodward, Sarah A., Effingham.....	1 00
Canton.....	34 00	Meridian (Berwick).....	6 10	Y. P. S. C. E., Camp Point.....	10 00
Carbondale.....	6 00	Midland City.....	3 99	(Junior) Carbondale.....	1 00
Carlock.....	12 00	Mt. Auburn.....	3 00	(Senior) Carbondale.....	2 00
Carthage.....	16 50	Mt. Carmel.....	12 00	Colfax.....	4 00
Cazanovia.....	2 09	Mt. Hebron (Mendon).....	5 00	Dorchester.....	1 00
Centralia.....	11 26	Mt. Morris.....	12 00	Englewood.....	7 50
Chambersburg.....	20 25	Mt. Pulaski.....	7 00	Frederick.....	1 75
Champaign.....	7 60	Mt. Zion (Eureka).....	10 00		
Chandlerville.....	16 13	Mulkeytown.....	5 03		
Chapin.....	18 00	New Canton.....	2 10		
Charleston (First).....	41 15	New Douglass.....	10 00		
Chicago (Central).....	50 00	New Grand Chain.....	6 00		
Chicago (North Side)....	25 00	New Hartford.....	11 25		
		Newmanville.....	3 20		
		Niantic.....	29 28		
		Normal.....	29 25		
		No. 10 (Armstrong).....	14 31		
		Odin.....	1 25		

# Receipts.

129

Y. P. S. C. E., Litchfield..\$	1 07
Lovington.....	60
Salisbury.....	2 00
Smithboro.....	2 75

Total.....2,379 91

## India.

Church, Hurda, C. P.....	33 50
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## Indiana.

Bull, Mr. and Mrs. Ben. S., New Albany.....	2 00
Cash.....	2 06
Cash, Liberty.....	1 62
Church, Alamo.....	1 91
Alexandria.....	17 02
Angola.....	96 49
Arlington.....	7 50
Atlanta.....	14 40
Attica.....	1 00
Bargersville.....	21 25
Bedford.....	22 50
Bentonville.....	4 30
Bethel (Ladoga).....	6 00
Billingsville.....	3 00
Bloomington (Kirkwood Ave.).....	36 34
Bloomfield.....	16 00
Bloomington.....	3 17
Borden.....	1 00
Brazil.....	27 22
Buck Creek (Julietta).....	9 36
Burlington.....	10 09
Carlisle.....	8 51
Carthage.....	2 00
Cave Mills (Bynum).....	2 29
Chapel (Bud).....	2 08
Clarksburg.....	15 00
Clarksville.....	8 00
Coburn's Corners (St. Joe Station).....	5 00
Colfax.....	3 75
Corunna.....	8 50
Corydon.....	8 10
Crawfordsville.....	24 50
Daleville.....	10 00
Darlington.....	1 53
Delphi.....	7 00
Dublin.....	5 00
Eaton.....	10 00
Edinburg.....	25 10
Edwards.....	5 00
Elizabethtown.....	4 93
Elizaville.....	5 50
Elm Grove (Geneva).....	3 05
East Lynn (Anderson).....	7 25
Eminence.....	5 00
Evansville.....	16 50
Fairfield.....	4 00
Fairland.....	3 03
Fairview (Mooreburg).....	3 90
Fillmore.....	10 00
Flat Rock.....	7 00
Fortville.....	2 27
Fountainstown.....	1 50
Fowler.....	15 00
Franklin.....	30 41
Frankton.....	9 83
Frankfort.....	45 00
Ft. Wayne (W. Creighton Ave.).....	4 25
Greenwood.....	13 10
Greensburg.....	14 71
Groves.....	2 86
Gwynneville.....	6 18
Hartford City.....	6 00
Harris Prairie (Granger).....	13 52
Hartsville.....	10 00
Haughville.....	5 00
Hebron (Russellville).....	28 60
Heltonville.....	6 60
Hillsboro.....	10 00
Homer.....	13 00
Hopewell.....	5 00

Church, Huntington.....	\$ 20 00
Indianapolis (Central).....	289 61
Indianapolis (Third).....	106 60
Indianapolis (Hillside Ave.).....	3 60
Indianapolis (Olive Branch).....	5 00
Indianapolis (West).....	3 55
Iroquois.....	3 50
Irvington.....	71 03
Jamestown.....	28 06
Jeffersonville.....	26 70
Kentland.....	15 13
Kokomo.....	82 00
Lakeville.....	2 91
Laud.....	2 96
Lebanon.....	28 46
Liberty.....	8 50
Ligonier.....	11 00
Lone Star (Lowell).....	7 10
Loogootee.....	5 40
Madison.....	7 10
Maplewood.....	2 25
Marion (Central).....	6 14
Marshall.....	10 00
Martinsville.....	1 00
Medaryville.....	10 00
Metamora.....	2 00
McCoysburg (Rensselaer).....	1 91
Michgantown.....	10 30
Milford.....	8 00
Milton.....	6 00
Mitchell.....	3 55
Montclair.....	4 25
Montezuma.....	1 00
Monticello.....	21 35
Morocco.....	5 50
Morrison.....	10 00
Mt. Pleasant (Bedford).....	2 00
Muncie (Central).....	5 10
New Albany (Park St.).....	7 00
New Albany (Central).....	25 60
New Carlisle.....	7 00
Newbern.....	1 00
New Maysville.....	2 00
New Richmond.....	12 00
Nineveh.....	14 20
Noblesville.....	37 75
North Madison.....	6 00
Oak Grove (Berne).....	1 75
Onward.....	1 00
Orange.....	12 80
Orleans.....	12 65
Orestes.....	5 00
Parkersburg.....	2 55
Patton.....	2 25
Peru.....	15 00
Pittsboro.....	3 50
Plainfield.....	35 00
Pleasant Grove (Kentland).....	15 02
Pleasant Grove (La Fayette).....	3 69
Plum Creek (Ging).....	25 00
Providence.....	35 07
Rensselaer.....	20 00
Rich Valley.....	2 80
Rising Sun.....	5 25
Rochester.....	5 00
Rockland.....	12 00
Rushville.....	97 00
Russville.....	4 00
Salem.....	7 32
Sanktown (Mill Creek).....	1 00
Scotts Prairie.....	5 50
Shelbyville.....	16 70
Smartsburg.....	1 60
South Bend (First).....	60 00
Spring Creek (Brookston).....	5 00
Spring Creek (Logansport).....	5 00
State Line.....	10 44
Star City.....	3 00
Stockwell.....	5 00

Church, Sullivan.....	\$ 16 55
Summitville.....	12 05
Terre Haute (Central).....	13 00
Thorntown.....	1 40
Trafalgar.....	8 04
Union (Franklin).....	12 00
Vallonia.....	2 28
Valparaiso.....	150 00
Vincennes.....	18 85
Wabash.....	86 15
Wallace.....	3 60
Ward.....	5 07
Waynetown.....	10 37
West Liberty (Coal Creek).....	2 77
Winamac.....	3 40
Winchester.....	4 55
Zionville.....	5 31
Crew, Clao, Loogootee.....	10
Crone, Walter, Thornton.....	10
Clifford, A., Indianapolis.....	20 00
Donogh, Andrew, Brookville.....	1 50
Freeman, J. P., and family, West Pine.....	3 00
Ladies Aid Society, Bargersville.....	2 00
Miller, F. M., Ellettsville.....	2 00
Segur, Bertie Vera Verne, Decatur.....	1 25
Sunday school, Lone Star (Lowell).....	4 35
Loogootee.....	1 00
Metamora.....	2 00
Thorp, C. H., Metamora.....	1 00
Y. P. S. C. E., Bloomfield (Senior) Franklin.....	1 02
(Junior) Franklin.....	6 25
Loogootee.....	1 00
New Albany (Central).....	15 00
New Richmond.....	10 00
Rushville.....	20 00

Total.....2,694 42

## Indian Territory.

Church, McAlester.....	2 00
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## Iowa.

Brownlie, A. W., Long Grove.....	10 00
Cash.....	50
Church, Adel.....	7 68
Albia.....	31 50
Allerton.....	16 00
Alburnett.....	5 00
Ames.....	30 00
Apple Grove (Mitchellville).....	9 25
Arion.....	3 50
Benton.....	70
Bethel (Delta).....	1 25
Bethel Grove (Liscomb).....	5 55
Big Cedar (Wilsonville).....	3 00
Big Mound.....	1 50
Bloomington (Ames).....	85
Bon Durant.....	4 57
Boone.....	22 50
Bridgewater.....	9 08
Brighton.....	12 05
Bristow.....	15 45
Burlington.....	15 90
Carlisle.....	3 54
Carson.....	11 60
Centerville.....	16 00
Clarion.....	10 75
Cleghorn.....	12 10
Coggon.....	4 50
Columbus City.....	2 15
Cromwell.....	7 00
Cunningham S. H. (Adel).....	3 40
Davenport.....	17 70
Deep River.....	1 36



Church, Delphos.....	\$ 1 14	Church, Walker.....	\$ 2 15	Church, Haysville.....	\$ 4 01
Des Moines (Central)...	100 00	Walnut City.....	1 55	Herington.....	6 00
Delta.....	30 00	Washington.....	6 50	Highland.....	3 00
De Soto.....	30 00	Washington Chapel		Highland (White City)...	13 00
Eldora.....	2 25	(Minburn).....	3 30	Hoisington.....	2 37
Elliot.....	5 75	Weldon.....	20 00	Holton.....	8 80
Esther.....	2 75	West Liberty.....	10 65	Hutchinson (First).....	8 60
Estherville.....	1 85	Woodbine.....	5 55	Iola.....	4 46
Fairview (Kinross).....	2 00	Woodlawn (Lake City)...	3 50	Jacksonville.....	100 00
Fairview (Perry).....	5 05	What Cheer.....	8 60	Jefferson.....	60
Fairfield.....	6 50	Yankee Point (North		La Crosse.....	1 00
Farrin.....	3 00	English).....	4 39	Lancaster.....	2 09
Farragut.....	15 05	Zearing.....	7 25	Larned.....	5 70
Floris.....	2 50	Eisenhart, T. D., Burling-		Lebo.....	87
Fonda.....	5 59	ton.....	1 00	Lyndon.....	5 00
Ft. Madison.....	3 50	Fiscus, Wm., Fiscus.....	1 00	Manhattan.....	5 73
Freemont.....	3 25	Hanna, I. S., Coggon.....	10 00	McPherson.....	10 02
Galva.....	10 00	Hartsook, W. H., Bondu-		Medicine Lodge.....	10 02
Gowrie.....	1 50	ran.....	1 50	Moran.....	3 59
Gravity.....	26 00	Israel, Miss E. J., Coun-		Nortonville.....	5 05
Henderson.....	5 06	cil Bluffs.....	5 00	Olathe.....	7 75
Holly Springs.....	1 50	La Rue, C. C., Van Hurne		Osawatimie.....	7 20
Hubbard.....	3 25	Shirley, Elizabeth, Hen-		Osborn.....	1 00
Humeston.....	6 22	derson.....	1 50	Oitawa.....	2 15
Indianapolis.....	14 75	Sunday-school, Brooks... 2 75		Oxford.....	7 60
Kahoka.....	2 37	Cantril.....	6 50	Paola.....	60 23
Kaiona.....	1 60	Des Moines (Grant		Pardee.....	2 50
Kellerton.....	5 00	Park).....	1 50	Parsons.....	25 00
Kellogg.....	6 25	Sloan.....	1 42	Pittsburg.....	40
Keokuk.....	5 00	Herold (Grimes).....	2 75	Queuno.....	1 16
Keosauqua.....	15 81	Y. P. S. C. E., Lenox.....	1 65	Randall.....	4 17
Keota.....	7 94	Logan.....	3 63	Reece.....	3 00
Lacona.....	5 00	Oskaloosa.....	4 50	Rock.....	1 05
La Fayette.....	5 50			Round Prairie (Low-	
Laurens.....	8 25	Total.....	1,253 07	mont).....	25 00
Leon.....	12 00			Sharon.....	5 00
Leslie.....	4 75	Japan.....		Soldier.....	3 63
Liscomb.....	20 00	Rioch, Mary M., Akita ..	10 00	South Haven.....	8 00
Lowman (Griswold)....	6 53			Thayer.....	7 60
Malvern.....	3 38	Kansas.....		Topeka (First).....	14 19
Maple Grove (Dawson) ..	1 20	Beal, Mrs. M. J., Topeka.	1 00	Topeka (North).....	6 50
Marble Rock.....	8 00	Bobbit, Mrs. F. J., Em-		Valley Falls.....	6 25
Mason City.....	32 00	poria.....	5 00	Vining.....	10 00
Maxwell.....	18 40	Bobbit, Wm. M., Empo-		Waverly (First).....	5 00
Missouri Valley.....	6 50	ria.....	5 00	Wellington.....	16 69
Mitchellville.....	12 25	Cash.....	60	Winfield.....	5 43
Mondamin.....	1 95	Church, Almena.....	1 21	Fiscus, Jacob, Howard ..	25
Morse.....	2 30	Antioch (Homewood) ..	12 55	Forry, Mr. and Mrs.	
Moulton.....	10 00	Arcadia.....	2 13	Frank, Frankfort.....	1 00
Mr. Auburn.....	6 65	Atchison.....	10 26	Friends, Colony.....	1 00
Mr. Ayer.....	40 75	Belleville (First).....	8 00	Friends, Galena.....	2 00
Mr. Pleasant (First)....	10 24	Burlington.....	2 80	Friends, Hartford.....	10 00
Neva.....	4 55	Burr Oak.....	9 00	Friends, Humboldt.....	4 33
New London.....	6 25	Buxton.....	37	Haymaker, Allie K.,	
New Sharon.....	1 00	Canema (Eagle).....	4 75	Wichita.....	5 00
Newton.....	7 20	Chanute.....	36	McCurdy, Mrs. Kate,	
Nora Springs.....	13 37	Chase.....	21 50	Mayfield.....	1 00
North English.....	10 00	Cherryvale.....	10 00	McReeves, Mrs. Martha,	
North River (Winter-	12 75	Cimarron.....	5 75	Olathe.....	2 00
set).....		Clafin.....	1 25	Moore, Mr. and Mrs. M.,	
Norwalk.....	2 00	Coffeeville.....	17 00	Galena.....	1 00
Oakland.....	5 00	Columbus.....	55	Pack, J. P., Galva.....	15 00
Pierson.....	5 79	Conway Springs.....	4 24	Porter, F. C., Topeka... 10 00	
Pleasant Grove Chapel		Courtland.....	1 61	Simmons, Mary E., Hays	
(Ames).....	3 65	Crandall.....	3 50	City.....	1 00
Pleasantville.....	10 00	Delphos.....	5 00	Springer, E. W., Argonia	1 00
Russell.....	7 85	De Soto.....	2 60	Springer, J. S., Argonia.. 1 00	
Schaller.....	5 00	Downs.....	5 00	Springer, Maud, Argonia	1 00
Seymour.....	10 00	Elmdale.....	3 00	Springer, Mrs. N. F., Ar-	
Shellsburg.....	10 00	Emineence.....	1 40	gonia.....	1 00
Shenandoah.....	10 00	Emporia.....	20 00	Springer, Vivien, Ar-	
Sioux City (First).....	2 98	Eureka.....	17 20	gonia.....	1 00
Stanhope.....	5 00	Ft. Scott.....	1 25	Sunday-school, Burr Oak	2 64
Stockport.....	12 00	Frederic.....	1 00	Sunday-school and C. E.,	
Storm Lake.....	5 50	Galena.....	1 05	Elm Creek (Stockton) ..	3 35
Sugar Grove (Dallas		Galesburg.....	3 75	Sunday-school, Garden	
Center).....	6 60	Galva.....	2 08	City.....	4 72
Udell.....	3 35	Garnett.....	5 15	Udall.....	2 10
Union Chapel (Osceo-		Girard.....	1 25	Tucker, T. B., Columbus	1 00
la).....	60	Glascio.....	2 15	Williams, Madison, Mi-	
University Place and		Glen Elder.....	10 00	lan.....	5 00
Drake University		Grand Center Union		Wood, Joel, Thurman... 5 00	
(Des Moines).....	120 00	(Atlanta).....	1 88	Y. P. S. C. E., Bethany	
Ute.....	1 00	Greenleaf.....	5 00	(Parsons).....	1 25
Van Wert.....	5 00	Harmony (Abileue)....	73	Border.....	2 30
				Clyde.....	5 00

Y. P. S. C. E., Crum.....	\$ 1 97
Dodge City.....	2 20
Holington.....	1 00
(Junior) Lincoln.....	1 00
McPherson.....	2 28

Total..... 753 45

#### Kentucky.

A Friend, Brannon.....	20 00
A Sister, Spears.....	1 00
Benton, Wm., Waco.....	5 00
Brown, Jas. S., New Liberty.....	5 00
Cash.....	75
Church, Alton.....	15 27
Antioch (Lexington) ..	62 50
Antioch (Spencer).....	2 60
Bald Hill (Carlisle).....	1 50
Bear Wallow.....	5 17
Beaver Lick.....	2 50
Beazley Creek (Tucka- hoe).....	10 00
Beech Grove (Corn Creek).....	2 00
Bellevue.....	50 00
Benton.....	6 50
Berea (Donerail).....	8 75
Bethany (Logana).....	9 00
Bethel.....	15 00
Bethel (Mayfield).....	4 00
Bethel (Woodville).....	5 00
Bloomfield.....	7 50
Botland.....	5 00
Bridgeport.....	34 00
Brooksville.....	12 00
Burgin.....	31 00
Burksville.....	45 00
Butler.....	1 40
Cadiz.....	50 00
Central City.....	6 25
Chaplin.....	7 43
Clay City.....	1 10
Clifton.....	20 00
Clintonville.....	15 00
Columbia.....	17 05
Corinth.....	5 00
Corinth (Ewington) ..	3 25
Covington (1st).....	124 05
Covington (4th St.).....	43 93
Cropper.....	24 57
Cynthiana.....	100 00
Danville.....	125 00
Dunnville.....	10 04
Elizabeth (Corinth) ..	2 00
Flat Rock.....	8 50
Fox Creek.....	2 60
Frankfort.....	406 37
French Chapel (Stan- ton).....	2 00
Georgetown.....	39 15
Ghent.....	19 50
Glades (Berea).....	2 28
Grassy Creek (Demoss- ville).....	5 00
Grassy Springs (Jetts) ..	14 00
Greenwood (Oakton) ..	7 15
Harrod's Creek (Brownsboro).....	32 00
Henderson.....	15 25
Hiseville.....	2 50
Hopkinsville.....	186 66
Hustonville.....	25 00
Kirkmansville.....	2 60
Kirksville.....	25 00
Knifley.....	1 80
Knob Creek (Cupio).....	6 60
Lancaster.....	76 50
Lebanon.....	4 67
Lexington (Broadway) ..	222 34
Lexington (Central).....	430 62
Lexington (Chestnut St.).....	25 14
Liberty (Hopkinsville) ..	11 34
Louisville (Hancock St.).....	4 50

Church, Louisville (Park- land).....	\$ 10 00
Louisville (Third).....	20 00
Ludlow.....	31 79
Macedonia (Corn Creek) Macedonia (Lexing- ton).....	1 25
Macville.....	60 25
Madisonville.....	7 05
Mayfield.....	17 00
Mayslick.....	49 10
Maysville.....	40 00
Midway.....	65 80
Millersburg.....	10 50
Monterey.....	10 00
Morgan.....	2 00
Mt. Byrd (Milton) ..	20 00
Mt. Olivet.....	22 60
Mt. Pleasant (Cordova) Mt. Pleasant (White- hall).....	19 58
Mt. Sterling.....	5 00
New Liberty.....	100 00
Newport (Central).....	12 25
Newtown.....	1 00
New Union (Faywood) Nicholasville.....	80 65
Orangeburg.....	53 20
Owensboro.....	3 50
Owenton.....	20 00
Powersville.....	50 10
Pleasant Grove (Bry- antsville).....	33 00
Pleasant Hill (Board) ..	12 10
Pleasant Hill (Montpel- ier).....	8 00
Pleasant Valley (Ni- agara).....	24 25
Point Pleasant (Emin- ence).....	6 00
Princeton.....	1 75
Providence (Brannon) Randolph.....	30 00
Republican.....	2 00
Richmond.....	171 20
Rolly (Casey Creek) ..	1 20
Sadieville.....	15 00
St. Charles.....	109 15
Salvisa.....	2 90
Sand Hill.....	11 00
Sandree.....	7 10
Shelbyville.....	11 41
Slade.....	15 51
Somerset.....	20 00
Somerset (Mt. Sterling) Speedwell.....	83 00
Spencer (Mt. Sterling) Stanford.....	1 65
Stoney Creek (Carlisle) Sturgis.....	13 00
Sugar Creek, Gallatin Co.....	40 00
Tilton.....	4 50
Trenton.....	21 47
Turnersville.....	50 00
Union (Roanoke).....	3 50
Valley Grove (Suther- land).....	2 00
Versailles.....	5 90
Vanceburg.....	12 14
Washington.....	4 21
White Mills.....	12 00
Williamstown.....	8 51
Willmore.....	1 00
Ferguson, R. V., Haden- ville.....	16 50
Harly, J. W., Hopkins- ville.....	12 00
Harrison, Lena, Albany Jones, Peruvia, Peurod.....	15 00
Kerlin, Jennie, Jordan.....	3 35
Marshall, Mrs. D. C., Jef- fersontown.....	13 45
Pettus, J., Louisville.....	10 50
Southers, Wm., Con- stance.....	2 00

Spurrier, Messrs. & Co., White Mills.....	\$ 6 65
Sunday-school, Hubble (Hedgeville).....	1 00
Moorefield.....	70
Morganfield.....	4 50
Tate, Mrs. Maggie, Waco Tisdale, J. M., Covington Y. P. S. C. E., Butler.....	50
(Junior) Covington (First).....	10 00
Kirksville.....	1 45
Total.....	3 25
	10 00
Total.....	4,117 27

#### Louisiana.

Church, Cheneyville.....	3 10
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#### Maine.

Church, Lubec (Temple) South Lubec.....	56 50
South Princeton.....	18 03
W. Princeton (Prince- ton).....	8 02
Total.....	1 11
	86 76

#### Maryland.

Church, Avondale (Al- dino).....	10 00
Baltimore (First).....	18 92
Beaver Creek.....	71 00
Boonsboro.....	1 20
Downsville.....	1 34
Fork.....	2 21
Hagerstown (First) ..	5 00
Jerusalem (Clayton) ..	16 30
Joppa.....	3 68
Perry Hawkins (West) Hopkins, J. A., Clayton ..	3 00
Total.....	1 00
	303 65

#### Massachusetts.

Blaisdell, Mrs. Sophia, Worcester.....	20 00
Church, Haverhill (High St.).....	15 00
Total.....	35 00

#### Michigan.

Berry, E. L., Reed City.....	1 00
Bowman, Eliza M., Ful- ton.....	1 00
Cash.....	22 50
Church, Ann Arbor.....	5 00
Ballards.....	10 00
Cairo.....	5 00
Decatur.....	20 00
Detroit (Central) ..	76 85
Dowagiac.....	8 00
Eaw Claire.....	7 00
Hartford.....	1 55
Kalkaska.....	10 00
Owosso.....	5 00
Petersburg.....	5 00
St. Louis.....	6 80
Silver Creek (Cushing) Sumner.....	10 00
Three Oaks.....	1 00
Waldron.....	2 70
Eldred, L. S., Tekonsha Moon, Mr. and Mrs. F. A., Greenville.....	1 60
Scoville, Libbie, Cold- water.....	1 00
Van Loton, Wm., Or- leans.....	2 00
Y. P. S. C. E., Duplain.....	5 00
Total.....	249 00

Minnesota.		Church, Bolivar.....\$		Church, Lorrain (Beth- any).....\$	
Cash, Cleveland.....	\$225 00	Boydsville.....	6 68	Marquand.....	5 00
Church, Antelope Hills (Canby).....	13 10	Brashear.....	2 25	Maryville.....	170 21
Cleveland.....	2 98	Brookfield.....	2 00	Maude.....	4 10
Duluth (First).....	31 18	Burlington Junction.....	7 36	Maysville.....	1 40
Eagle Lake.....	80	Butler.....	18 25	Mexico.....	90 55
Garden City.....	22 28	Callao.....	8 57	Middletown.....	6 60
Horicon.....	15 00	Cameron.....	94 25	Midway (Young's Creek).....	4 00
Mankato.....	24 80	Canton.....	36 15	Milan.....	2 25
Minneapolis (Portland Ave.).....	111 90	Centralia.....	25 00	Mine La Motte.....	5 00
Plainview.....	17 55	Clarksville.....	15 56	Missouri City.....	15 00
Pleasant Grove.....	15 09	Clayton (Eye).....	5 20	Mt. Moriah (Fayette).....	6 10
Redwood Falls.....	3 25	Clearmont.....	10 23	Mt. Zion (Knobnoster).....	5 00
Rochester.....	6 00	Cleveland.....	10 35	Naylor.....	5 00
St. Paul (First).....	18 00	Cloverdale (Fr. Lyon).....	6 35	New Haven.....	1 30
St. Paul (Central).....	1 60	Concord (Callao).....	3 00	New London.....	10 00
Sharon.....	4 45	Concord (Little Rock).....	10 00	New Market.....	10 33
West Concord.....	18 25	Columbia.....	120 00	Oak Grove (Berryman).....	5 00
Featherstone, Mrs. W. J., Red Wing.....	3 00	Cove Creek (Mayes- burg).....	1 46	Oak Ridge (Paris).....	1 50
Lilly, Mrs. M., Morris- town.....	2 00	Cowgill.....	5 00	Old Union (Halleck).....	5 40
Mellen, F. H., Minnea- polis.....	5 11	De Kalb.....	10 00	Orchid.....	3 78
Total.....	541 34	Dorsey (Albany).....	8 65	Oregon.....	6 15
Mississippi.		Dover.....	8 15	Palmyra.....	47 05
Cash, Crawford.....	2 00	Drexel.....	10 00	Paradise.....	3 70
Church, Amory.....	10 00	Edgerton.....	25 00	Park's Grove (Lowry City).....	2 13
Baldwyn.....	22 32	Etina.....	8 00	Paris.....	67 43
Caledonia.....	2 50	Eldon.....	5 00	A and S Sunday-school, Paynesville.....	8 00
Columbus.....	20 00	Elm Grove (Mackville).....	5 10	Pedro.....	3 86
Fayette.....	7 80	Everett.....	7 40	Pickering.....	6 30
Hemingway.....	5 00	Farber.....	2 50	Piedmont.....	3 25
Indianola.....	5 00	Faucett.....	4 60	Pierce City.....	5 27
Jackson.....	10 00	Fayette.....	30 00	Pilot Grove.....	6 30
Madison Station.....	16 00	Festus.....	1 25	Plattsburg.....	2 75
Meridian.....	21 50	Galena.....	2 50	Pleasant Grove (Cam- eron).....	5 00
Palo Alto.....	5 00	Gallatin.....	6 55	Pleasant Grove (Goss).....	1 75
Potts Camp.....	1 80	Gaynor City.....	1 15	Pleasant Grove (Rock- ville).....	2 95
Seven Pines (Sidon).....	4 00	Granger.....	1 05	Pleasant Valley (Ros- coe).....	5 00
Clark, Mrs. A. L., Como Depot.....	2 00	Granville.....	5 55	Pleasant View (Lawson).....	8 41
Estes, Carrie W., Como Depot.....	2 00	Grayson.....	2 00	Poplar Bluff.....	8 00
Wallace, Miss V. L., Como Depot.....	2 00	Greenfield.....	1 05	Prairie Point (Aresian Springs).....	3 70
Wallace, Carrie, Como Depot.....	5 00	Greenville.....	2 00	Prairie View (Hutchi- son).....	10 00
Total.....	143 92	Golden City.....	1 14	Prairie View (Nevada).....	3 00
Missouri.		Gower.....	45 75	Preston.....	2 59
Adcock, Dr. A. B., War- rensburg.....	5 00	Hamilton.....	8 75	Quitman.....	2 60
Blade, Mrs. R. D., Bil- lings.....	1 00	Hannibal.....	104 13	Ravenwood.....	6 10
Bryan, T. B., Kansas City.....	2 00	Hemph (Maple Ave.).....	3 00	Rayville.....	1 00
Buxton, A. A., Kausas City.....	5 00	Higbee.....	5 02	Richmond (First).....	105 42
Callaway, Mr. and Mrs. J. P. Marshfield.....	5 00	Higginsville.....	21 48	Ridgely.....	13 00
Carter, Genie B., Canton	2 50	Holden.....	9 27	Rothville.....	5 10
Cash.....	90	Honey Creek (Trenton).....	3 15	Rushville.....	1 85
Church, Agency.....	15 00	Houstonia.....	28 50	St. Joseph (Tenth St.).....	37 31
Antioch (Fillmore).....	4 00	Huntsville.....	25 00	St. Louis (Beulah).....	22 90
Antioch (Queen City).....	5 37	Independence.....	30 00	St. Louis (Compton Heights).....	10 00
Appleton City.....	2 55	Ionia.....	10 00	St. Louis (Fourth).....	3 35
Arkadelphia (Avalon).....	3 80	Island City.....	5 25	St. Louis (Fifth).....	5 00
Arrow Rock.....	2 45	Jefferson.....	7 00	St. Louis (Mt. Cabanne).....	27 55
Artesian.....	10 00	Jonesburg.....	5 00	Salem (Barnard).....	10 50
Ash Grove.....	3 55	Joplin.....	1 50	Salem (Clarksville).....	3 22
Ashland.....	2 00	Kansas City (First).....	121 90	Salem (Weston).....	6 70
Barnard.....	10 72	Kansas City (S. Pros- pect).....	26 00	Salisbury.....	2 00
Beaman.....	3 00	Kansas City (Spring- field Ave.).....	8 25	Savannah.....	20 96
Bedison.....	3 59	Kansas City (W. Side).....	55 00	Sedalia.....	102 25
Belton.....	52 11	Kearney.....	16 84	Shelbina.....	18 75
Berea (Vernon Co.).....	6 75	Kidder.....	6 86	Shelbyville.....	20 00
Bethel (Lathrop).....	13 25	Kirkville.....	33 50	Skidmore.....	4 45
Bigelow.....	3 55	King City.....	10 00	Slater.....	18 70
Blue Ridge.....	1 10	Kingston.....	1 40	Sprague.....	5 53
Bolckow.....	4 06	Kingsville.....	12 00	Springfield (South St.).....	52 54
		La Belle.....	30 41	Strasburg.....	8 40
		La Monte.....	15 00	Sugar Creek (Rushville).....	17 00
		Lawson.....	8 75	Summit (Mound City).....	3 30
		Lebanon.....	20 00	Sweet Oak (La Belle).....	10 55
		Lewis Station.....	1 00	Tarkio.....	14 00
		Lewistown.....	8 91	Tina.....	1 50
		Liberty.....	23 34	Trenton.....	27 00
		Liberty (Shamrock).....	4 00	Two Mile (Montgomery City).....	14 10
		Lickcreek (Perry).....	3 50		
		Lincoln.....	7 50		
		Lisle.....	2 00		
		Log (Plattsburg).....	7 05		
		Long Branch (Savan- nah).....	2 80		



# Receipts.

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Church, Union (Oregon)	9 22
Union (St. Joseph)	5 80
Union Valley (Trenton)	3 50
Vandalia	8 00
Violet Chapel (Donia)	1 60
Wallace	3 00
Walnut Grove (Chandler)	3 40
Walnut Grove (Plevna)	10 00
Warrensburg	80 00
Wellsville	4 00
West Line	2 16
Weston	19 40
West Plains	6 00
Wheeling	2 33
White Oak (Grant City)	2 56
Winchester	1 00
Cocke, Mrs. M. A., Lowry City	1 00
Dalby, Mrs. J. N., Sedalia	2 50
Dalby, I. N., Sedalia	1 00
Freeman, Mary E., Pleasant Hill	50
Friends, Joplin	5 00
Halyard, Mrs. S. T., Joplin	1 00
Hartin, Mary J., Dunne-gan	1 20
Hopkins, W. W., St. Louis	5 00
Horsman, Mr., Rebecca, Breckenridge	1 60
Hyde, Hazel D., St. Joseph	09
Irvine, I. M., St. Joseph	1 00
Jones, A. B., Liberty	5 00
Ladies' Aid Society, Lin-neus	5 00
Long, R. A., Kansas City	25 00
Moore, T. M., St. Joseph	30
Pearce, Ietta, Billings	25
Phelps, J. L., Independ-ence	5 00
Smith, Mrs. and Cotton, Sedalia	25 00
Styles, Mrs. Nellie, Stro-ther	1 00
Sunday-school, Glen-wood	1 21
Queen City	2 08
Swamp S. H. (Weston)	2 80
Virginia	5 00
Swift, Anna, Billings	1 00
Swift, Sallie, Billings	1 00
Warren, Mr. and Mrs. R. W., Ionia	2 00
Wray, Blanche, Independ-ence	1 00
Y. P. S. C. E., Canton	3 70
Chillicothe	10 00
Huntsville	10 00
Salem (Barnard)	3 10
Sedalia	1 47
Weston	1 00

Total.....2,922 11

## Montana.

Church, Cascade	1 50
Corvallis	3 80
Helena	8 00
Hogan	1 86
Missoula	20 00
Race'rack	5 45
Coffee, G. M., Bynum	1 50
Sunday-school, Morning Star (Helena)	6 85
Y. P. S. C. E., Corvallis	5 00

Total.....53 96

## Nebraska.

A Sister, Bertrand	5 00
Church, Alma	5 00
Amherst	1 50
Beatrice	1 70

Church, Beaver City	\$ 10 00
Belvidere	7 37
Bethany	7 00
Bradshaw	5 00
Brock	1 40
Chadron	5 00
Charter Oak	12 70
Chester	5 27
Concord (Omaha)	1 00
Deweese	1 90
Diller	5 00
Elmwood	4 20
Elwood	6 00
Fairfield	9 55
Falls City	11 12
Firth	3 00
Florence (First)	4 16
Frement	16 00
Grand Island	1 75
Greenwood	10 14
Harvard	13 93
Hebron	15 00
Johnson	7 30
Lanham	4 60
Lexington	55
Lincoln (Central)	19 25
London	2 75
Minden	3 60
Nehawka	4 00
Odell	5 00
Omaha (First)	10 79
Omaha (Grant St.)	21 85
Pawnee City	10 05
Peru	7 18
Plainview (Memphis)	4 00
Platte Valley (Lexing-ton)	2 80
Precept	3 44
Red Cloud	3 00
Republican City	2 90
Rising City	5 00
Summit (Rising City)	2 72
Table Rock	8 36
Tucumseh	8 40
Ulysses	10 00
Unadilla	14 85
Union (Elwood)	1 50
Valparaiso	5 05
Wakefield	19 04
Waterloo	8 90
Wymore	6 70
York	1 77
Paine, Smith, Arapahoe	1 80
Sunday-school, Lumis	1 00
Salem	2 81
Wiles, Thomas, Platts-mouth	1 00
Y. P. S. C. E., Ansley	80
Beatrice (First)	3 26
Bloomington	1 00
Elmwood	10 00
Liberty (Hubbell)	2 00

Total.....398 71

## New Jersey.

Trench, F. P., Lawrence-ville	5 00
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## New Mexico.

Church, Hagerman	1 85
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## New York.

Cash	1 25
Church, Buffalo (R ch-mond Ave)	110 50
Cato	20 00
Clarence	8 00
Eagle Mills	17 25
East Aurora	4 50
Fredonia	7 75
Harrisville	5 00
New York (Second)	28 75
New York (W. 56th St.)	150 73
Niagara Falls	39 32

North Lancaster (Wil-helm)	\$ 27 70
Rochester	20 00
South Butler	13 50
Syracuse	8 14
Troy (River St.)	84 00
Tully	24 93
Watertown	20 00
Jones, Kate, New York City	10 00
Packard, Mrs. O. M. New York City	5 00
Sunday-school, Pitts-town	2 32
Y. P. S. C. E., Harrisville	5 00
New York (Second)	10 00
Troy (River St.)	10 00

Total.....633 64

## North Carolina.

Church, Asheville	5 00
Athens Chapel (Bath)	20 00
Bay Creek (Mesic)	6 00
Beaver Dam (Bunyon)	4 00
Bethany (Bairds Creek)	2 60
Bethany (Jasper)	2 21
Bethany (Whiteakers)	1 40
Bethel, Lanor Co.	1 58
Christian Hope (Ply-mouth)	10 75
Concord (Faison)	1 46
Corinth (Greenville)	6 00
Deep Spring (Trenton)	1 57
Dunn	1 29
Eden (Shine)	2 50
Eureka (Cogdell)	6 00
Free Chapel (Scupper-nong	7 25
Grlifton	5 00
Hasking Chapel (Bonus)	2 62
Kitt Swamp (Askin)	5 00
La Grange	13 55
Long Acre Chapel (Monticello)	10 03
Macedonia (Williams-ton)	3 00
Mary's Chapel, Beau-fort Co.	1 00
Mill Creek	2 17
Mt. Pleasant (Green-ville)	3 10
New Bern (Hancock St.)	21 00
Old Ford (Washington)	5 35
Pleasant Hill (Tucka-hoe)	1 94
Pleasant Union (New-ton Grove)	5 00
Poplar Chapel (James-ville)	2 50
Powell's Point (Roper)	2 05
Richlands	1 00
Riverside (Maple Cy-press)	1 22
Robertsonville	1 50
Rountree	4 21
Salem (Johnson's Mills)	2 00
Scranton	5 12
Selah (Bizzell)	1 06
Timothy (Coxville)	1 75
Tuckahoe	60
Wheat Swamp	8 84
Zion Chapel (Roper)	10 50
Elliott, Geo. H., Hunter's Bridge	5 00
Godwin, Louis, Cogdell	2 00
Gurganus, Bettie N., Plymouth	1 00
Sunday-school, Edwards, Beaufort Co.	1 45
Tingle, J. R., Ayden	1 00

Total.....210 57

Norway.		Church, Fields.....\$ 10 30		Church, Solon.....\$ 7 15	
Church, Berger.....\$ 1 71		Fincastle.....1 00		Southington.....8 57	
Christiana.....18 63		Findlay.....55 03		South Russell (Chagrin Falls).....5 00	
Copenhagen, Denmark.....33 57		First Milford (Mt. Liberty).....2 25		Sparta (Pierce).....8 85	
Frederickshald.....9 89		Fostoria.....10 10		Stenbenville.....50 00	
Frederickstad.....5 45		Galion.....4 00		Stow (Cuyahogo Falls).....10 23	
Gleithus.....1 49		Garfield Chapel (Yoder).....8 25		Tiffin.....75 00	
Holmsbo.....12 53		Georgetown.....3 00		Trimble.....13 00	
Kongsberg.....2 04		Gibsonburg.....8 00		Trumbull.....8 10	
Lysaker.....2 64		Ginghamburg.....3 00		Uhrichsville.....19 25	
Narsnas.....2 64		Girard.....8 47		Union Grove (Gambier).....3 00	
Narsnas Roken.....5 54		Greenford (Calla).....14 25		Union (Highland Co.).....1 30	
Risor.....3 96		Greensburg.....10 00		Unionport.....11 20	
Thorsnas.....1 52		Hanoverton.....2 50		Violet Chapel (Pickerington).....5 00	
Vikersund.....4 49		Harrison.....33 00		Wadsworth.....5 00	
Total.....107 00		Hartford.....10 00		Washington C. H.....23 25	
Ohio.		Harts Grove.....9 54		Wauson.....10 00	
Allen, J. W., Cleveland.....12 00		Hinckley.....5 10		Wayneville.....1 50	
A Student, Hiram.....1 00		Hiram.....100 00		Wellsville.....20 00	
Brown, Ellen, Decatur.....1 00		Hopedale.....5 46		W. Milford (Hicksville).....5 00	
Busy Bees, Gibsonburg.....2 00		Hubbard (Coalburg).....2 60		Willoughby.....3 00	
Carrick, A. J., Cleveland.....5 00		Hudson.....1 60		Wilmington.....14 67	
Cash.....10 75		Hunter.....1 60		Woodfield.....3 05	
Cash, Garrettsville.....02		Indian Run (Mapleton).....10 54		Wooster.....2 00	
Church, Akron (Broad St.).....30 15		Irontdale.....58		Youngstown (Central).....27 00	
Akron (First).....85 84		Kensington.....10 00		Youngstown (First).....11 85	
Alliance.....31 75		Kent.....5 15		Cook, Mrs. Ann M., Perry.....5 00	
Ashland.....43 08		Kipton.....2 75		Doyle, Geo. W., Winchester.....1 10	
Ashtabula.....30 00		Liberty Chapel (Red Oak).....12 25		Edman, L., Alexis.....1000 00	
Athens.....14 00		Loral.....5 00		Estate of Asa Shuler, Hamilton.....2650 00	
Augusta.....10 13		Lyons.....5 15		Gates, Mr. and Mrs. Orin, Chardon.....20 00	
Aurora Station.....15 00		McArthur.....4 00		Johnston, Mrs. Margaret E., North Benton.....1 00	
Austintown.....3 06		McComb.....4 22		McKendry, Albert, Crooked Tree.....2 00	
Barnesville.....9 00		Malvern.....10 00		McLean, A., Cincinnati.....100 00	
Beallsville.....8 00		Mansfield.....25 00		Moatz, Henry, Berlin Heights.....2 00	
Bedford.....1 40		Mantua Center (Mantua).....12 70		Ogden, Mrs. H. T., Cincinnati.....10 00	
Bellaire.....28 96		Marbleboro.....3 10		Russell, Clara B., Ada.....2 00	
Bend Fork (Demos).....14 00		Martinsburg.....5 00		Russell, Mrs. A. J., Ada.....10 00	
Bethel.....15 00		Martinsburg.....10 80		Sunday-school, Class (H. M. Hickoks) Cincinnati.....23 00	
Bethel (Hassen).....5 00		Millersburg.....13 65		Titus, Mrs. Mary, Bellville.....5 00	
B. thel (Rudolph).....126 84		Milton Center.....7 84		Wat, Ethel, New Petersburg.....50	
Blachleyville.....1 85		Monroe (Welcome).....5 00		Woods, Mrs. M. J., Crestline.....1 00	
Bowling Green.....24 00		Montezuma.....3 00		Worcester, Thos. M., Cincinnati.....100 00	
Braceville.....8 50		Morristown.....12 25		Y. P. S. C. E., C. W. B. M., and church, Ash-tabula.....19 25	
Brilliant.....5 00		Moscow.....4 00		Bethel (Rudolph).....30 00	
Brunswick.....2 15		Mt. Healthy.....1 43		Blachleyville.....81	
Burkettsville.....1 60		Mt. Olive (Milton Center).....12 24		Brilliant.....2 25	
Carnahan (Sharpeye).....2 65		Mt. Olive (New Vienna).....3 10		Edinburg.....5 00	
Carthage.....24 49		Mt. Olive (Carrollton).....9 37		Lakewood.....4 03	
Chardon.....2 00		Mt. Orab.....2 40		Lima.....18 08	
Chester Cross Roads.....1 00		Mungen.....70 61		E. Liverpool.....5 45	
Cincinnati (Central).....94 25		Nelsonville.....37 50		Millersburg.....5 00	
Cincinnati (Eastern Ave.).....15 00		New Antioch.....6 72		North Bristol.....10 00	
Cincinnati (Fergus St.).....7 26		New Holland.....4 00		Painesville.....3 59	
Cincinnati (Richmond St.).....76 75		New Paris.....15 26		Perry.....2 00	
Cincinnati (Walnut Hills).....169 50		New Somerset.....2 17		Total.....6,557 11	
Cleveland (Aetna St.).....18 52		Newton Falls.....13 16		Oklahoma.	
Cleveland (Jennings Ave.).....5 40		Niles.....26 50		Church, Guthrie.....12 25	
Cleveland (West Madison Ave.).....10 30		North Bloomfield.....3 80		Hesser S. H. (Ingalls).....75	
Collingwood.....14 41		North Branch (Leverings).....4 00		Oklahoma First.....10 00	
Columbus (Central).....72 70		North Bristol.....4 10		Selling.....5 17	
Cortland.....16 09		Oakshade.....1 65		Sheridan.....5 00	
Croton.....2 90		Orange (Alfred).....7 66		Tecumseh.....3 50	
Dayton.....50 00		Painesville.....25 25		Powell, J. C., Moore.....2 50	
Deerfield.....19 10		Payne.....2 00		Shirley, Mrs. Priscilla, Pawnee.....55	
Eagleville (Ted).....7 42		Perry.....10 75		Total.....89 72	
East Granger.....3 00		Pleasant Grove (Wheatstone).....4 00			
East Liberty.....2 79		Port Jefferson.....1 50			
East Liverpool.....25 39		Portsmouth.....73 75			
East Orwell.....1 00		Prairie Depot.....10 00			
East Sunbury (Bealls-ville).....97		Pricetown.....5 45			
Eden (St. Louisville).....10 00		Randolph.....11 50			
Edinburg.....6 00		Rapids.....2 64			
Elmore.....15 00		Ravenna.....10 27			
Fairfield (Virgin).....2 60		Richwood.....1 83			
Fayette.....10 08		Ridgeway.....10 00			
Ferry.....3 75		Russellville.....9 50			
		Salineville.....4 40			
		Shenandoah.....5 13			
		Shreve.....15 00			

# Receipts.

135

Oregon.	
Church, Athena.....	\$ 9 00
Bethany (Silverton).....	1 50
Bethel (McCoy).....	3 00
Carlton.....	3 30
Corvallis.....	3 00
Coquille.....	1 05
Dufur.....	5 30
Enterprise.....	5 00
Forest Grove (First).....	1 30
Grant's Pass.....	9 58
Jasper.....	2 50
Junction City.....	4 84
Milton.....	5 10
Monitor.....	4 00
Pendleton.....	1 00
Pleasant Hill.....	5 00
Pleasant Valley (Merlin).....	5 00
Portland (Third).....	2 70
Prairie City.....	1 10
Thurston.....	1 00
Powell, F. S. Monmouth	3 50
Sunday-school, Elmira.....	2 64
Total.....	80 41

Pennsylvania.	
Church, Allegheny (Shady Ave.).....	4 50
Altoona (Mission).....	2 75
Belle Vernon.....	23 00
Bellevue.....	6 30
Blanchard.....	15 00
California.....	3 05
Calkins and Boyds Mills.....	11 00
Canton.....	30 10
Carnegie (First).....	1 66
Chewton (Wampum).....	15 00
Cogan House.....	1 56
Connellsville.....	31 46
Covington.....	12 00
Dutch Fork (Budaville).....	15 03
E. Smithfield.....	10 75
Erie.....	27 05
Holbrook.....	23 41
Hooversville.....	2 25
Hopwood (Mission).....	1 15
Johnstown.....	37 73
Knoxville (Pittsburg).....	5 00
Le Roy.....	10 00
Library.....	20 70
Lockport.....	2 50
Lone Pine.....	20 05
Milledgeville.....	4 20
New Castle.....	26 90
New Salem (Mission).....	7 00
North Union (Canton).....	7 25
Philadelphia (First).....	150 00
Pine Flat.....	15 00
Pine Vale (Decker's Point).....	5 70
Rogersville.....	26 00
Rohrsburg.....	6 00
Romola.....	5 00
Sample Run (Onberg).....	4 25
Sandy Lake.....	6 25
Sharon.....	13 70
Smithport (Horton's).....	5 10
Somerset.....	54 00
Stillwater.....	3 31
Sylvania.....	1 15
Taylorstown.....	44 75
Uniontown.....	35 00
West Middleton.....	5 00
Willow Grove.....	5 00
Davis, Wm., Hillsville.....	20 00
Gordinier, J. H., Troy.....	2 00
Junior Mission Band, Taylorstown.....	6 25
Latimer, T. M., Pittsburg.....	5 00
McCollum, J. W., Mt. Jackson.....	2 04

Y. P. S. C. E., Carnegie	
(First).....	\$ 5 00
Philadelphia (Third).....	10 00
(Junior) Washington (First).....	15 00
Total.....	833 85
Rhode Island.	
Church, Mantoloking.....	15 00
South Carolina.	
Church, Beaufort.....	9 00
Evergreen (Walterboro).....	3 00
Johnston.....	4 26
Russellville (St. Stephens).....	5 65
Raborn, Mr. and Mrs. D. J., Greenwood.....	2 00
Total.....	23 91
South Dakota.	
Church, Aberdeen.....	25 23
Bradley.....	13 00
Carthage.....	13 60
Oldham.....	3 00
Romona.....	5 00
Sioux Falls.....	16 85
Spencer.....	10 00
Verdon.....	10 00
Richardson, D. N., White.....	50
Total.....	97 18

Tennessee.	
Auxiliary, Union City (First).....	5 00
Bacon, M. C., Dare.....	2 00
Cash, Hartsville.....	1 00
Church, Bearden.....	5 10
Bellevue.....	2 00
Bristol.....	4 50
Clarksville.....	35 00
Crockett Mills.....	10 00
And Sunday-school, Hale Chapel (Nellie).....	5 00
Highland Park.....	10 00
Houston.....	2 50
Johnson City.....	13 50
Knoxville.....	26 53
Memphis (First).....	88 04
Milligan.....	16 71
Nashville (17th and Fatherland).....	3 00
Nashville (Vine St.).....	20 00
Nashville (Woodland St.).....	100 06
Newbern.....	3 15
Patton's Chapel (Milligan).....	2 00
Pleasant Grove (Macon).....	1 20
Union City.....	25 00
Union (February).....	5 50
Fleming, R. W., Alamo.....	10 00
Keith, Mrs. F. E., Sweetwater.....	50
Total.....	397 29

Texas.	
Burrows, Julia, Hewitt.....	1 50
Cash.....	1 00
Church, Allen.....	5 72
Amarillo.....	12 35
Arcadia.....	6 66
Athens.....	2 75
Austin.....	17 20
Bastrop.....	2 50
Beeville.....	10 00
Belton.....	16 00
Bertram.....	3 60
Bonham (First).....	82 00
Buda.....	6 00
Cisco.....	8 35
Clarksville.....	12 10

Church, Dallas (Central)	
Elgin.....	\$ 51 86
Ferris.....	1 25
Ft. Worth (First).....	29 57
Gainesville.....	60 00
Galveston.....	6 50
Gano.....	4 00
Hamilton.....	6 10
Hillsboro.....	5 00
Hubbard City.....	3 05
Italy.....	16 00
And Sunday-school, Lancaster.....	16 50
McKinney (First).....	40 65
Manor.....	22 25
Mason.....	4 50
Melissa.....	20 00
Mesquite.....	6 05
Midland.....	14 05
Mineral Wells.....	3 00
New Harmony (Proctor).....	3 50
Oak Cliff (Dallas).....	2 50
Palestine.....	110 00
Palo Pinto.....	2 00
Plano.....	10 50
Quanah.....	5 00
Rockdale.....	10 00
Sherman (Central).....	10 00
Seymour.....	3 25
Siloam (Beaukiss).....	1 00
Stiles (Thorndale).....	10 00
Thorp Spring.....	10 00
Throckmorton.....	1 00
Vineland.....	10 00
Waco.....	31 90
Weatherford (Central).....	8 00
Whitt.....	2 00
Frankie, B. A., Industry.....	4 00
Leever, Sarah, Ft. Worth.....	5 00
Stearns, Mr. and family, Circleville.....	10 00
Sweeney, J. B., Waco.....	3 00
Young Christian Workers, Mt. Vernon.....	2 00
Total.....	752 97

Vermont.	
Ayres, Mr. and Mrs. Geo. L., West Pawlet.....	10 00
Burdick, Mrs. L. W., West Pawlet.....	1 00
Church, West Pawlet.....	10 00
Hayden, Mr. and Mrs. Walter S. Jr., West Pawlet.....	5 00
Total.....	26 00

Virginia.	
Church, Antioch (Spencer).....	98
Antioch (Stony Man).....	5 55
Axton.....	2 00
Bartonsville Mission (Kernstown).....	20 28
Bethel (Andrews).....	2 30
Bethpage (Harris).....	5 84
Centennial (Long's Shop).....	2 07
Charlottesville.....	43 00
Chestnut Grove (Looney).....	4 16
Clover Hollow (Newport).....	2 00
Cool Spring (Patti).....	3 08
Corinth (Eufield).....	11 45
Corinth (Powhatan).....	5 00
Crewe.....	10 00
Dayton.....	6 75
East Radford.....	10 00
Edinburg.....	3 90
Elpis (Perkinsville).....	1 25
Falls Mills.....	1 62
Forest Grove.....	10 75
Gallilee (Grimes).....	13 50





## SUNDAY-SCHOOLS AND MISSIONS.

WORK is the holiest thing in earth or heaven,  
To lift from souls the sorrow and the curse;  
This dear employment must to us be given,  
While there is want in God's great universe.

—Lucy Larcom.

An effort should be made by the schools to average \$1 per scholar in their offerings on Children's Day.

### A Child's Prayer.

Little hands I bring, O Father,  
Teach them loving things to do;  
Eyes for seeing, ears for hearing,  
Feet for willing service, too;  
All I am, dear Father, take,  
Bless me now for Jesus' sake. Amen.

ARTHUR O. GARRISON and Ernest Garrison, of St. Louis, started the *Children's Day Fund* by contributing \$1.13. Since that offering was made the gifts from the children have amounted to \$225,951.31.

GIVE, for God to thee hath given;  
Love, for he by love is known;  
Child of God, and heir of heaven,  
Let thy parentage be shown.

LITTLE builders all are we,  
Builders for eternity;  
Children of the mission bands,  
Working with our hearts and hands,  
Building temples for our King  
By the offerings we bring.  
Living temples he doth raise,  
Filled with life, and light, and praise.

THE SOURCE OF SUPPLIES. There are in the Sunday-schools of the United States and the British American Provinces 13,034,728 pupils and teachers and officers. According to the latest Year-book of the Disciples of Christ, we have 7,554 Sunday-schools, and 680,100 pupils and teachers. It is to this large number of young people and their teachers that the Foreign Society makes an appeal for generous offerings on Children's Day. Last year the Sunday-schools gave \$28,418.78 for world-wide missions. Many schools have been organized since then, and many children have been enrolled. Moreover, last year only

one school in three gave anything. We confidently expect a great gain in the offerings this year.

### A Liberal Offering.

Feb. 6th last we received the following letter, and we have no doubt this was a very liberal offering, under all the circumstances. We quote it here because it helps to show the child-heart:

PASCO, Wash., Jan. 26, 1897.

DEAR BROTHER: This is a Christmas gift (forty-five cents) to the poor children in India from my children on Christmas night. I read to them, and they gathered up their pennies and said to send them. Thought to put more with it, but on account of sickness and scarce money, have to send the mite, hoping there will be more to add to it, and that it may do some good. We have five children and no home, and have not seen our papa since Thanksgiving, but hoping for the best, we close, asking God to watch over all of us.

### The Children's Offering.

The wise may bring their learning,  
The rich may bring their wealth,  
And some may bring their greatness,  
And some bring strength and health.  
We, too, would bring our treasures  
To offer to the King;  
We have no wealth of learning—  
What shall we children bring?

We'll bring him hearts that love him,  
We'll bring him thankful praise,  
And young souls meekly striving  
To walk in holy ways.  
And these shall be the treasures  
We offer to the King;  
And these are gifts that even  
The poorest child may bring.

We'll bring the little duties  
We have to do each day;  
We'll try our best to please him  
At home, at school, at play,  
And better are those treasures  
To offer to our King  
Than richest gifts without them;  
Yet these a child may bring.

Now glory to the Father,  
And glory ever be  
To Christ, the loving Saviour,  
Who lived, a child, like me.  
And glory to the Spirit;  
Oh, three in one—our King—  
Accept, 'mid angels' praises,  
The praise a child may bring.

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THE  
MISSIONARY INTELLIGENCER.

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VOL. XIII.—JANUARY, 1900.—No. I.

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THE NEW CHAPEL IN SHANGHAI, CHINA.

This chapel has been dedicated recently. It is on the Yangtsepoo Road. James Ware is in charge of the work in that district. Some reference to this building will be found in the notes in the Chinese Department of this issue of the INTELLIGENCER. The chapel and the lot cost \$4,000.



## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions*, for the first two months of the current missionary year with the corresponding time, 1898. shows the following:

	1898.	1899.	GAIN.
Number of contributing Churches.....	36	45	9
Number of contributing Sunday-schools .....	27	13	14*
Number of contributing Endeavor Societies .....	16	21	5
Number of Individual Offerings .....	92	66	26*
Amount .....	\$17,186.43	\$3,538.00	\$13,648.43*

\*Loss.

Comparing the receipts from different sources shows the following:

	1898.	1899.	GAIN.
Churches .....	\$836.47	\$378.84	\$457.63
Sunday-schools .....	136.98	36.76	100.22*
Christian Endeavor Societies .....	79.40	140.38	60.98
Individual Offerings .....	1,853.32	1,137.44	715.88*
Miscellaneous .....	228.50	647.08	418.58
Annuities .....	8,100.00	1,100.00	7,000.00*
Bequests .....	5,951.76	97.50	5,854.26*

\*Loss.

Loss in *Bequests*, \$5,854.26; loss in *Annuities*, \$7,000; loss in *regular receipts*, \$794.17; total loss, \$13,648.43.

## EDITORIAL NOTES.

1875—1900.

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SILVER JUBILEE YEAR!

\*\*\*

ANNUAL offering, the first Lord's Day in March.

•••

AN offering from every church; a gift from every member.

•••

TWO HUNDRED THOUSAND DOLLARS this glad Silver Jubilee Year.

\*\*\*

LET not the gospel torch grow dim,  
But quenchless flash o'er land and sea.

—Bickersteih.

•••

EVERY Christian should make an offering every year to preach the gospel to every creature.

THE Birthday Offering Envelope is popular. If you have a *Birthday Box*, the Birthday Envelope will be a great help.

•••

WE furnish, free of charge, *March Offering Envelopes*. Place one in the hands of each member of the church, old and young, rich and poor. Order at once.

•••

ETERNAL Lord, from land to land  
Shall echo thine all-glorious name,  
Thy kingdoms bow at thy command,  
And every lip thy praise proclaim.

•••

MANY have asked when F. M. Rains, treasurer of the F. C. M. S., will start on the trip to Japan and China. He will not sail until in August, 1900, after the March offering and Children's Day, and will return

in about five months. The trip will embrace a visit to China, Japan, Hawaii, and possibly Manila, Philippine Islands.

ORDERS for Birthday Boxes continue. They are a great help in increasing the offering for Heathen Missions the first Sunday in June.

A NUMBER of churches give more for special music during the year than they give to evangelize a thousand million souls without the gospel.

THE preachers will be provided with the Silver Jubilee Pastoral Letters. They are to be signed by the preacher, and sent to every member of the church. We ask the preachers to order *now*.

WE furnish, free of charge, the March Offering number of the *Missionary Voice*. It will be loaded with the freshest missionary facts. Place one copy in each family represented in the church. Order now!

THE Sixth and Prospect Church, Kansas City, Mo., has a growing missionary record. In 1897 it gave \$22.13; in 1898, \$249.91; in 1899, \$266.83. It is rapidly moving toward a "Living Link" church.

IN the mid-week services special attention should be given to Foreign Missions. Those who attend should be taught what the Lord requires at their hands. Prayer should be offered in behalf of the workers and the work.

WE continue to receive gifts on the *Annuity Plan*. Since October 1, we have received one gift of \$5,000, another of \$1,000, and another of \$500. The whole amount now in the Annuity Fund is about \$70,000. We hope to increase it to \$100,000 this year.

ALL through January and February preparation should be made for the March offering. This preparation should consist of prayer and instruction. The churches should be informed as to their duty. Money should be laid by in store against the day for the

offering. Every church and every member should be ready for the day when it comes.

THE first Sunday in March should be made a great day. Upon it very largely the whole work of the year depends. If the offering on that day is worthy of the great cause of world-wide missions, the present missionaries will be cheered and encouraged, and new workers can be sent out. No pains should be spared to make the March offering as large as possible.

THE Canadian Methodist Church proposes to raise a million-dollar fund with which to close the nineteenth and to begin the twentieth century. The first service in the interest of this fund was held in the Metropolitan Methodist Church, Toronto. The subscriptions of the nineteen churches of the city amounted to \$247,450. With such a beginning, it is easy to believe that the whole amount will be easily raised.

PRESIDENT CLARK has proposed the following new pledge: "Trusting in the Lord Jesus Christ for strength, I will make money for him. I will at the earliest possible moment support, through my own denominational Board, one or more workers for Christ in the home or foreign field."—*World-wide Missions*.

What effect would this proposed new pledge have on a Christian Endeavor Society of one hundred members that can not raise \$25 in a whole year for world-wide missions?

THE secretaries of the Methodist Missionary Society mention the fact that a member of that body has just died, who bequeathed to their missionary society the sum of \$10,000. This friend of missions lived in a State where there is a heavy tax on legacies. The tax amounted to \$1,500 on \$10,000, so that only \$8,500 went to missions. The secretaries say: "If he had given that \$10,000 to the society upon the Annuity Plan, and received interest, paid promptly semi-annually during his life, at his death the entire \$10,000 would have lapsed into the treasury, and would have gone for the world's

salvation. It is a good thing to give your money while it is yours."

The Foreign Christian Missionary Society had a similar experience not long since, when it was compelled to pay a tax on a legacy amounting to \$250. We hope that friends who have money, and expect to bequeath it to the Foreign Christian Missionary Society, will turn it over to the Society at once, and draw a reasonable rate of interest on it during life.

•••

THE following sentences from a letter received from Z. T. Sweeney are worth remembering: "I have been a Life Member of the Foreign Society for twenty-one years. My wife and children are also Life Members. I have the deepest interest in its extension. I believe it has done more to stimulate the spiritual activities of the other agencies of the church than any other or all other means combined. I regard the great prosperity attending our church work as largely the result of its quickening power. May its golden anniversary witness a tenfold increase over the present. This is my sincere prayer."

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#### THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

This conference is to be held in New York from April 21 to May 1, 1900. Over one hundred societies have already responded to the invitation. Delegates are expected from Great Britain and the Continent. Missionaries are coming from all parts of the world.

The general committee in charge of the conference calls upon the church to pray, not once or twice, but continually, for the richest blessings of God upon the conference, that through it there may be a more entire consecration and a better understanding of the principles and methods involved in the prosecution of the work.

The missionaries are confronted by overwhelming numbers to be taught. They call for tenfold reinforcements to meet the pressure of this appalling host of men and women without knowledge of Christ. The conference ought to answer this call by arousing the church to unite in a forward movement for the permanent occupation of every unan-

gelized land by establishing stations fully manned with a force competent to teach as well as preach all the things which he has commanded.

It is expected that the conference will cost not less than \$40,000. Churches are asked to contribute \$5 each to help meet these expenses. Those who do so will receive a copy of the report containing the addresses and summaries of the discussions of the great themes which are to come before the conference. This report ought to be in the hands of every minister and student of missionary work in the world. It will cast a flood of light upon the problems of missions. It will bear testimony to the power of God to uplift fallen humanity, and to establish Christian society. Contributions may be sent to George Foster Peabody, treasurer, 27 Pine Street, New York City.

A large number of ministers and others should arrange to attend this conference.

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#### A SILVER JUBILEE SERVICE.

On the 15th of December a most interesting service was held in Louisville, Ky., in the interest of the Silver Jubilee of the Foreign Society. There were present J. S. Shouse, H. S. Earl, E. L. Powell, F. M. Rains, W. S. Dickinson, I. J. Spencer, George A. Miller, W. S. Payne, W. F. Rodgers, E. J. Willis, H. T. Cree, C. A. Thomas, S. M. Bernard, D. F. Stafford, George Darsie, W. H. Cord, J. W. McGarvey, W. S. Giltner, N. R. Dale, O. E. Palmer, George F. Farley, A. J. Thompson, B. H. Cox, W. T. Donaldson, W. Y. Allen, J. E. Pounds, C. L. Loos, J. T. Brown, C. W. Dick, J. K. Reid, George B. Bersot and A. McLean. Three States were represented. A number of those present were in Louisville when the Foreign Society was organized on the 21st of October, 1875. The service lasted throughout the day. All the churches in Louisville were represented. The ladies of the First Church served a bountiful luncheon for the visitors and the ministers and their families. It was a great day for the Foreign Society. If such meetings could be held in every city throughout the country, great and lasting good would result.



## THREE NECESSARY THINGS.

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1. *A larger number of contributing churches.* Last year 3,051 churches responded to the appeals of the Foreign Society. This was a gain over the previous year of 144. But even then the majority of the churches contributed nothing. Of those that gave the year before, 750 failed to respond. Some were putting up new buildings; others were paying off old debts; some had changed their ministers. The new men were not enthusiastically in favor of Foreign Missions, and nothing was done. This year should be signalized by a great increase in the number of contributing churches. There is scarcely a church in the brotherhood that can not do something to help send the gospel into the regions beyond.

2. *A larger number of givers in the churches.* In a few churches, almost every member gives something. If any fail, it is because of inability. In others, not more than one in ten contributes. In most, the givers are not more than one-third of the membership. In scarcely any church are there more than one-half the members present at any one service. A few absentees will send their contributions; very many will not. They will allow the day to pass unnoticed, and lose the opportunity to contribute. Every church should form some plan for reaching the entire membership. A list of contributors should be kept from year to year. Last year one church hung up a list of the members in the vestibule of the church and checked off the names of all who gave anything for Foreign Missions. A church should go about this as it would if a new house was to be built or a large debt was to be paid off. A thorough canvass should be made. Every member, from the youngest to the oldest, should be reached. Use should be made of the pastoral letter and the collection envelopes. Let the people know the need of the work and its extent. Let them also know the claims of the Lord upon them. Let these claims be pressed home to the heart and conscience of every member. If this is done, the increase in the number of givers will be very marked and will be most gratifying.

3. *Larger average offerings.* For the churches that gave last year the offerings averaged \$18.61. This is a considerable increase over the offerings of five or six years ago. The average for each member is about thirteen cents. It must be evident to all that these offerings do not represent the ability of the churches or of the members. One dollar for each member should be the minimum contribution. One religious body in this country reports \$1.99 per member. There is a steady gain from year to year. The receipts are now almost three times what they were seven years ago. We can do much better still. Money is more abundant than it has been since the Civil War. The churches are more numerous, they are stronger in numbers, and richer in resources than ever before. The recruits of a single year are able to do all that the whole number is asked to do.

The churches as churches this year are requested to contribute \$75,000. The contributions for last year amounted to \$56,781.77. The churches are well able to contribute this amount and at the same time to increase their contributions to every other worthy enterprise. The time has come for us to give on a scale worthy of those who expect to conquer the world for Jesus Christ.

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## THE FAMINE IN INDIA.

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THE missionaries write that the rains have failed and that the land is threatened with famine. In the last famine about 90,000,000 of people were affected. The present famine affects more than twice the area and population of the last one. The reports show that every province except Bengal and Burma will be famine ground. In this area there is a population of 200,000,000 souls. There is little grain in the country. The farmers have not yet refilled their granaries. The outlook is darker still because there is a water famine also. Large rivers have ceased to flow; tanks and wells are dry. The natives are drinking mud. The railway officials expect that large sections of the railway will be shut down because there is not water enough to be used in the boilers. The Government is doing what it can to relieve the situation. Relief works are opened in different parts of the empire, but tens of thousands of people can not be reached by these relief works. The allowance is barely sufficient to keep soul and body to-

gether. No provision is made for clothing or for shelter. The Government can not relieve half the misery. The famine is sorest where our own missionaries in India are at work. The native Christians are already suffering for food. It is believed by the missionaries that if they are supplied with funds so that they can save the people alive, they will be able to accomplish more this year than they will by twenty years of preaching. If, on the other hand, they are obliged to drive away the starving, they will preach for the whole generation to deaf ears and to irresponsive hearts. The missionaries are anxious that those who have enough and to spare should contribute something to the suffering of India. Funds received by the Society for this purpose will be promptly forwarded.

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## MARCH OFFERING SUPPLIES.

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THE Foreign Society will take pleasure in furnishing the churches with all needed supplies for the approaching March offering for Foreign Missions, the first Sunday in March. The supplies are as follows:

1. *March Offering Envelopes.* Every member of the church should be supplied with an envelope. They are a great help in securing a general offering. We must seek to enlist a larger number of contributors. We must aim at an offering from every church; a gift from every member.

2. *March Offering number of the Missionary Voice.* It will be packed with fresh and stirring missionary facts. The *Voice* has been a great help in the past. A copy should be placed in each family represented in the church.

3. *The silver Jubilee Pastoral Letters.* These letters are for the preachers only. They contain the chief facts concerning the Silver Jubilee Offering, and will be read with interest and profit by every member of the church. They are to be signed by the preacher, and mailed. They are his annual communication to the church on the subject of world-wide missions. They have proven of the greatest value in the past in awakening a larger interest in the March offering.

All these supplies should be ordered at once. They are furnished free of charge.



## OUR SILVER JUBILEE.

**T**HIS is the Silver Jubilee Year of the Foreign Christian Missionary Society. The Society was organized in 1875. At that time we had no missions in foreign lands. During the past twenty-four years strong missions have been planted in India, Japan, China, Turkey, Denmark, Norway, Sweden, England, Africa and Cuba; the Philippine Islands will be entered at no distant day. We now have an army of missionaries numbering 229, scattered over the whole world field. Churches, Sunday-schools, day-schools, hospitals, dispensaries, orphanages, training-schools and industrial schools have been successfully established. A large number of native preachers, teachers, evangelists and other helpers have been carved out of the hard rock of heathenism, and trained in efficient service as messengers of light and peace to their own peoples. Scores of homes, chapels, hospitals, etc., have been erected at a cost of nearly \$300,000. In only twenty-four years, more than one-third of the churches and Sunday-schools at home have been enlisted in the great enterprise of world-wide missions. They have given \$1,292,587.69 to Foreign Missions in twenty-four years. What wonders God hath wrought!

### THE SILVER JUBILEE LEAGUE

OF THE

### FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The Silver Jubilee League of the Foreign Christian Missionary Society is to commemorate the twenty-fifth anniversary of the Society. The object is to help secure an unprecedented gain in the receipts. The membership in the Silver Jubilee League is \$25, or \$1 for each year of the existence of the Society. This we ask friends, churches, Sunday-schools and Endeavor societies to give as a special thank-offering to God for the great things that have been accomplished in the past twenty-four years, and to help extend the influence of this work all over the earth. A church or Sunday-school may take a membership for each \$25 it pays.

Every member of the Silver Jubilee League will receive, upon the payment of \$25, a beautiful diploma or certificate of membership, that may be kept as a souvenir of the Silver Jubilee Year. It will be printed in colors, and will be a real work of art.

What we need now is a movement all along the line in this matter. If you will join us in this enterprise at once, you will help to insure the raising of the \$200,000.

Let us celebrate the closing year of the nineteenth century by an unprecedented gain in our receipts to evangelize the dark places of the earth.

NOTE ESPECIALLY.

1. You can pay the \$25, or any part of it, now if you so desire.
2. Or you have until Sept. 1, 1900, to make full payment.
3. The \$25 may be credited to your church, or Sunday-school, or Endeavor Society, if you choose; but the certificate of membership in the Silver Jubilee League will be issued in your own name.
4. The \$25 may be credited on a life membership or life directorship in the Foreign Society.
5. Remember, we now have 229 missionaries in foreign lands.
6. Every member of the Silver Jubilee League will receive the MISSIONARY INTELLIGENCER five years free of charge.

We hope to hear from hundreds at once. Remember the new watchword: "\$200,000 for Foreign Missions in this, the Silver Jubilee Year."

Fraternally yours,

A. McLEAN,  
F. M. RAINS.

F. M. RAINS, TREASURER,

Cincinnati, Ohio.

DEAR BROTHER:

I desire to become a member of the Silver Jubilee League of the Foreign Christian Missionary Society, and I agree to give \$25, or \$1 for each year of the existence of the Society, for Foreign Missions by Sept. 1, 1900, upon the following conditions:

1. I am to receive a certificate of membership in the Silver Jubilee League upon the payment of \$25.
2. It is understood that the \$25 may be applied upon a Life Membership or Life Directorship in the Foreign Society, if I so desire.
3. It is further understood that the \$25 is to be credited to the church, Sunday-school or Christian Endeavor Society, at my option.

Yours for \$200,000 for Foreign Missions in 1900, the Silver Jubilee Year.

NAME \_\_\_\_\_

P. O. \_\_\_\_\_

STATE \_\_\_\_\_

DATE \_\_\_\_\_

Please tear off and return this pledge after signing.

## EVANGELISTS AND MISSIONS.\*

S. M. MARTIN.

THE great influence which the evangelist has over the new converts renders it highly important that he should be sound and intelligent on the subject of missions.

The leaves and tender growth of trees are the latest evidences of the life and strength of the main trunk or body, and the tree which can show no such evidence is either dying or already dead. Churches, like nations, are of three kinds, viz.: living—those who gave as much or more this year for missions than last; dying—those who gave less; and dead—those who gave nothing for missions.

New growth depends upon the life and force behind it. I believe in the doctrine of spiritual biogenesis. It simply means that a living church *will* send the gospel to those who are in darkness, and who know not the power of an endless life. A living church will be a missionary church. I believe in religious expansion!

The true evangelist stimulates the church or body, giving it the rich blood of truth, and growth or increase is usually the result, which we call “additions.” The missionary calls them “converts”; the evangelist calls them “additions.” Now, what should the evangelist do for this new growth? I am sure he should train it in such a way as to produce more growth; that is, to be missionary thoroughly, sincerely, systematically.

There are several things which the evangelist should do before he leaves the new converts, because at this time his influence with them is greater than that of any other man; and if these things are not now done by the evangelist they may never be done at all, or at least done to great disadvantage; hence both the church and the converts suffer loss.

I shall briefly tell you what I do for missions, as the best index of what I think the evangelist should do with the new converts in this direction:

1. I never miss a good opportunity during the progress of the revival to speak a word in favor of our missionary enterprises; but my chief effort is made at the close of the meeting, in a special lecture, which only the new converts and members of the Christian Church are permitted to attend.

\*Extract from an address before the Jubilee Convention.



2. I then impress upon them the paramount importance of the following things: (1) Regular attendance at church; (2) weekly communion; (3) daily Bible reading; (4) church papers and good books; (5) daily private devotions; (6) church finances, including Missions, Home and Foreign, C. W. B. M., Ministerial Relief and Church Extension; (7) lastly, I urge them always to see that their pastor is well and promptly paid whatever amount is necessary and has been agreed upon for his support. "For they that preach the gospel shall live of the gospel; even so hath the Lord ordained" (I. Cor. ix. 14). And this ordinance should be as carefully and piously attended to as baptism, which, if neglected, would leave them out of the fellowship of the church. A pastor can not do much for a church that will not do much for him. All of which applies with equal force to our missionaries, both at home and abroad.

The new convert should never be left in doubt as to the evangelist's favorable attitude toward missions, since to leave the convert without the missionary spirit would be to leave him without the spirit of Christ; in which case his life would be no gain to the church and his death no gain to himself.

## The Evangelization of the World.

W. T. FLOAT.

["I want, I want the Christians to go all over the world spreading the glad news."—*Reginald Radcliffe's last message.*]

I want, I want the Christians  
O'er all the world to go,  
To spread the wondrous tidings  
To all that dwell below.

I want each Gentile people,  
And those from Jewish stem,  
To know there is a gospel,  
And that it is for them.

Dark Africa for ages  
Has been without the light;  
Its tribes have worshiped stocks and stones  
With every heathen rite.

Its witchcrafts and its wickedness  
Have sunk them low in sin;  
I want the Christian witnesses  
To let the light stream in.

The long "neglected continent,"  
So populous and vast,  
Has groaned beneath Rome's tyranny  
For generations past.

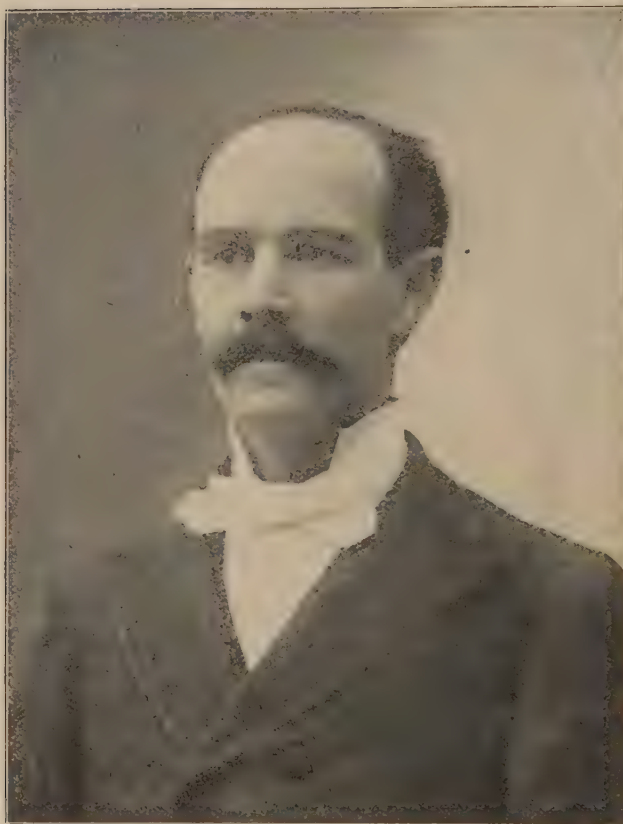
Peru, Brazil and Ecuador  
Are dark as dark can be;  
Oh, men and women saved by grace,  
Go forth and set them free.

The Arabs in North Africa,  
Who roam her desert sand;  
The Moslems in Arabia  
And far-off India's land—

Believe a lie, and trust in one  
Who can not hear or save;  
I want the Christian's lips to tell  
Of Him who loved and gave.

Go everywhere, go everywhere,  
Go all the world around;  
To Persia, Tibet, China,  
Wherever man is found.

This generation soon will pass,  
Time speeds with rapid wing;  
Oh, loiterers in the harvest-field,  
How will you face your King?



L. N. McCASH,

Pastor of University Place Church, Des Moines, Ia. This Church  
Supports a Missionary in Japan.

## TEN NEW MISSIONARIES.

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SINCE the Jubilee Convention in Cincinnati, ten new missionaries have been appointed by the Foreign Society. Hermon P. Williams and wife, of Des Moines, Ia., were appointed missionaries to the Philippines. Chaplain and Mrs. Williams have spent a year there in connection with one of the Iowa regiments. They understand the field and its needs. They are anxious to return and preach the gospel to those people who have so long been living in darkness. They will remain in this country until November. They propose to spend the intervening months in Chicago University, taking special courses to prepare themselves for more effective service. Chaplain Williams is a son of J. Mad. Williams, one of our ablest and best known men in Iowa. He is a graduate of Drake University.

C. S. Weaver and wife, who are now students in Eureka College, have also been appointed to the Philippines. They will finish their course in June, and will accompany Mr. and Mrs. Williams to Manila in November.

Abram E. Cory and wife, now of Oskaloosa, Ia., were appointed missionaries to the Hawaiian Islands. They expect to sail about the first of May. Mr. Cory is one of the rising young men in the ministry. He has just held a meeting for the church which he serves, with over one hundred additions.

Prof. and Mrs. George W. Brown, of Princeton, Mo., were appointed missionaries to India. Professor Brown goes out as a teacher. He is a graduate of Hiram College. At the present time he is superintendent of the public schools at Princeton, Mo. They will not leave for the field until September.

Edwin A. Layton and wife have been appointed missionaries to India. Mr. Layton is now in one of the medical schools of Chicago. Mrs. Layton teaches in the public schools. Mr. Layton will not complete his course until May, 1901.

This increase of the force involves a great increase in the expenditures of the Society. Friends of the work should bear this in mind, and increase their contributions accordingly. If the amount named at the Jubilee Convention is raised, namely, \$200,000, the Society will be able to carry on its present work and to reinforce the workers in the fields that have been entered years ago and to enter new fields. The treasury is now empty. These appointments have been made in faith in God and in the brethren.



## INDIA DEPARTMENT.

G. W. COFFMAN, Editor.

M. D. ADAMS: "I recently baptized five persons."

THE British Government has granted Mr. Gordon 600 rupees for famine relief work in ten villages surrounding Pendrekeh. Three hundred are employed daily. The work is in charge of one of our Christians, under Mr. Gordon's supervision.

G. W. COFFMAN: "The work in Hurda is moving on apace. I expect to baptize a young Brahman soon. The school has now over one hundred boys. Our quarters are much too small. Eighty or eighty-five are as many as should be put into one building."

JOHN G. MCGAVRAN: "I believe it will be a great mistake, after the Jubilee Convention, if our people do not keep our missionaries supplied with ample funds. The *Christian Herald* fund is all very well for collecting scattered sums from all sorts of sources, but we are able to keep our little band in India ready for every emergency. If the missionaries had the means in hand to enable them to turn no starving man from their doors, it would give them a place in the hearts of the people which they could not gain by the next twenty years, simply preaching. If, on the other hand, the missionary must stand, whip in hand, to drive the famishing mob from his door, as he must, always figuratively, and sometimes literally, if he has nothing for them, he will preach as to stones while this generation lasts."

DR. ANNA M. D. GORDON: "I have been sick for some weeks, unable to take any active part in the work here. My health has been restored, and it is such a pleasure to go out again. The cold weather has begun, and we can get around with very little discomfort. I want to tell you about my visit to Pendrekeh, our out-station. I went there

last week and stayed over Sunday. We had a blessed time. Hira Lal and two of the Christian girls accompanied me, while Mr. Gordon remained in Mungeli to carry on the work there. We had eight services on Sunday at different villages. In the early morning we conducted regular Sunday-school. I took the class of girls and women, while Hira Lal had the men and boys. After this we set out for the villages within a radius of two miles from the central point. We just took our stand at a central point, and sang and preached. The people listened attentively, and at one point the passers-by from Bilaspur stopped and listened to our preaching. The last service was the regular one. We sat under a mango grove on the ground in front of my little tent, the Christian men and women in the middle, the non-Christian men at the farther end, and the Brahmins to our right. One thing which struck me in the audience was the absence of women—apart from our Christians, not one among the crowd of men. My chief reason for going to Pendrekeh was to start a Sunday-afternoon class for women, just as we have one at Mungeli. This has worked so well at the latter place for three years that I feel we ought to have one at our out-station. One of our Christian women will attend to it when I am not there. Here in Mungeli a few of the women are able to conduct the afternoon class themselves, so I can leave them occasionally to visit Pendrekeh. While I was there last week, I spent some time in teaching two heathen women who wished to be baptized. I found they had been taught already by one of our Christian women. They answered my questions very cleverly and intelligently. I think Pendrekeh is a splendid point for work, and we can get there quite easily—it is on the road to Bilaspur. I attended to some patients Monday morning, and visited a very sick child Sunday night in an adjoining village, and then returned home Monday night. My tent will remain there, for I expect to go on there frequently. I can manage very simply, and the Christians supply me with their regular food. I must not omit to add that with all the good things there was mingled sadness. Famine is again amongst the people, and the needs of the villagers and

the little children are so great. The thought haunts us day and night; we can not get away from it. We need prayer for physical strength in every emergency."

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DR. MARY T. MCGAVRAN: "I will now tell you what I have been doing in the last three months. As we have been in Damoh for two years, I was looking forward to my holiday with great pleasure. I have been really ill only one day in India; but I was tired, and had lost twenty pounds in the last hot season, so I felt the need of a change. First I went to Agra to see the Taj and Fort, and while there had the pleasure of visiting Dr. Valentine's medical school. His assistant was very kind, and showed me over the school and explained their methods. I also visited the Dufferin hospital, learning all that I could about their buildings and plans of work. Dr. Pierce answered all my questions, and took me over the place. I then went to

Simla for a few days, and then out into the mountains fifty miles to Kotgarh. This is a Church Missionary Society station. The delicious apples they have there, together with the cold, pure air, were the chief attractions. The hillsides were covered with great cedar and pine forests. The long walks in the forests, with the air from the snows, laden with the odor of the pines, were very pleasant. Kotgarh is the most northern English possession in India, and is surrounded by native states. Rampore is just north of it. It is to the Rampore fair that the men bring the fine wool which grows next to the skin on the Thibetan goats, and from which the famous Rampore shawls are made. For three weeks I stayed in that quiet place. I walked back to Simla, a distance of fifty miles, in three days. In Simla I met a number of missionaries, and was so glad to learn from them. It does one so much good to know what others are doing. From Simla I went to Ludhiana,



**THE SUE A ROBINSON MEMORIAL SCHOOL IN HURDA, INDIA.**

Most of the funds for this building were contributed by the ladies of Louisville, Ky. The builder gave one thousand rupees. The Foreign Society gave two hundred dollars. This is, as will be seen, a school for girls. It is a memorial of the sainted Sue A. Robinson, who died some years ago in India.

in the Punjab, to see the Women's Medical College and meet Dr. Fullerton, who was my teacher in Philadelphia. I spent a day in the dispensary and a day in the hospital. I also visited the industrial school, weaving and printing establishments, and met all the missionaries. I trust we may be able to send some of our girls there for medical training later on. On the way home I stopped at Mahoba, and had a most enjoyable visit with Miss Graybiel, Miss Frost and Mrs. Eagan. We are now in the new house at last, with never a white ant! Oh, what a plague they are! Ever since I came to India I have lived with them, and now we will have them no more. We are very busy getting things in order. The yard is all jungle yet. We feel a little afraid of animals, but that will soon wear off."

## JAPANESE DEPARTMENT

M. B. MADDEN, Editor.

H. H. GUY reports one baptism at Mito Machi.

THE black plague is raging at Kobe. Eight deaths reported up to date.

SHIDZUOKA, the station formerly occupied by Mr. and Mrs. R. L. Pruett, reports two immersions.

MISS CLAWSON has learned to speak Japanese, and is now teaching regularly in the native tongue. Her work is among the women and children.

E. S. STEVENS is alone in Akita. He writes that the church is alive and active in all the branches of missionary work. Teizo Kawai is doing good service.

MISS MARY RIOCH, after a year's recuperation, has returned to the field. Her presence is an inspiration to all the workers. Let Canada perfect her work by sending out others.

WE are pleased to announce the advent of a little girl in the home of Mr. and Mrs. H. H. Guy. This young herald of the cross is a welcome guest to the mission family as well. May God bless her.

THE Foreign Christian Missionary's Committee in Japan has been reinforced by the safe arrival of two new workers, P. A. Davey and Miss Carrie E. Goodrich. They are both studying the Japanese language.

ASIDE from her duties as treasurer, Miss Oldham continues with unabated interest her work among the young men. This work has borne excellent fruit. Some of our most earnest and useful helpers are among the number thus converted. She also has a school for poor children. A number of girls are receiving practical training from her in her home.

MISS WIRICK's special mission is evangelistic work among the women. After all that may be said, *pro* and *con*, a nation is at the mercy of its women. If a man accomplishes anything in life, the cause is always traceable to some woman. Adam excepted, woman is responsible for man's existence. Great men are the offspring of great women. The work of elevating Oriental women can not be emphasized too much. This accomplished, the men will grow up into the way they should go. Miss Wirick also teaches a class in Miss Oldham's Sunday-school.

R. L. PRUETT: "We have secured an excellent situation for our preaching-point in Osaka. God has given us an open door, and we are entering it as he gives us strength. We have also started a Sunday school. Mrs. Pruett and Miss Clawson are assisting as teachers. Thus far we have been unable to get a native helper. A number have offered their services, but have betrayed their motives in time for me to save our little band here the trouble of having to dispose of them. As yet we have not been able to find land suitable for a building-site. The Osaka real-estate men are willing to sell, but they are not willing to rent."



M. B. MADDEN: "Our new house was completed, and we moved in on the 26th of October. We are getting well settled and are very happy in it. On account of the great amount of rain, we were nearly two months late in finishing the building. We have a good house, plastered throughout, papered, painted three times, both inside and out, metal roof. We have also a well and pump, a board fence six feet high all around the lot, shutters, spouting on the roof, good material in most of the house, chestnut stairs, and tanks for rain water.

"The work in this district is growing rapidly. The Fukushima Church begins this month to assume more of its support, and expects from January next to raise more still. This is encouraging. Last week I baptized one young man here. On Sunday I baptized a student of the Agricultural College in Sendai. From the 15th of November until Christmas H. H. Guy and I expect to spend the time traveling through Fukushima and Miyagi Ken. We will have meetings every day and every night. I have arranged the schedule so that every night will be occupied, thus accomplishing the maximum amount of work on minimum traveling expenses. I feel confident that we will be able to make a good report from this district, as there are quite a number of people at all the places almost persuaded. The people are studying the Bible more than ever."

## \*\*\*\*\* TURKISH DEPARTMENT \*\*\*\*\*

A. L. CHAPMAN, Editor.

GARABED KEVORKIAN: "I arrived in Marsivan three days ago. Almost all our people came out of the city to meet me. I rejoice to see them once more. They complain, saying that I left them in Marsivan as orphans, and wish me to leave them no more. I was glad to find them faithful, and hope they will continue so to the end. It is my purpose to spend a few weeks with the church here and then go back to Tocat, if the Lord will,"

## \*\*\*\*\* CHINESE DEPARTMENT. \*\*\*\*\*

FRANK GARRETT, Editor.

JAMES WARE: "Recently I had the pleasure of baptizing seven persons—four men and three women. The new church building on the Yangtsepoo Road was opened on the 15th of October. The place was crowded.

"We have been having times of blessing, with persecution, at Tsumgning. It seems that all the years of toil and anxiety are about to bear fruit. At the home of an inquirer I was busy from morning to night seeing inquirers and others interested in the gospel. Eighteen men from another village brought their gods as an evidence of good faith. In order to test them, we made them take their gods back again, with instructions to bring them later, after they had time to let their neighbors see the effect of the gospel in their changed lives. I baptized four men, one of them seventy-three years of age, in the Yangtse River, in full view of two steamers bound for Tientsin. There seems to be an awakening on the island."

FRANK GARRETT: "The church in Nankin has received its first large contribution from a native. One man recently handed me one hundred Mexican silver dollars to be used in buying land, upon which a chapel is to be erected by and for the native congregation. This sum represents as much to the Chinese, estimating on the basis of a day's wages, as six or seven hundred gold dollars to an American. Many others have before talked about making magnificent gifts; that was for effect only. Their ultimate desire was to further their own personal ends. With this man it was different. He said little, and I see no possibility of his turning this to private advantage. We rejoice in large gifts, and yet forget not the small ones.

"We are introducing system into our church finances by endeavoring to get a yearly pledge from every member, payable weekly or monthly. Some of the children have sub-

scribed five *cash* a month. In United States money this would be about one-fourth of a cent. The amount is small, but the fellowship in giving and the habit of systematic giving mean much.

"We could frequently receive large sums if we would lend our influence to the individuals making the same. An inquirer recently offered me three hundred dollars if I would suggest to the officials that his title to his land should be respected. His cause was perhaps just, but it was not in my line of business.

"*Death of Mr. Han.*—I baptized Mr. Han over a year ago. He recently met a tragic death. This is his story as we have learned it. He had been in the employment of the Lu Hoh magistrate for the last twenty years. Some time ago he was sent into a neighboring magistrate's territory to capture a band of robbers who had been committing depredations in the Lu Hoh district. Though he had papers of authority, the robbers turned the tables on him. They laid hold of him and carried him before a neighboring magistrate and delivered him up as a robber. This officer refused to read his papers of authority, and also refused to notice subsequent letters from the Lu Hoh magistrate asking for his release. He was put into a wooden cage to die of slow starvation. A little food was given him, but not enough to sustain life. After about ten days of this torture it was decided to hasten the execution. A wooden frame was placed about his neck and elevated so that only by great effort could he support himself on tiptoe. This caused excruciating agony, and could not be long endured. He became exhausted soon and gave way, and hung by the neck. Then the wooden frame was drawn tighter, and life ended by strangulation. His body was dragged to the back yard and buried disgracefully without a coffin. So ends the story of one in whom I was deeply interested, because he was one of the first Chinese I baptized, and one whom I had learned to love because of his quiet, gentle, unassuming, kindly manner, wherever I met him, in his home, in other homes, or among men in business. He was willing to serve. All agree that a great injustice has been done. The officers of the court where he was con-

demned admit this. On trial he confessed of his own accord to being a Christian, but it did not appear that this was a case of religious persecution. Our hearts are sad.

"I write these notes on board of the steamer 'Yuen Wo,' returning to Nankin after one month in Kuling. On board the boat is the body of a young lady being taken to Shanghai for burial. One year ago she came to China, full of hope, ambitious to spend many years of fruitful service for the Master. Three weeks ago she was taken with that disease so prevalent and so much dreaded in China, dysentery, and now she rests from her labors. You take your life in your hands in coming to these unhealthy shores, *but it is worth the risk.* Is it not far more glorious to fall in fighting to redeem a great nation from the dominion of Satan than to fall in the fight to redeem a little island from Spain? Picked men, choice men, volunteer, come!"

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#### NEWS FROM CUBA.

The workers in Havana find prices very much higher than they had expected. They find it impossible to secure homes in the heart of the city; they live in one of the suburbs, and pay rents that in any city in the United States would be regarded as enormously high. They have rented preaching-rooms in one of the busiest parts of the city. They are fitting them up with seats, and securing hymnals and Bibles. They have preached somewhere every Sunday since arriving in Cuba. They have spoken in the churches already organized, before the Y. M. C. A., and in the military hospital. Doors have opened every week since their arrival. They have lost no opportunity to preach the Word. They think that they have been especially blessed. They are forming acquaintances, making friends, and in every way seeking to press home the claims of the gospel to the hearts and consciences of all with whom they have to do. They have communion services in their own home. These are seasons of peculiar profit and blessing.

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JESUS shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more,

# Foreign Missionary Pulpit

## SERMON OUTLINE.

Theme: THE CONVERSION OF THE WORLD.

Text: REV. XI, 15.

The universal sway of the gospel has been the assurance of all God's prophets, the hope of God's people in each great missionary epoch.

### I. THE PREDICTION OF THE CONVERSION OF THE WORLD.

1. The promise to Abraham (Gen. xii. 3).
2. The assertion of later Hebrew prophets (Ps. lxxii. 11; Isa. xlii. 4).
3. The assurance of the gospel writers (Matt. xxviii. 19).
4. The announcement of its consummation (Rev. xi. 15).

### II. THAT PREDICTION YET UNREALIZED.

1. Only a fraction of the race reached.
2. Present measures weighed and found wanting.
3. Present indifference to commission far from assuring.

### III. RADICAL CHANGE NECESSARY TO UNIVERSAL REIGN.

1. There must be a united church.
2. There must be a Spirit-filled membership and ministry.
3. There must be more general obedience to Christ's marching orders.

The prophecies of the universal triumph of the gospel are not a vain illusion, but their realization awaits an honest effort on the part of the church to carry the message of salvation to the remotest corners of the world. Hitherto such an attempt has not been made. Providence has put the Disciples of Christ in a position to lead in such a movement, if they will but give themselves unreservedly to the work of world-wide evangelization.

## AN IMPORTANT LETTER.

May 2, 1898, a sister in Illinois turned over \$500 to the Foreign Christian Missionary Society, on the Annuity Plan. Dec. 6, 1899, we received the following from her husband:

With a sad heart I write to you to tell you of the death of my wife, ——. She passed away the 14th of last month.

So your obligation to pay her six per cent. on the \$500 turned over to the Foreign Christian Missionary Society is at an end. I wrote you that she intended to give to the Society \$2,000 in all, which would leave \$1,500 still due. She left a will, but no provision to pay this \$1,500; the reason was she intended to pay it during her life, but death came, as it often does, so unexpectedly.

I have talked with all the heirs, and they are willing that the \$1,500 should be turned into the treasury of the Society. It may be several years before my wife's estate is settled; but, as the Lord liveth, you may depend upon that money being paid.

From this letter we draw the following lessons:

1. This good woman did a righteous thing in turning the \$500 over when she did. She lived to see the money accomplish much good before her departure.
2. Death is uncertain, and Christian people should make a proper disposition of their money while they live. Delay in this matter is dangerous.
3. The conduct of the heirs of this good woman is worthy of all commendation. In many cases the heirs rise up to break the last will and testament of father or mother, when it has been legally drawn. The heirs, in this case, will see that the remaining \$1,500 is paid.

A poor blind girl once brought her minister thirty shillings for the missionary society. Surprised that she should offer so large a sum, he said, "You, a poor blind girl, can not afford to give so much as this." "I am indeed, sir, as you say, a poor blind girl; but not so poor as you suppose, for I can prove that I can better afford it than those who have eyes and their sight. I am a basket-maker, and, being blind, I can make them as well in the dark as in the light. I do not have to buy candles, so I hope you will take it all."



## GOOD REASONS.

The following note was sent to the brethren who have given reasons for raising \$200,000 for Foreign Missions in this, the Silver Jubilee Year:

Will you give me three reasons why we should raise \$200,000 for Foreign Missions in this, the Silver Jubilee Year of the Foreign Christian Missionary Society, in about fifty words?

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1. PAST success.  
2. Present enlargement and opportunity.  
3. Present prosperity, responsibility and accountability.—ELLIS B. BARNES, Normal, Ill.

1. IT is needed to carry on the work as it ought to be done.

2. The honor of our people demands that we raise at least that much.

3. In order that our members may enjoy the larger blessedness which comes to liberal givers.—J. H. HARDIN, Eureka, Ill.

1. OUR love to humanity should prompt such an offering.

2. Our love to Christ should command such an offering for the salvation of the souls for whom he died.

3. In view of our own blessings and benefits, we should not dare to bring a less offering than that into his presence for this work.—F. W. EMERSON, Topeka, Kan.

1. WE are a missionary people. "Lift up your eyes and look on the fields; they are already white unto the harvest."

2. As God multiplies his blessings unto us, gratitude would dictate an increase in our offerings.

3. If we are to expect great things from God, we must undertake great things for him.—ARTHUR M. GROWDEN, Findlay, O.

1. BECAUSE anything less than this would be discrediting to our plea for a return to apostolic precedent and practice.

2. Because anything less would check the growth of an enterprise that has accomplished phenomenal results in its twenty-five years' history.

3. Because we, as a people, with our growing membership and increasing resources, are abundantly able to raise this amount.—T. W. GRAFTON, Rock Island, Ill.

1. BECAUSE we can do it. The amount comes so easily within our ability that we will not be excused in case of failure.

2. Because, if the gift of money in any measure expresses our thanks to God for his

blessings to us as a people, then that amount seems ridiculously small.

3. If our obligation to the heathen can be discharged by the gift of money, then indeed do we owe them little if \$200,000 will discharge it!—WM. D. STARR, Noblesville, Ind.

1. BECAUSE we raised \$152,727.38 last year, our great Jubilee Convention recommended that we raise \$200,000 this year, and we must not fail.

2. Because 229 beloved disciples are trusting God for support, on heathen soil, and we are stewards of his bounty.

3. Because our financial increase should be commensurate with our numerical increase. *It is right.* What is right must not be neglected.—O. P. SPIEGEL, Birmingham, Ala.

1. WE are amply able to do so. The Lord has multiplied our numbers, and added to our wealth. It is our duty to render unto him for the benefits received from his hands.

2. It will help to save souls from death, and to cover a multitude of sins.

3. It will add honor to Christ and his cause. Christ commands. He is the head of the church, which is the body, and it is the duty of the body to obey the edicts of the head.—JOHN L. BRANDT, Valparaiso, Ind.

1. FOR the sake of our good name before the religious world.

2. Because of the needs of the foreign field. The demand for more workers, for better equipment and the call to new fields that should be entered constitute imperative appeals which can be answered only by this larger offering.

3. For the sake of those who make the offering. It will mean larger gifts from all, but no man ever entered upon a higher plane of life, however temporarily, without that fact becoming a constant appeal to him to remain there permanently.—G. B. VAN ARSDALL, South Bend, Ind.

If it were as easy to raise \$200,000 for Foreign Missions as it is to give *three* reasons why it should be done, then there would be little need for anxiety.

1. Because every year should mark some advance, and \$50,000 is not a larger increase than should be expected in view of our rapid growth and the general prosperity of the country.

2. Because we *have got it to give*. Our churches could raise this much easily if *all* our churches should determine to have a share in this good work. We have the money, and it should be forthcoming.

3. Chiefly we should raise this \$200,000 because it is urgently needed to do the Lord's

work. In the providence of God the banner has been advanced. We can not bring the standard back to us; we must go forward and overtake the banner.—E. L. POWELL, Louisville, Ky.

1. ONE hundred thousand souls go Christless every day in the year into eternity.

2. So great victories by so great a people as those of the last twenty-five years in the history of the Churches of Christ should be splendidly remembered.

3. The future, not less than the past, calls for this. Our twentieth-century victories demand it of us. They must be preceded by the preparation of a great liberality.

Make channels for the streams of love,  
That they may broadly run;  
And love has overflowing streams  
To fill them, every one.

—H. D. SMITH, Hopkinsville, Ky.

1. TO SUSTAIN our reputation. The last Convention put us among the great ones of the earth. Our success will largely hinge upon the way in which we occupy this new vantage-ground.

2. Because we are amply able. There is money enough among the Illinois people to do this much. The next campaign begun should be against covetousness.

3. Because it is needed. No child in the family of God should be able to rest on "much goods laid up," when others in that family do not know their divine Father. Let the pulpit never speak short of the poles—"every creature."—C. G. KINDRED, Chicago Ill.

FIRST, because the work of Foreign Missions is the fulfillment of the command of the Master, which is evermore the imperative for the church. No argument beyond this is needed, considering the authority of the source.

A second reason is the reflex influence upon the work in the home missionary field, where the very effort to preach the gospel in the far places of the earth will bring results in building up the cause of Christ in our own land.

And a third reason is the development of the individual Christian character of those who learn the lesson of generous giving. And this does not depend upon the size of the gift, for generosity is not to be measured with reference to the aggregate of gifts, but to the holdings of the giver.—HERBERT L. WILLETT, Chicago, Ill.

1. BECAUSE we raised \$152,727.38 last year, which we called just a common, ordinary, every-day sort of year. Now we have a great big "Jubilee Year," and we only have to increase our offerings \$47,272.62 to reach

the \$200,000. If we can not do that much more, there will be mighty little "jubilee" about the year, and we had better not call it such.

2. Because we boast of over a million members, and \$200,000 would be less than twenty cents from each of our members. If we do not love the lost world twenty cents' worth, why talk any more about our numbers and glory and apostolic foundation?

3. Because God expects it of us. Will we rob God?—C. J. TANNAR, Akron, O.

1. BY doing so we shall be fostering history-making, whereby we may be able to write a second series of "Acts of Missionary Apostles."

2. It will develop the pastoral side of the church as well as the evangelistic, and thus salvation and service will go hand in hand.

3. It will encourage the use of an Atlas of the World as the second most honored book to the Bible, wherein we may trace not the selfish "Pilgrim's Progress," but the unselfish "Missionary's Progress."—C. L. THURGOOD, Pittsburg, Pa.

1. NO MORE fitting work can be done by disciples of Jesus in the closing days of this marvelous century than to honor him with world-wide evangelism who has made so splendid the pages of its history.

2. The material development of fields we now occupy will add fully \$50,000 to the budget of 1899, amounting to \$150,000. We must not retreat with victory so near.

3. We are entering more prosperous times than we have known for years. The Lord's share of the increased wealth of the Disciples will swell last year's receipts to more than \$200,000, and these added thousands will save immortal souls for heaven.—GEO. L. SNIVELY, Jacksonville, Ill.

1. BECAUSE we can do it. One million and a quarter strong; 10,000 churches; 800,000 in our Sunday-schools; 6,000 preachers; church property worth \$20,000,000. We can and we must.

2. Because this amount is necessary to make substantial and effective the work already begun, and to enter new, needy and inviting fields.

3. Because in this way, and no other, we can prove our loyalty to and our love for the Son of God, who commands us to "make disciples of all the nations."

Thank God, the past year is evidence that the night of our apathy is passing away, and "the morning cometh." Let us strive for the privilege of bearing the glad prophesies of life to those who still are enveloped in shadows! The \$200,000 will be raised.—J. H. MACNEILL, Muncie, Ind.

**JOY IN MISSIONARY SERVICE.**

"How can you say 'poor missionaries'?" said Robert Stewart, the martyr of Kucheng, when he was last at home. "I tell you it is a life the highest archangel in heaven might envy." "How can you speak of sacrifices and devotion?" asks Francois Coillard, of Barotsi Land; "the very angels might envy us." "People in Europe are always talking to us about our sacrifices," said Mme. Louis Jalla, who has just laid down her life on the Zambesi. She had lost three children there, and was leaving the two survivors behind her, and yet she said, "For us, the sacrifice would be to stay at home after once knowing such a life. We love it." "I don't know what sacrifices people think we make," said Mrs. Paton, from the New Hebrides. "To us it seems the happiest of lives." Gustav Haupt, on the Congo, the "white man's grave," so called, and Hester Needham, alone and racked with pain among the Battas of Sumatra, give the same testimony. "The months pass so quickly here," writes another Congo missionary; "and not only quickly, but happily. One can hardly be other than happy in the service of the Master." Dr. Elmslie, of Ngoni Land, says, "There is one phase of mission life and work that is not often written upon, but which ought to be mentioned. At home men and women are called to volunteer for the mission field prepared for service, and too often the idea of a sacrifice which must be made is the one most prominent at such times. It is a false position in which to put the work. Why not keep before the mind the advantage to one's spiritual life in the work? I am not the only one who has felt that the Gospels and Epistles, as well as the Old Testament Scriptures, have a fresher interest and newer meaning to us, and that the exercises of prayer and faith in the circumstances of the new life are more real and refreshing." Andrew Murray's niece, who is on furlough just now, says, "It is the most beautiful work in the world." She said this after working in a district where famine and fever have been rife; where her brother died within twelve months; where her friend succumbed to fever within eight

months of residence, and she herself has been terribly reduced by malaria. This, she said, was a small price to pay for the privilege of taking part in such a glorious work. While she spoke, the glow on her face and the light in her eyes testified that God richly compensates. They who yield all swim in the depths of the Father's love and grace, while those who spare themselves are content with paddling in its shallows. David Livingstone said many times, "I never made a sacrifice."—*Regions Beyond.*

**THE WORK OF MISSIONS.**

The chief business of the Christian Church is not to nurse itself, but to evangelize the world. No one can deny this statement without contradicting or ignoring the plainest utterances of the Lord Jesus. When he stood with his disciples on the mount of ascension, he said to them: "Ye shall receive power after that the Holy Ghost has come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The gospel is designed for all men, adapted to all men, and sent to all men. It does not belong to any one favored race or nation, but to the whole world. The negro who lives in the tropical tangles of the Congo, and the Hindu who makes his home in the rice swamps of the Ganges, have as much interest in it as the inhabitants of Europe and America.

Those who have received it and been blessed by it are under the most solemn obligation to send it on to others. It is not possible to evade the force of the Lord's commandment. In language that admits of no misinterpretation, he lays upon us the duty of spreading the glad tidings far and near till every soul beneath the skies has heard the story.

Whether we shall accept this duty and seek to discharge it is not for us to determine. We have no legitimate option in the matter. The true policy of the church is that which is defined and announced by the Lord of the church. Our one proper line of action is obedience.

In the light of such truths all the common objections to missionary work become abso-



lutely null and void. We must look to our marching orders, and pay no attention whatever to the cavils that are interposed by a skeptical world,—*Dr. E. E. Hoss.*

## CONCERNING THE COLLECTION.

DR. JOSEPH PARKER.

The apostle Paul knew the best way to make a collection. We do not. We have turned a collection into a nuisance; it ought to be an opportunity, a joy, an inspiration, a sacrament. "On every first day of the week let every one of you lay by him in store." Little by little, week by week, that's the way! Men sometimes ask me, "Does the weekly contribution succeed?" And I answer, "The weekly *not*-contributing sometimes fails; the weekly contribution can not fail." Others say, "Our hands are always in our pockets!" Yes, they're too literally there. They ought to be drawn out of them once in awhile. We ought to remember that God's hand is always in our pocket *to leave something there.*

The apostle knew the right spirit in which to gather a collection: "Ye know the grace of our Lord Jesus Christ." To sing—

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my heart, my life, my all,

—to sing these words as a recreation is blasphemy; it is to lift up the cross of Christ afresh, and to wound with a deeper wound the Saviour's side. Giving is a sacrament. The Christian should eat sacramentally. There is nothing secular in the church, from the sweeping of the floor to the preaching of the gospel. The one who lights a lamp is looking his God in the face.

The apostle Paul knew when to take a collection. "*Now*, concerning the collection." "Now" is the watchword of all true Christian service. He had only known one man whom he could trust, when he said, in response to an appeal for money, "I'll think about it." "As a rule, when men say to us poor medicant ministers, 'I'll think about it,' we put our collecting-book into our pocket, knowing that we shall see his face no more,"

## AN INDIAN'S APPEAL FOR THE BOOK.

"I came to you, over the trail of many moons, from the land of the setting sun beyond the great mountains. You were the friends of my fathers, who have all gone the long way. I came with an eye partly opened for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my people? I have made my way to you with strong arms, through my enemies and strange lands, that I might carry back much to them. I go back with both arms broken, and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwams. They were tired in many moons, and their moccasins were worn out. My people sent me here to get the white man's book of heaven. You took me where you allow your women to dance as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, but the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old, and my arms tired with carrying them, yet the Book is not among them. When I tell my poor, blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting-grounds. No good white man will go with them, and no white man's Book to make the way plain. I have no more words."

THE following letter, received in this office a few days since, teaches us all an important lesson:

"I received your letter requesting me to give \$25. Yes, I will do it, but can not send it until about the middle of next July, as I have an enormous doctor's bill to pay. I am a helpless invalid, but can then do it. You may count on it. Wish I could do twenty times that much.

"Your sister in it all,

"MRS. M. LILLY,"



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Vol. XIII. CINCINNATI, O., FEBRUARY, 1900. No. 2.

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# THE MISSIONARY INTELLIGENCER.

VOL. XIII.—FEBRUARY, 1900.—No. 2.

## THE WORLD'S NEED OF THE GOSPEL.

HOW wide and deep is the world's ignorance and woe! Of the 1,620,000,000 of the earth's population only 500,000,000 are even nominal Christians, and only 200,000,000 are Protestant. The lowest forms of heathenism still exist. In Africa, for instance, there are said to be yet 30,000,000 cannibals. That land has a population of more than 160,000,000, and there are only about 2,000 missionaries. The great majority are utterly barbarous and savage. Their evil case has also been greatly aggravated by centuries of the

slave traffic and the rum traffic. It is estimated that not less than 30,000,000 blacks, from first to last, have been captured and sold, with payments largely made in alcohol, thus causing double demoralization.

Think of India. With a population of nearly 300,000,000, only about 600,000 are Protestant Christians. In the United States it is said that we have one Christian worker for every fifty of the population, while in India there is only one Christian worker for 60,000 of the population. Of the 25,000,000

of widows, 77,000 are under ten years of age. And in all India there are only about 2,000 missionaries, although the population is nearly double that of Africa.

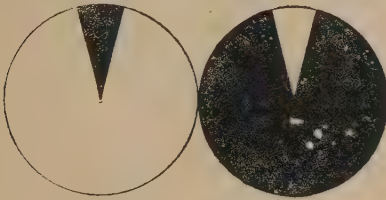
In India one province has a population of 400,000, another of 700,000 and another of 380,000, and each of these provinces has but one missionary. Near Hoshangabad there are 3,000,000 of people untouched. In Western India, in one district, there are 1,191 towns and villages. In 1,169 of these there is no resident Christian, native or foreign. These are only illustrations of the great need. In the northwestern provinces, Ballia, with a population of about 1,000,000, there is no missionary at all.

In North China, with a population of 29,000,000, all idolatrous, there is only one missionary to every million. China alone gives \$300,000,000 annually for idolatry. It is affirmed by those who have been long in China that at least 200,000 babies are brutally killed in various ways every year in that empire. This is only one instance to show the deep need of the people. The empire contains a population of 400,000,000, or one-fourth of the earth's population. This is the most prodigious mass of human beings ever found together in a contiguous territory under one government. These hosts are homogeneous, making use of the same written language, and all displaying substantially the same types of civilization. Certainly Christendom has no more tremendous task on hand than that of turning these numerous hordes from Confucius to Christ. Think how small the missionary force in this vast population, numbering only about 2,400.

Japan has a population of more than 42,000,000, and yet there are only 702 missionaries. It would take volumes to describe the needs of this Island Empire.

For the world's redemption Protestants are giving annually only about \$15,000,000 to sustain a missionary force of over 12,000.

Let these facts remain with us as we prepare for the March Offering.



America.

Heathen Fields.

The first shows the number of heathens in America. The second shows the number of Christians in heathen lands.

# FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions*, for the first three months of the current missionary year with the corresponding time, 1898, shows the following:

	1898.	1899.	Loss.
Number of contributing Churches.....	47	60	13*
Number of contributing Sunday-schools.....	35	21	14
Number of contributing Endeavor Societies.....	37	32	5
Number of Individual Offerings.....	138	125	13
Amount .....	\$21,458.82	\$5,162.89	\$16,295.93

Comparing the receipts from different sources shows the following:

	1898.	1899.	Loss.
Churches .....	\$900.62	\$611.61	\$289.01
Sunday-schools .....	223.32	132.76	90.56
Christian Endeavor Societies.....	214.98	219.57	4.59*
Individual Offerings .....	2,598.37	1,712.44	885.93
Miscellaneous .....	452.27	785.32	333.05*
Annuities .....	11,100.00	1,600.00	9,500.00
Bequests .....	5,969.26	101.19	5,868.07

\*Gain.

Loss in *Bequests*, \$5,868.07; loss in *Annuities*, \$9,500; loss in *regular receipts*, \$927.86; total loss, \$16,295.93.

## EDITORIAL NOTES.

### MARCH OFFERING!

•••

### FIRST LORD'S DAY in March.

•••

REMEMBER, \$200,000 is the word to send all down the line.

•••

"A CHURCH without missions is like an engine without steam."

•••

THE church that is not a missionary church will prove a missing church.

•••

WE hope every mid-week prayer-meeting in February will be devoted to world-wide missions.

•••

LAST year the churches, as churches, gave \$56,000. May we not expect at least \$75,000 this year?

EARL S. BOYD, of Belvidere, Neb., truly says: "The gauge of life in a church is its interest in missions."

•••

"A DETERMINED and persistent purpose will work wonders. The churches should undertake to do great things."

•••

THE churches are asked to pay special attention to the apportionments, and make full provision for them at the annual offering.

•••

L. H. MCCOY, Flora, Ill., says: "We propose to treble last year's offering this year." This spirit throughout the churches will insure more than \$200,000.

•••

THERE is an unusual interest in the approaching annual offering. The faith and hope and determination expressed on all

hands insure a large offering. Let no church fail to be in line the first Sunday in March.

•••

THE churches should be prompt to order March Offering supplies, envelopes, etc. Please state the number in your church, and sufficient supplies will be sent at once, free of charge.

•••

LET it be remembered we enter three new fields this Silver Jubilee Year—Cuba, Hawaii and Philippine Islands! These new fields demand a very considerable increase in the expense for the year.

•••

THE following from Frank W. Mutchler, Center, Wis., has a determined ring: "I will work hard for \$200,000. *We must have it!* Will begin to work now. I will speak of it every Sunday."

•••

THE Foreign Society at present has 229 workers, or twenty five more than one year ago. The fields occup'ed are: India, Japan, China, Turkey, Denmark, Norway, Sweden, England, Africa and Cuba.

•••

MUCH is said about methods in securing a good offering. L. H. Graham, of Indiana, has the method: "We will make a canvass of our membership, and try to get an offering from every member." We know of no better plan.

•••

MANY make a church debt an excuse for not observing the March Offering. Howard T. Cree, of Maysville, Ky., says: "Though burdened with a church debt, we think the best way to *get out* of debt is to *give out* to missions." This is the universal testimony of all who have tried it.

•••

A. E. MAJOR, one of our stirring preachers in Iowa, sends us the following stirring message: "Stir up the preachers! The people will give cheerfully if they have an opportunity. *Stir up the preachers!*" A stirring preacher makes a stirring church, and a stirring church is always a missionary church.

ONE of the characteristics of the campaign this year is the hopeful view taken by the preachers. N. M. Ragland only reflects the general sentiment when he says: "Everything points to the largest offering ever made in the history of our people." Samuel Gregg, of Nebraska, says: "The Harvard Church retains her old-time enthusiasm for an onward move all along the line."

•••

It is important that the churches all stand together. When some churches give and others do not, it is a discouraging fact. J. C. Reynolds, of Virginia, has a proper appreciation of this fact when he says: "May the Lord help us to present a united front, and the end will be more than achieved. Count on me to do my best." A united front is the thing. Let every church be in line the first Sunday in March.

•••

A CHURCH will never rise higher on missions, or any other subject, than its pulpit. A missionary pulpit—a missionary church. B. B. Tyler, who made the church in New York City one of our good missionary churches, speaking of the preparations for the March Offering, tells how he will do: "I will preach on some phase of mission work each Sunday in February." He gives liberally himself, and will report a large offering from Colorado Springs.

•••

"He nobly did a noble deed,  
Then, praying, low did bow;  
O Father, if it seemeth good,  
Give recognition now;  
That I may know thou dost accept  
The work o'er which I've toiled and wept.

"And when he'd risen from his knees,  
Lo, stretched before him lay  
Yet greater opportunity  
For good along life's way;  
And what the answer, well he knew,  
Since God gave greater work to do."

•••

It is a good sign to see a preacher take a pride in raising the full apportionment of the church. The following from Will G. Loucks, of Lawrenceburg, Ind., represents hundreds of preachers who have a deep and practical interest in preaching the gospel to every creature: "We have more than reached our apportionment for two years. I intend that we shall do the same this year. God help us to send the gospel into all the world, and do it as fast as we can."



## TREMENDOUS REASONS.

---

THE following reasons all unite with tremendous force for an unprecedented liberality in the approaching March Offering :

1. It is the Silver Jubilee Year of the Foreign Society. It was organized in Louisville, Ky., in 1875. It has planted missions in every part of the earth. There are about six thousand members in its various missions, and about an equal number in its Sunday-schools. Hundreds of these have been carved out of the hard rock of heathenism, and brought to the light and the joy and the blessedness of the Christian life. Let us celebrate the Silver Jubilee Year by the most joyous and generous liberality we have ever known.

2. We must realize our new watchword, set by the Cincinnati Convention: *\$200,000 for Foreign Missions in this, the Silver Jubilee Year.* The watchwords for the past three years have been realized. Let this good year of 1900 be no exception.

3. We now have 229 workers in foreign lands, or twenty-five more than one year ago. This increase in the working force involves a largely increased outlay. The workers must be furnished with homes and all the facilities of active Christian work.

4. We have just entered Havana, Cuba. That splendid city of nearly 300,000, for hundreds of years under the tyranny of the Catholic Church, must have an open Bible and the gospel in all of its purity and simplicity. Four new missionaries are there at work at this time. This is an important and promising field. Our missionaries are already making progress in their work. They are rapidly acquiring the language, and in the meantime are preaching to soldiers and all who can understand the English tongue.

5. Four new missionaries will soon sail for Manila, Philippine Islands. This is a great land, with millions of population, without the simple story of the cross. It is rich in resources. This island kingdom is a strategic point. Two missionaries will also sail soon for the Hawaiian Islands. They will probably sail in March or April. This work has been undertaken in our new possessions in the full confidence that the brotherhood would enlarge it. Through the liberality of Lathrop Cooley we were enabled to plant the mission in Hawaii by his splendid gift of \$5,000 for that special work.

6. There is a most urgent demand for increased forces at many of the stations already planted. Strong men are needed. These

stations must be re-enforced at the earliest possible moment. The need in Turkey is very urgent. The need in Japan is most distressing.

7. We are able, abundantly able, to raise \$200,000 and more. We number more than 1,000,000. Last year we organized over two hundred new churches, and gained about 50,000 in membership. The wealth of our churches is measured in hundreds of millions of dollars and we are growing richer and stronger every day.

8. The honor of our people before the religious world demands that we raise more than at any time in the past. It will be difficult for us to give a reason for our existence unless we do more to preach the gospel to the lost in all the earth. Our sympathies must be as broad as the whole world. "All the world" is the language of the Book.

9. We are now in the midst of more prosperous times than we have known for several years. The evidences of this are to be seen on every hand. The Lord has blessed us far above what we deserve unless we do more for the extension of his kingdom.

10. For the reflex influence upon the churches at home. If we give more, we will be richer, happier and better. The light that shines farthest shines brightest nearest home. It is historically true that the missionary church grows and prospers, while the non-missionary church declines and dies.

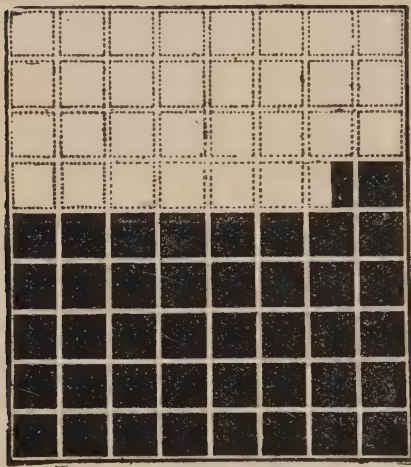
11. There is always inspiration in a forward movement. We have made a satisfactory increase in the receipts for the past five years. There must be no exception now. It is easier to do a big thing than a little one. The people respond more readily and more joyously when large things are undertaken. They delight in doing something on a magnificent and worthy scale. The \$10 churches ought to leap to \$25 or more, and the \$25 churches to \$50 and \$100.

12. Shall we not signalize this last year of the nineteenth century by doing greater things for the heathen world? God has been waiting a long time upon us to move forward. While all the religious bodies of the world are exerting themselves to raise great sums of money, let us join in the great forward movement by raising unprecedented sums to evangelize the dark places of earth.

We ask the preachers to lay these reasons, and many others that will suggest themselves, upon the hearts and consciences of the churches. The offering should be well announced from the pulpit. See that every member is asked for a definite amount. Do not be satisfied with small things. Plan and work for great things.

## SILVER JUBILEE CRUSADE.

**D**URING this, the Silver Jubilee Year of the Foreign Christian Missionary Society, we are particularly anxious to enlist a very large number of non-contributing churches in the March Offering for Foreign Missions, the first Lord's Day in March. This can not be



**The Crusade Continued.**

The above diagram speaks for itself. We have in this country not less than 7,200 churches. Each square in the above diagram represents 100 churches. There are 72 squares, representing 7,200 churches. The white squares represent the churches that gave to Foreign Missions last year. The black squares those that did not give. It will be seen that there are 30½ white squares, representing 3,051 contributing churches. There are 41½ black squares, representing 4,150 churches which did not contribute. During the past few years there has been a gain of nearly 2,000 contributing churches; that is, nearly 20 of the black squares have been changed to white. Will you not make a persistent and determined effort to enroll every church this glad Silver Jubilee Year? Let it be remembered that all the white squares have been enlisted during the past twenty-four years. Let us signalize the Silver Jubilee Year by wiping out as many of the black squares as we can.

churches which did not give last year, and address them on the subject. This will insure an offering.

2. You may have an opportunity to see the present preacher of a non-contributing church, and, by calling his attention to the matter, interest him, and, through him, the church. It is a great victory to awaken an indifferent preacher or an indifferent church.

3. Or you may be able to have a conference with one or more of the officers of a church and through them interest the congregation.

done without the help of the preachers; with their help we can remove almost all the black squares from the diagram. It is certain that our greatest humiliation as a people is the large number of churches among us that do not give anything for world-wide missions.

If there is a church or churches in your county or city which do not give, we ask the preachers especially, and any others who will, to join us in a Silver Jubilee crusade to enlist every church.

During the past two years the preachers have aided us in enlisting nearly two thousand non-contributing churches. This is a great work indeed, upon which the preachers, especially, are to be congratulated.

Permit us to suggest a few methods of enlisting non-contributing churches:

1. You may be able to pay a personal visit to one or more



4. By an earnest letter addressed to the church, you may interest it. This has often been done.

5. You might be able to send one of your live Endeavorers, or some one else in your church who is on fire with the missionary cause, to visit the church and bring it into line.

We ask every preacher to become an associate secretary in laying this subject of world-wide missions upon the hearts and consciences of all our churches. Last year a number of preachers undertook to enlist all the churches in their county or city, and not a few succeeded. By the enthusiastic help of the preachers, we were enabled to make an encouraging gain in the number of contributing churches.

If we can not increase the number of contributing churches, we can not reach \$200,000. This is the amount the last Convention set for the year 1900. We ask all to help us to signalize the Silver Jubilee Year by a large increase in the number of missionary churches. Can any reason be given for the existence of a church if it take no part in the evangelization of the world? It is certainly as important to enlist a non-missionary church in missions as it is to organize a new church. How poor and lifeless is that church that has no missionary spirit! It is weak and limp, and powerless in its work at home.

The obligations of the Foreign Society are much greater now than one year ago. There is a missionary force in the foreign field numbering 229, or twenty-five more than this time last year. Cuba has been entered with four missionaries; two missionaries are under appointment, and will sail for the Hawaiian Islands in March or April; four other missionaries are also under appointment, and will sail for Manila and the Philippine Islands some time during the year; and two missionaries will be sent to Japan at no distant day. The fields where we already have mission stations are calling long and loud for reinforcements. The mission in Turkey must be reinforced at the earliest possible date.

The black squares are our greatest shame as a people. The only thing for which we are compelled to apologize before the Christian world is the low state of the missionary interest among our people. Let it be remembered that if we are not emphatically a missionary people, we are the greatest religious impertinence the world has ever known. The hearty co-operation of the enlightened and consecrated preachers is our supreme dependence in changing the black squares to white.

## THE PREACHERS AND THE MARCH OFFERING.

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IF THE preachers have an intelligent interest and give enthusiastic co-operation, the success of the March Offering is assured. It will be little trouble to raise \$200,000. They hold the key to success or failure. It will be a fruitless effort without their support. The interest of the preacher in missions measures the interest of the church. The preacher by his own enthusiasm may kindle a passion for missions which will stir up the careless and indifferent, and make all feel that missionary zeal is at once the heart and the life-blood of the church. He can make the congregation realize that missions is the supreme test of its loyalty to Christ.

One preacher every Sunday morning before the sermon gives a five-minutes prelude on missions, adapted especially to the men of the church. In contrast to this, another preacher, when he was called to a new church, abolished the whole system of missionary offerings on the ground that these offerings cut into the money needed for current expenses.

Another contrast: One of our city churches had for its preacher a godly, wide-awake, growing man, who always took the March Offering and secured a handsome sum. Under his ministry the church was prosperous in all its work, and was happy. This useful preacher was succeeded by another who did not take the annual offering for Foreign Missions. He complained, of course, that it was difficult to meet current expenses; and so the missionaries in foreign lands were forgotten. This preacher is not successful, the church is not happy and he is now seeking another field.

The preacher is personally responsible for the missionary interest in the church he serves. He is its shepherd. No man can preach God's word who does not preach missions. Cut missions out of the New Testament and it will bleed to death. The missionary cause is vital. The man that ignores missions preaches only a mutilated gospel.

The *real* preacher is a leader. The churches are looking for leaders, and they will follow. Give us missionary preachers, and we will have missionary churches. The preacher who is not *leading* is *dying*. He must either *inspire* or *expire*. The preacher must *lead* if he will *live*. He must not only *talk* boldly, but *give* liberally. This is the eloquence that tells.

The March Offering will measure not only the churches, but the preachers as well. The amount in the offering will be a measure of what is in the head and heart of the preacher.

We will cheerfully help the preachers and churches by sending *March Offering Envelopes*, *Missionary Voices* and *Pastoral Letters* free of charge.

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## THE REFLEX BENEFIT.

George Darsie.

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AS THE downward growth of a tree keeps pace with its upward growth, so do missions mark an inward as well as an outward development. "The more we try to give away the gospel, the more of it have we left for ourselves." The higher and wider we seek to extend the branches of the great missionary tree, the deeper and stronger in our hearts and lives do its roots imbed themselves. We rejoice over the triumphs of our missionaries in far-off lands, and rightly so, for they are great and gladdening. But they are no more gladdening than are the subjective benefits enjoyed by those who have part in sending them out, and in keeping them there. The blessings conferred upon the heathen saved are not one whit greater than the blessings which come back to those who have set in operation the influences for their salvation.

Our cause in these United States has never flourished more vigorously than since our foreign work was undertaken twenty-five years ago. Our home mission work has never done so well in every department, whether we speak of the general work, the State work or the district work. Individual evangelization has never been so fruitful. Church activities have never been so efficient and so systematic; while the growth of our people in piety and spirituality, in zeal and benevolence, in all the graces and ornaments of a Christly character, has been simply unprecedented in their history. And for one I can not but think that there is a most vital and necessary connection between this prosperity at home and our missionary efforts abroad. I believe we are receiving the rich reflex blessing that always accompanies such efforts.

And I am not slow to believe, also, that the subjective blessing is even greater than the objective. Our Saviour himself says so. He has distinctly taught us that "it is *more* blessed to give than to

receive." I have compared the reflex benefit of missions to the root of a tree, to its downward growth, and said it keeps pace with the tree's upward growth. That is true, but it is a weak statement of the case. A better comparison is that of an iceberg, where, however huge and titanic the mountain of ice above the water, the mountain below and out of sight is nine times greater. I believe it is just about *nine times* more blessed to give than to receive, and that the subjective benefit of missions is just about nine times greater than the objective. The familiar utterance is true, that the great question is not whether the heathen will be saved if they do not receive the gospel, but will *we* be saved if we don't try to send it to them. I undertake to say that we will *not* be, that we *can not* be; that *the only salvation and prosperity for the church of God is in the aggressive work of Foreign Missions.*

1. Missions will make the church *pure*. As running water cleanses itself in going a hundred yards, so will the church cleanse itself in running with willing feet to carry the gospel to the destitute. Jesus once told ten lepers to go and show themselves to the priests, and the record says, "And it came to pass, *as they went*, they were cleansed."

2. Missions will also make a *peaceful* church. Bees have no inclination to sting when they are getting honey. You may go about their hives with impunity. But wait till the hot sun of August has dried up the flowers, and the bees have nothing to do but to sit in big clumps on the outside, and then they will quickly set you afire if you don't keep your distance; and so with a church. It has just so much steam to work off, and if it does n't work it off in useful benevolences, it will be sure to work it off in unseemly strife. The sure remedy for contentions of all kinds is aggressive work. The organ question, the higher criticism, the eldership, the communion wine, all the questions that otherwise might prove sources of wrangling and of hard feelings, and have so proved, cease to be of burning interest to a church when it is doing its utmost to save the world.

3. Missions keep the church *true to the apostolic gospel*. The gospel of theology, the gospel of human tradition, the gospel of creeds and councils, is an intricate and metaphysical perplexity and offence to the whole heathen world. It wants nothing but the simple gospel of the New Testament, and it will and can accept nothing else. Realizing this, more than ever will we determine to know nothing, both abroad and at home, but Jesus Christ and him crucified. The apostolic gospel only is the power of God unto salvation, and the true missionary church desires nothing else from the pulpit.



4. Missions make mightily for the *unity* of God's people on earth, and, in consequence, for the triumph of Christianity. No message from the whole missionary force in heathen lands comes back to us so frequently and so urgently as "Unite, unite, O people of God; for your divisions paralyze our influence and defeat our efforts." In the presence of the awful fact of heathenism, how little and how simple are the things which Christians allow to separate them from one another! Lord Macaulay, on his return from India, when some one tried to interest him in some minor point of difference between two religious bodies, remarked, with withering effect, that he had lived too long in a country where people worshiped cows to care anything for the differences that part Christians from Christians." The more we are enlisted in the world's salvation, the more we will hate and oppose the sectarianism which thwarts that salvation, and the more will we plead and struggle for the unity which hastens it.

When Nelson was about to fight the battle of Trafalgar, he sent for two of his captains who he had learned were unfriendly to each other. On the deck of his flagship the three stood together, and Nelson said, pointing as he spoke, "Yonder are the enemy's ships, and to-morrow we engage them in deadly struggle; forget your quarrel and shake hands like true Englishmen." And so is God saying to his divided church to-day, "Yonder is heathenism, holding two-thirds of the race in its mighty grasp; shake hands, O my children, and be one, if you would gain the victory over it." And when God's people come to realize the situation as it is, and join battle with might and main for the conquest of the world, they will all shake hands, and the organic unity of the Christian world can not be long delayed.

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## WE ARE WELL ABLE.

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A. B. Philpott.

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OUR material resources warrant us in saying that the churches can evangelize the world. The wealth of Protestant civilization is estimated at thirty-three billions of dollars, with an annual increase of more than one billion, which means to us simply that Christian people are among the most prosperous people in the world. All the churches give, as yet, however, but fifteen millions of dollars annually for missions, while the poverty-stricken worshipers in China give one hundred and thirty millions of dollars annually in sacrifice to their

gods. The Earl of Shaftesbury says: "During the latter part of these eighteen centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, having opportunities enough, to have evangelized the globe fifty times."

Looking a little nearer home, and supposing our own people to possess average wealth, they must stand in these United States for at least a billion of dollars, increasing at the rate of more than thirty-three millions annually. It is not a question with us, then, of *possessions*, but of *dispossession*. Too many of our people, like the rich young ruler, keep the commandments and keep everything else.

It is not a question, then, of money; it is a question of the consecration of that money to the needs of the Lord's kingdom.

We are able to evangelize the world, because the great Head of the church lays it upon us. The divine command leaves us as little doubt about our ability as about our duty.

I believe that before God will deem us worthy to possess the world for Christ we must become a separate and holy people. To preach the gospel to the whole world is a gigantic task. It is not simply to stand upon the threshold of benighted peoples and shout to them the story of the cross. It is to lay upon them, body and soul, all the truth of our redemption, as it has been laid upon us. It is simply a question of consecration. We must live nearer to God, and realize that we are stewards of his manifold blessings to share them with others. And this brighter day is dawning.

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## TESTIMONIES OF DYING MISSIONARIES.

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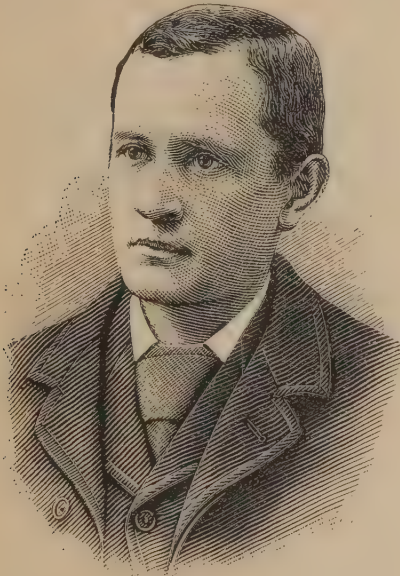
Hear some of the words of these dying soldiers of Christ. Arrhenius, the Swede, had only a few months of labor in the Galla country after years of preparation for his duties; his last words were: "Jesus, help me! Jesus, help me! Amen." Prætorius, the Swiss, was sent out for a few months' inspection of the missions on the Gold Coast, but after a few weeks in Africa he fell. His last words were: "Is it true that I am going home to-day?" Among the smaller English missions, the Livingstone-Congo stands conspicuous for its overflowing of zeal and life and promise. And, of all its agents, young McCall was the brightest; but he was struck down in mid-work. His last words

were recorded by a stranger who visited him: "Lord, I gave myself, body, mind and soul, to thee. I consecrated my whole life and being to thy service, and now, if it please thee to take myself, *instead of the work which I would do for thee*, what is that to me? Thy will be done." Golaz, of the French Mission to Senegambia, as well as his young wife, died within the year after their arrival; his farewell words were: "Do not be discouraged if the first laborers fall in the field. *Their graves will mark the way for their successors*, who will march past them with great strides." Pinkerton, of the American Mission in Zululand, was ordered to lead a new mission into Umzila's kingdom; he conveyed

his wife and children to North America, and returned joyfully to his task. He met with many obstacles and rebuffs, but at length found himself well on the road. His last written lines were to his wife: "The future will bring its needed light and work and solace. My thoughts turn sadly to you and our children. *All well. We go right on.*" It was to him indeed all well, for in a few days he breathed his last sigh alone in the African jungle; he had gone right on into glory. With such men Africa and the whole world can be conquered. Such deaths are great victories. Such words tell us that some portion of us is immortal. These confessors saw the promises afar off, and were persuaded of them, confessing that they were strangers and pilgrims, and desiring a better country—that is, a heavenly.

### THE WORK IN NANKIN, CHINA.

Dr. W. E. Macklin arrived in Shanghai, China, Jan. 29, 1836. After gaining a slight knowledge of the language he moved



DR. W. E. MACKLIN.

to Nankin, a city of 350,000 people. The first convert was baptized by him June 1, 1838. His name was Shi Kwei Piao. The

church numbers at the present time 180. The first dispensary was opened in 1837. The hospital was completed and opened in 1892. The patients number between five and six thousand a year. The prescriptions



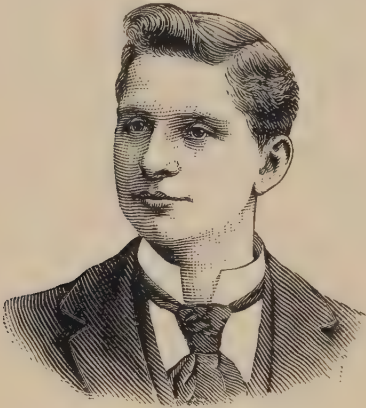
DR. DAISY MACKLIN.

number between 12,000 and 17,000. The society has erected four dwellings, two schools, one hospital, and one church. The four dwellings cost over \$8,000. The hospital cost over \$6,000. At the present time there are ten missionaries in Nankin. These are as follows: Dr. W. E. Macklin, Mrs. Dorothy D. Macklin, F. E. Meigs, Mrs. Mattie R. Meigs, Frank Garrett, Mrs. Ethel Garrett, Miss Emma Lyon, Mrs. Ella C. F. Saw, Miss Mary Kelly, Dr. Daisy Macklin. F. E. Meigs has charge of the college. There are thirty-five boys in that institution. Some of the students pay their way. There is a successful industrial department in the college. Some of the boys are being trained to serve as evangelists, others as teachers. Frank Garrett has charge of the church. The gospel is preached regularly at three places in the city. These are the Drum Tower, South Gate and Hsiakwan. He also visits Pukeo two or three times a month. The Christians in the city are raising money to buy a lot for a chapel at Hsiakwan. Mrs. Garrett helps in the college. She has charge of her home, and assists the work in other ways.

The first single woman sent out to work among the women and children in China was Miss Rose Sickler. She entered that



field in 1889. After spending some time in Wuhu, she moved to Nankin. She visited the women, held meetings for them, and addressed them, and taught the children.



FRANK GARRETT.

After her marriage to Mr. Williams, she was obliged to give up much of this special work. The first boarding-school for girls was opened in Nankin Sept. 9, 1896. Miss Emma A. Lyon is now in charge. At the time of the opening it had six pupils and two teachers. The pupils now number twenty. Miss Lyon has the oversight, not only of the boarding-school, but of the day-schools, and does evangelistic work among the



MRS. FRANK GARRETT.

women. She says that it is difficult to get the women to understand the gospel, because they are so ignorant and their minds so filled

with heathen notions. Some of them say, "We are too poor to go to heaven," or, "We are not worth being saved." Many are so superstitious that they are afraid to go to the meetings, or to allow the missionaries to visit them in their homes, or to send their children to school. Their extreme poverty is another difficulty. Nevertheless, some success has been achieved. Seven years ago there was not a single woman in the church at Nankin; now there are twenty, and more are interested. The outlook for the work is better than ever before. More people are willing to send their girls to be educated. Christian women are encouraged to help in the work of telling the good news. About half of the girls in the school are preparing to teach; they are teaching now in the school.



MISS MARY KELLY.

Others expect to be Bible women. Others, still, are being prepared to be good wives and heads of households. The missionaries insist that every girl should unbind her feet. This is one of the conditions of entering the school. If their parents will not consent to this, they are not admitted. When a girl is engaged, an exception is sometimes made, because then the parents do not have control. In such cases the girl is taken in and taught the Bible. In every case, so far, the girls have unbound their feet after being in school for a time. In China the women are slaves to the men. They are not only slaves in body, but also in spirit and in mind. The greatest hope some cherish is that they will



be born men in the next world. They are born with the idea that they are much below the level of men now.

Besides the boarding-school, we have five day-schools, where both boys and girls attend. These schools are full. We could have many more in the boarding-school, but it is thought best to charge something. The majority of the girls are very poor, so the families can pay very little toward their support. The Christian girls go to the homes to talk to the women; they teach those who come to the mission-house; they also teach the children in the Sunday-school, and help in every other way they can.

Mrs. Saw and Miss Kelly spend their time, for the most part, in the homes of the people. They try to interest the women in the gospel; they sit down with them and read the Scriptures to them, and explain them; they gather them into little meetings, and sing and pray and speak. From time to time they go into the surrounding country, and speak in the villages and towns through which they pass. Their aim is to carry the gospel to the largest number possible. Dr. Daisy Macklin carries on medical work; she gives her attention chiefly to the women and children.

There are in the mission in Nankin six children. Of the youngest, Dorothy Macklin, it is said that she is a perfect jewel; the same might be said of Rose Garrett. The children are assistant missionaries. They not only brighten the homes of the missionaries, but they make friends with the natives. They commend the gospel to all the people with whom they have to do.

#### NOTES FROM THE FIELD.

W. R. HUNT, of Chu Cheo, China, reports seven baptisms.

DR. GARABED KEVORKIAN reports three baptisms in Marsivan.

J. H. BICKNELL, of Liverpool, Eng., has just closed a very successful meeting with forty additions.

DR. JAMES BUTCHART, of Lu Cheo fu, China, is beginning to build a hospital in

that city. The building will cost about \$3,500. There is no hospital now in that part of China.

DR. OSGOOD, of Chu Cheo, China, says: "All things point to many conversions this year."

MISS CARRIE E. GOODRICH lives in the home of Mr. and Mrs. Guy. She is very happy in her new field.

THE famine in India is widespread. There is great suffering, not only as food fails, but in some districts water also.

W. P. BENTLEY reports two more baptisms in Shanghai, China. The day-school in the institute is doing splendidly.

DR. AND MRS. ROYAL J. DYE, of Bolengi, Africa, are rejoicing over the advent of a baby girl. She was born November 3.

W. R. HUNT, of Chu Cheo, China, writes that the chapel services are crowded, and that the spirit of inquiry is abroad.

WORD has been received that the black plague has broken out in Kobe, Japan. Our missionaries in Osaka are only thirty miles distant.

THE new home in Chu Cheo, China, is almost completed. It will be a great addition to the comfort and the efficiency of the missionaries.

E. M. GORDON reports ten baptisms in Mungeli, Central Province, India. The Lord's Supper is celebrated at three different points each Sunday.

C. E. MOLLAND reports six conversions in Wuhu, China—three men and three women. Both at Wuhu and Wu Wei Cho there is much religious interest, and a number of inquirers.

G. W. COFFMAN and Miss Bertha Marshall, of Hurda, India, were married on the 14th of December. They have the good

wishes of many thousands of friends in this country.

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MOSES FILIAN reports five additions to the church in Bithyas, Antioch, Turkey. The new teacher in Bithyas is giving full satisfaction. There are twenty-five boys and girls in the school.

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THE missionaries in Cuba are holding services every Sunday. They have rented rooms on a main street, and are gathering a congregation. Their collections amount to two dollars a Sunday.

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MRS. SAW, of Nankin, China, reports the baptism of one of the school girls. Also of a woman "who is not wise in the things of this world, but who knows what it is to love and fear and trust the Lord."

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THE brethren in Australia are anxious that a mission should be planted in Canton, China. Quite a number of the Chinese go to Australia, and, after spending some years there, return home. Some of these are Christian men. The Australians are willing to contribute five or six hundred dollars a year for the support of a mission in that part of the empire.

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MISSIONARIES on the field are constantly keeping before the Christians the matter of self-support. The Christians in Chu Cheo, China, have purchased a piece of land for a Christian burial-ground. The Christians of Nankin have bought a piece of land, and are planning to build a small church at Hsiakwan, outside the city, near the steamer landing. These efforts and others are the result of years of patient teaching and training.

## REASONS WHY WE SHOULD RAISE \$200,000.

1. WE are entirely *able* to raise this amount. Ability is the measure of responsibility.

2. The money is needed. He who helps in time helps twice.

3. The Foreign Board and the missionaries on the field confidently expect us to raise

\$200,000 this Silver Jubilee Year.—N. M. RAGLAND, Fayetteville, Ark.

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To *prove the sincerity of our profession* (to be disciples of Christ). [NOTE.—There will certainly be something wrong with our *faith* or our *numbers* if we fail to give less than twenty cents per member to carry out our Lord's last command.]

2. *We have the money to give.*

3. *In order to receive God's fullness of blessing.* See Mal. iii. 10.—E. L. BURCH, Eureka, Ill.

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1. BECAUSE of the tremendous needs of the heathen world.

2. Nothing short of this sum is worthy of our great people. Our Jubilee Convention gave us great prominence and created great expectations. We should meet this kind of expectation.

3. This sum is needed to keep up the splendid rate of increase of the past few years. Not the amount, but the growth, is our glory.—E. P. WISE, Somerset, Pa.

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I HAVE been reading "In His Steps," and the first reason that suggests itself to me is *because Jesus would do it*. The size of the total offering, of course, will depend upon the size of the individual offerings. If every Disciple of Christ will go down on his knees in prayer, and with the Society's call for the collection in one hand, and his pocketbook in the other, will ask himself the question, "What would Jesus do?" the \$200,000 will be raised.—FRANCIS M. BIDDLE, Meyersdale, Pa.

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1. BECAUSE the money is needed. There is no limit to the expansion of the kingdom of God. Money is needed now, and the time will never come when money will not be needed to maintain the cause of righteousness all around the world.

2. Because we are *able* to give it. This cause ought to share in the general prosperity the country is enjoying. To withhold from God in this day of business revival his just proportion would be double robbery. We would be able without this business awakening, much more now that it is upon us.

3. Because we *ought*. This is the supreme imperative. No Christian can ignore it and go free. The need and the ability enforce the supreme demand of the ought.—J. N. JESSUP, Little Rock, Ark.

## OUR LEADERS MUST GO.

A. L. CHAPMAN.

When Oliver Wendell Holmes said, "The axis of the earth sticks out visibly through every village, hamlet and town," he expressed an interesting fact not generally recorded in the geographies of our time. Nevertheless, the tendency is common to most of us to think that our parish or city is the center around which an important part of the universe revolves. I confess this is a pleasant way to feel, and would be all right, perhaps, were it not so unfair to the rest of the world. I am very certain that if I should take time I could prove to you that the best place for the capital of the world is at Constantinople. The axis of the earth is very visible here. But, anxious as I am to call your attention in this direction, I would not thus unsettle your political faith at this inopportune time. My purpose is far different. Whatever your political convictions may be, it is clear that the policy of the Church of Christ must forever be that of *expansion*. Fearing lest the disciples of Christ become too much interested "in establishing for themselves a name," and becoming a "tower" of strength among religious bodies in America, and thus neglect the policy of world-wide expansion recommended by the Saviour, I have been wondering if it would be presumption in me to try to catch the ears of the leaders of our great religious movement. Suffering as I do in efforts to understand the babblings of the Turks, Greeks, Armenians, Bulgarians, Syrians, Copts and Koords, on account of a mistake made long ago on "the plains of Shinar," I shall be pardoned, I know, for this protest against the repetition of such a policy in the present generation. Besides, I have another advantage in writing this article, viz.: being at a safe distance across the Atlantic and under the shadow of Sultan Abdul Hamid's wing, I can say what I think and feel *about Americans*, "without any one to molest or make me afraid."

From the standpoint of war, the Boers in South Africa are wise in aiming at the officers in the British army. The rank and file of soldiers always march in accordance with the

command and example of the leaders. The same is true in respect to religious bodies. Hence it is to be borne in mind that this article is intended for the editors, professors and influential preachers of the brotherhood. That it is more difficult to get suitable men than to get money to carry on the work in the foreign field, is a reproach upon the ministry of the people who advocate New Testament Christianity. The church of the first century was thoroughly missionary in its spirit and activities, so much so that before the last apostle died, the gospel had been preached in all the great centers of the then known world. The Disciples of Christ, to be consistent, must become the greatest missionary people on earth.

The leaders to whom we look for example, as well as precept, must not only say to others, "Go," but they themselves must go. Our editors write good editorials on Foreign Missions, our college professors can give a correct exegesis of the commission, and our great preachers can preach eloquent sermons urging others to give and to go. This, by all means, should be continued, but how often does an editor change his clime, and dip his pen in a foreign tongue to write editorials to the heathen? How often does a professor resign his chair in the Bible College to exemplify and beautify his dogma on Foreign Missions? How often does a prominent preacher give up his pulpit in America and go beyond the borders of his native land to add strength and eloquence to his sermons on the great commission? Of course the churches must be aroused to their duty, young men must be trained for the ministry, and strong men must "hold the ropes" at home. But the trouble is, our big men all want to arouse the churches, train the missionaries, and "hold the ropes"! Where are the men among us with the spirit and mettle of the apostle Paul? Have our leaders yet caught the spirit of New Testament Christianity? He is dull, indeed, who can not understand why the young men from our colleges will not go to the foreign field.

The idea that our greatest men can not be spared from the work at home is a pernicious one. God made no mistake when he sent

the greatest of the apostles to the foreign field. No greater blessing could befall the cause in America than to send one-third of our best editors, preachers and professors to the foreign field, and scatter them throughout China, India, Japan, Turkey, Africa, and the islands of the sea. The reflex influence of their going would do the cause more good at home than their presence. It would quicken the heart-beat of the church, and set the blood coursing freely through every member of the body of which Christ is the head. It would prevent stagnation, settle the question of higher and lower criticism, and place our movement four-square upon primitive and apostolic ground. And just as the water closes in behind the great ocean steamer in her course to foreign shores, so would the vacancies made at Cincinnati, St. Louis, Indianapolis, Lexington, Pittsburg and Richmond be filled, and the work go on and prosper as never before. Do you wish to train the church to give for missions? then go to China and let them support you. Are you interested in training young men for the mission field? then go to India; and they will catch your spirit. Are you anxious to strengthen the cause at home? then come to Turkey and help bring the brotherhood into harmony with the will and purpose of God. Are you concerned about Christian union? then go to Africa and teach the church that the union for which Christ prayed is not union in dogmatic doctrine and theology, but union in the great work of evangelizing the whole world. Are you willing to sacrifice in defence of the primitive faith? then know that the best defense of primitive Christianity is the practice of primitive Christianity. Are we any less guilty in our neglect to "go into all the world and preach the gospel," than other religious bodies who neglect "baptizing them into the name of the Father, Son and Holy Spirit"?

For each vacant pulpit in America that pays from \$1,000 to \$1,200 per year, there are at least twenty applicants, while good men can not be found for the work in foreign lands. Do not deceive yourself by imagining that the Lord calls you to a work in Ohio or Indiana which other men stand ready to do,

and can do as well as yourself, while the Board is looking for three good men for Turkey. There is no scramble for places here, and yet the axis of the earth is just as visible in this country as in America. Every minister of Christ ought to be ambitious to do a work which nobody else can or will do for the spread of the gospel. Actuated by this noble sentiment, filled with love for the lost, and loyalty to the command of Christ, let many of our leading men, in making their plea to the churches for the Silver Jubilee Offering, offer themselves upon the altar of the foreign missionary service.

*Constantinople, Turkey, Jan. 2, 1900.*

## HAS THE GOOD LORD JESUS HAD HIS DAY?

2, P. ANDERSON.

Tennyson has a beautiful poem in which a hospital nurse is brought together with an unbelieving doctor. The nurse says:

Here was a boy in the ward, every bone seemed out of its place —  
Caught in a mill and crushed — it was all but a hopeless case:  
And he handled him kindly enough; but his voice and his face were not kind,  
And it was but a hopeless case, he had seen it and made up his mind.  
And he said to me roughly, "The lad will need little more of your care;"  
"All the more need," I told him, "to seek the Lord Jesus in prayer;  
They are all his children here, and I pray for them all as my own."  
But he turned to me, "Aye, good woman, can prayer set a broken bone?"  
Then he muttered half to himself, but I know that I heard him say,  
"A very well — but the good Lord Jesus has had his day!"

The poet brings out in the course of his sketch the triumph of this woman's faith and love and work, and emphasizes that the good Lord Jesus has *not* quite had his day.

All that is best and purest and noblest in modern civilization is the direct result of the influence of Christ. And who will deny, with the facts before him, that the very best in heathen lands comes clear from Christianity?

The bald fact is that Christ is but *beginning* to influence the mighty heathen world. Hitherto the efforts of the church have been directed principally to civilized lands. The glory of the nineteenth century is this — the church has begun to realize her responsibility towards the two-thirds of humanity that have



never heard the name of Jesus. And if Christ has done so much for the lands we are pleased to call civilized, may he not do equally well for the barbarous? He has not had his day *there*! But that day, whose sun will never set, has already dawned. One by one our missionaries are going forth, followed by our prayers, to tell the story of redeeming love.

There is no hope for the future of the race outside Christ. There is none. Heathenism has had its day — and failed. Confucius, Buddha, Materialism, Philosophy have all had their day, and are weaker now than ever before; more helpless in face of the problems that confront us. They are decrepit with age and weakness. But never was Christ so strong; never was the church so intelligently interested in mission work; never so alive, never so strong, never more devoted. Christ's time has come. The ancient systems of the world are tottering to their fall. We want to enlist the sympathy of every believer in this great work in which we are engaged. We are about to storm the ramparts. Who will be in at the attack and help to plant the triumphant banner of the cross where the Old World religions have failed and died?

Heathenism has had its day. Indifference has had its day. But the day — the eternal day of Christ — is only dawning!

---

### A STRONG PLEA FOR MISSIONS.

If there is one word that seems to rise up and stand out before earnest Christian eyes more prominently and more persistently than any other word, at this particular stage of our history, coming forward again and again, and refusing to be pushed aside or put to silence, it is the word "missions." It speaks to the eyes, it sounds in the ears, and resounds in the heart as the echo and reverberation of the Master's charge coming down the centuries even to us, "Go make disciples of all nations." This was to be the burden of Christian thought; this the great anxiety of Christian lives, until "all nations" should be made "disciples." No rest, no let-up, no more worldly recreation, until all the kingdoms of this world should become the kingdom of our Lord and of his Christ. Nor did the first heralds of the gospel hesitate to obey the command. They did not wait for the way to open; they made the way. No dangers deterred them; no sufferings quenched their

fire; no privation could exterminate the zeal with which they endeavored to bring the glad tidings to every creature. They were resisted, they were persecuted, they were stoned, imprisoned, crucified and tormented in every imaginable way. They trod in the very steps of the great Master's sufferings, and left a record which is without parallel in the history of the world. They fasted, they fainted, and suffered and died. Their blood was poured out as that of their Captain had been shed, but, marvelous to tell, "the blood of the martyrs was the seed of the church." A mysterious power accompanied the wondrous obedience of faith, and the very executioner threw down his sword and declared, "I am a Christian!" Emperors and kings trembled before a power which already gave promise of making "disciples of all nations." Then flattery and patronage came in to take the place of trials and persecutions, and, strangely enough, prosperity brought the greatest of dangers to the healthy growth of the heavenly kingdom. The time came, before the close of the first century, when even apostles were careless and lukewarm, and there were impositions among them, and God sent warning to them by the aged St. John the divine.

My dearly beloved, are not these warnings for us, in this period of the world's history? and do we not need to consider them carefully and prayerfully, as well as those to whom they were first addressed? I believe if we could hear the voice of Jesus now there are some things he would approve; he might say, "Thou hast a few things;" but oh, would he not declare that in many others we had utterly failed; that we had taken too many things for granted; that with greater diligence and self-denying fidelity and perseverance we might have brought many, many more to a knowledge of the truth "as the truth is in Jesus"? We have charged "additions to the faith" on one side, and "subtractions" from the same, on the other; but have we not been guilty of apathy and want of diligence in so letting our light shine before men that they might see our good works and glorify the Father in heaven?

As nations are made up of individuals, so is the church made up, and as God is at this time calling English-speaking people to assume responsibilities in which the Latin and other races have failed, how much more is he calling the members of that branch of his holy church which has so grandly leavened the mass of English-speaking people, to renewed exertions and redoubled diligence in the work of making disciples of all nations, "that they may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

— *Dr. Gray.*

## \*\*\*\*\* Foreign Missionary Pulpit \*\*\*\*\*

### SERMON OUTLINE.

W. J. LHAMON.

**Theme:** WORLD WIDE MISSIONS.

**Text:** "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth" (Acts xiii. 47).

Mr. Gladstone has observed that the greatest men of earth have sought to be world conquerors. This was Nebuchadnezzar's ambition, and Alexander's, and Cæsar's, and Napoleon's. Jesus ranks with the greatest in his world-wide plans, and greater than the greatest in the nature of them. Had he claimed less than the world, he would have been less than the Son of God. Had he claimed the world by virtue of the sword, he would have been but another Cæsar or Alexander or Mohammed. But when he claims it as a brother and teacher and friend and sufferer and redeemer, we behold him as the Son of God in the nature as well as the extent of his plans.

1. In the text, the word "Gentiles" stands for all men, not Jews. It may be translated nations. It is so translated in the great commission (Matt. xxviii. 19). Thus the apostle Paul seized upon both the spirit and the word of the risen Master. Here, indeed, "if any man have not the spirit of Christ, he is none of his." This spirit is international, and all-national, and it takes hold upon "the ends of the world."

2. Christ is, therefore, set for an international and all-national light; *i. e.*, for an international and all-national salvation (cf. John i. 4). There is no other such light, such life, such salvation (John xiv. 6). This international light and life is of more consequence than international law or commerce or civilization, for it is the secret and the assurance of all these. It is the world's best hope, and only hope.

3. This international and all-national presentation of Christ is, according to the text,

commanded of the Lord (cf. the commission as recorded in Matthew, Mark and Luke). This world-wide teaching and preaching is the risen Saviour's last and greatest command. It is the footing up of the whole columns; it totals all his life and teachings. It is his final, capital, crucial law. It rests upon his crucified and risen personality, and upon his blood-bought authority. It is his message to all missionaries, sealing their message to all the world.

Truly the apostle Paul comprehended this; nobly he apprehended it; heroically he executed it. We all, according to our measure, can do no less, if we would be wholly apostolic, thoroughly philanthropic, and truly Christian.

### \*\*\*\*\* SERMON OUTLINE. \*\*\*\*\*

**Theme:** FOREIGN MISSIONS.

**Text:** Matt. xxviii. 19: "Go, make disciples of all the nations." The very genius of Christianity is the giving of self for the sake of others. "God so loved the world," etc. "He that loseth his life findeth it."

#### I. HISTORICAL.

The missionary enterprises of Paul and the early church. These were largely individual efforts, though the churches co-operated with the missionaries. In this way the gospel was preached in southern Europe, northern Africa and in Ethiopia, Persia, and perhaps China.

Medieval missions were taken up chiefly with the conversion of the great Teutonic races of central Europe, our ancestors.

The Roman Church was awakened to great missionary effort by the rise of Protestantism, Francis Xavier was the great Jesuit missionary to India. Work in China and Japan was crushed out by persecution.

Protestant missions practically began with this century. Carey, the English Baptist shoemaker, began the movement, and himself went to India. Now missionaries in small numbers are in every nation, supported by the organized efforts of the various home denominations. The strictest business principles are observed, and a great amount of work secured for the money invested.

To-day there is a great interest in the colleges, which have been the source of nearly all the great reforms and progressive movements of the last five centuries. Student Volunteer movement. The support of a missionary by a college. Our own schools.

## II. CHARACTER OF THE WORK DONE TO-DAY.

At first it was almost entirely simple preaching. The Bible was soon translated. Often a language before unwritten has been given characters and a grammar, without which no people has attained a high civilization. Now there are schools for native workers, and also primary and high schools, colleges and theological schools. There is also a continual demand for manual training-schools, and for means to teach the girls the art of home-making.

Medical missions, hospitals and dispensaries are among the chief works of those who, like their Master, are sent to the suffering and degraded, and seek to minister to all human wants.

## III. RESULTS OF MISSIONARY WORK.

That it is very good is the quite universal testimony of all who have seen it. In some places there has been the complete transformation of a whole people, as in Hawaii and other islands. Everywhere there is the introduction of higher ideals of life, as in Japan; the broadening of thought by education. Dr. Macklin says that he has never seen the desire for an education so great as among the middle classes of the Chinese.

Everywhere there is the loss of faith in the old gods — an open or secret atheism. Of some countries it may be said to-day as Gibbon said of the condition of Rome at the time of Christ: The religions "were all considered by the people as equally true; by the philosophers, as equally false; by the magistrates, as equally useful."

We seem to be entering the era of a universal state — "The parliament of man, the federation of the world." This is God's doings. The kingdom of heaven is to fill the whole earth. If America was prompted by the Spirit of God to champion the cause of the oppressed Cubans, surely his Spirit is urging his church to champion the rights of

all who are oppressed by sin and ignorance and falsehood. A universal state and a universal church — a universal citizenship and a universal brotherhood — are the ideals of the day, and they are of God. These ideals have already cost great sacrifice. We must enter the sacred inheritance with the sole purpose of making perfect the reign of God in the earth. This can be done only when we consecrate ourselves, and all that we have, in a complete surrender to God's purposes. — CARLOS C. ROWLISON, Indianapolis, Ind.

## INDIA DEPARTMENT.

G. W. COFFMAN, Editor.

REMARKS of G. H. Thompson, Esq., General Inspector of Schools, Central Province, India, upon the Christian Mission School, Damoh C. P. :

I visited the school to-day, and examined it for grant. There were 140 out of 144 pupils present, speaking well for the health of the orphanage; of course, being an orphanage school, the attendance is always good. But I may note here that all have the appearance of being well fed. They were comfortably clothed, and all were clean. Excellent discipline is maintained, and the tone of the institution as a school is decidedly healthy.

The present schoolhouse is insufficient for so many boys, but additions are being made, and all appliances are good.

The staff is large and, on the whole, well qualified. Several are without teachers' certificates, and I would advise these to appear next year for certificates. Those who have middle-school certificates will only have to appear in the technical (educational) subjects.

With regard to the instruction, I think it sound. In some classes the work is better than in others, the fifth class being perhaps the best. But all were well up to the standard, there being very few failures.

In conclusion, I have to congratulate Miss Franklin on her work. I am especially pleased with her methods, and I can not fail to notice the perfect command she has over every detail of the work of every class and the admirable way in which she controls both teachers and children. The grant earned is 233 rupees and 3 annas.

## TURKISH DEPARTMENT

A. L. CHAPMAN, Editor.

THE United States Consul-General, Mr. C. M. Dickinson, gave a treat to the children of our school in Constantinople at Christmas time.

THE recent promises of reform in dealing with the Armenians, made by the Government to the Armenian Patriarch, are in no sense being realized. It is as difficult as before for Armenians to obtain permits to travel.

WE are glad to report twenty-two baptisms this month, as follows: Three at Constantinople, 5 at Haineih, 1 at Aleppo, 6 at Bithyas, and 7 at Birijik. Here are indications that this field is ready for a harvest, and we are praying for laborers to enter into this harvest.

THERE is an increase in attendance and interest at all the regular services of the missions in Constantinople. Lucy, the youngest daughter of Mr. and Mrs. G. N. Shishmanian, and two of the brightest boys in the school, were baptized during the present month. Others are desirous of confessing Christ, but are opposed by their parents. A young man has been pleading with his parents for their consent to his baptism. His mother brought him in the ax, and gave it to him, saying: "First cut off my head and then go and be baptized." The father of one of the boys who was baptized determined to take his boy from school and put him to work in another city. After some persuasion he has consented to allow his son to remain in school. To many of the Armenians it means a great sacrifice to be true to their convictions of duty to Christ and his requirements.

CONSTANTINOPLE, Dec. 19, 1899.

HE who brings nothing to the altar, goes away empty-handed.

## REPORT OF ENGLISH WORK.

*Cheltenham.*—One addition by baptism.

*Fulham, London.*—Three additions by baptism, and one otherwise. Recently formed a Junior Y. P. S. C. E. Senior C. E. doing successful work. Choir has raised \$15 for vestry and platform improvements. Large attendance of local residents at Lord's Day evening services. A Christian Total Abstinence Society and Self-denial League have been inaugurated.

*Liverpool.*—Thirty-six additions by baptism, and three otherwise, during a most successful mission, conducted by J. H. Bicknell. The church has been greatly blessed. On November 23 a reception was given to Messrs. Durban and Spring on their return from the Jubilee Convention. Their reports were listened to by a large audience of interested hearers from Southport, Lancaster, Birkenhead, Chester and Saltney. Mr. Bicknell is now holding a mission at Saltney.

*Margate.*—One addition by baptism.

*Birkenhead.*—Held a five days' mission at Mission Room, Higher Bebbington; no additions, but work made known and helped. On Christmas Day the Y. P. S. C. E. gave a free breakfast to 280 poor children.

*Southampton.*—Leslie Morgan writes that most all the departments are taking on new life. The church roll is being revised, which will perhaps give a larger membership than last report. A number of former members are returning. One baptism; two other accessions, and other candidates awaiting baptism, which will take place after repairs to water supply. This church has been without a pastor for eight months.

*Tasso Tabernacle.*—Three confessions, and work going on successfully.

*Lancaster.*—This church has paid \$350 of building debt since October; is united, and doing good work. Sunday-school never better.

*Saltney.*—J. H. Bicknell, of Liverpool, conducted a nine days' mission, but inclement weather interfered with success, though seven persons confessed Christ and were baptized, and the church much benefited; three confessions New Year's Eve. Present membership, ninety-nine.



## RECEIPTS

For Foreign Missions from December 1, 1899, to January 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

<b>ALABAMA.</b>		<b>Endeavor Societies.</b>		<b>Kemper, Mrs. M. A.,</b>	
<b>Individual.</b>		Elwood (Main Street).....\$ 25 00		Marksbury .....	
Chapman, Fred'k W., Fair-		Indianapolis (Hillside) ... 5 00		Williams, Mrs. S. D.,	
hope .....	\$ 10	<b>Individuals.</b>		Bowen .....	
<b>CALIFORNIA.</b>		Allen, B. L., Irvington... 25 00		Wills, Mary A., Versailles	
<b>Individual.</b>		Ashley, Lucretia, Leba-		<b>Total.</b> .....	
Scott, W. B., Isleton .....	1 00	non .....		120 00	
<b>CANADA.</b>		Coble, Mr. and Mrs. Wm.		<b>LOUISIANA.</b>	
<b>Individual.</b>		B., Lockport .....		<b>Individual.</b>	
Mitchell, Miss, M. D., Mil-		Hamilton, Mrs. L. A.,		Baxter, F. G., Baker.....	
ton, Ont. ....	10 00	Greensburg .....		<b>MARYLAND.</b>	
<b>Miscellaneous.</b>		Jones, Grace, Pittsboro... 5 00		<b>Individual.</b>	
Children's Mission Bands		Schooley, O. D., Jr.,		Nicholson, S. Fannie, Bal-	
of Ontario .....	20 00	Sparksville .....		timore .....	
<b>Total.</b> .....	30 00	Vaughn, Mrs. Mary, Stiles-		<b>MINNESOTA.</b>	
<b>COLORADO.</b>		<b>Total.</b> .....		<b>Sunday-schools.</b>	
<b>Individual.</b>		589 50		Garden City.....	
Ground, R. B., & Son,		<b>ICWA.</b>		Mankato (First).....	
Lyons.....	2 00	<b>Churches.</b>		<b>Individuals.</b>	
<b>DISTRICT OF COLUMBIA.</b>		Des Moines (University		Bursell, H. R., Minneapolis	
<b>Miscellaneous.</b>		Place and Drake Uni-		Haggard, Dr. and Mrs.	
Sunday-school Missionary		versity) .....		G. D., Minneapolis...	
Society, Vermont Ave.,		Osceola .....		Hull, W. L., and Hattie,	
Washington .....	25 00	<b>Individuals.</b>		Alpha.....	
<b>ENGLAND.</b>		Garst, Mrs. C. E., and		Smith, Mrs. Nancy, West	
<b>Individual.</b>		children, Coon Rapids		Concord .....	
Coop, Frank, Southport...	125 00	Shirley, Elizabeth, Hen-		<b>Total.</b> .....	
<b>FLORIDA.</b>		derson .....		73 50	
<b>Miscellaneous.</b>		<b>Total.</b> .....		<b>MISSOURI.</b>	
Cash .....	10	111 06		<b>Churches.</b>	
<b>ILLINOIS.</b>		<b>KANSAS.</b>		St. Louis (Mt. Cabanne)..	
<b>Sunday-school.</b>		<b>Endeavor Society.</b>		Sparta.....	
Clayton .....	1 00	Topeka (First) .....		<b>Endeavor Societies.</b>	
<b>Endeavor Societies.</b>		<b>Individuals.</b>		Kansas City (Sixth and	
Auburn.....	50	Belknap, C. F., Atlanta..		Prospect) .....	
Lincoln .....	10 00	Bobbitt, Wm. M., Emporia		Weston.....	
<b>Individuals.</b>		Christie, Helb, Miss,		<b>Individuals.</b>	
Thorpe, Geo. L., Lynn-		Mrs. Amanda Keller,		Gannett, Miss Permelia,	
ville .....	1 00	Mrs. Chas. Newman		Koshkonong .....	
Webb, Mrs. Eliza A., Gray-		and G. S. Smith, Del-		McCormack, Mrs. J. T.,	
ville .....	25 00	phos .....		Koshkonong .....	
<b>Miscellaneous.</b>		Stewart, Mr. and Mrs. E.		Pogue, Mattie, Prairie	
Eureka College Mission-		T., Hoisington.....		Hill .....	
ary Society, Eureka..	85 00	<b>Total.</b> .....		Skinner, Mrs. Eliza, Kosh-	
<b>Total.</b> .....	122 50	36 20		konong .....	
<b>INDIANA.</b>		<b>KENTUCKY.</b>		Thompson, Mrs. Eugenia	
<b>Sunday-school.</b>		<b>Churches.</b>		E., West Plains.....	
Jeffersonville .....	3 50	Frankfort .....		<b>Total.</b> .....	
<b>Individuals.</b>		Hopkinsville .....		42 83	
<b>Miscellaneous.</b>		<b>Sunday-school.</b>		<b>NEBRASKA.</b>	
<b>Individuals.</b>		Frankfort .....		<b>Individuals.</b>	
<b>Miscellaneous.</b>		<b>Individuals.</b>		Ireland, Elmer, Tekamah	
<b>Total.</b> .....		Balee, Mrs. M. E., and		Jolliffe, W. W., and wife,	
122 50		daughter, Zoneton...		Somerset .....	
<b>INDIANA.</b>		Boulware, Mrs. Lou,		Wintjen, John, Danbury.	
<b>Sunday-school.</b>		Kingston .....		<b>Total.</b> .....	
<b>Individuals.</b>		Brookie, Mrs. Sue E., Ver-		8 20	
<b>Miscellaneous.</b>		sailles .....			
<b>Total.</b> .....		Hurst, Mrs. A. T., Ver-			
3 50		sailles .....			
		5 00			

NEW YORK.		PENNSYLVANIA.		VIRGINIA.	
Church.		Church.		Churches.	
Elmira (First) .....	\$ 3 30	Pittsburg (East End) .....	\$ 25 00	Mizpah (Bula) .....	\$ 4 00
Miscellaneous.		Individuals.		Richmond (Marshall	
Cash .....	1 00	Lyne, W. C., Pittsburg .....	100 00	Street) .....	5 00
Total .....	4 30	Tiffany, Mrs. E. T., Picas-		Richmond (Third) .....	1 60
		ant Mount .....	1 00	Individuals.	
OHIO.		Miscellaneous.		Bagby, Fanny T., Tappa-	
Churches.		A Friend, Allegheny .....	3 00	hannock .....	1 00
Akron (First) .....	52	Total .....	1 29	Bailey, J. A., Graham .....	5 00
Cincinnati (Norwood) .....	15 00	SOUTH DAKOTA.		Brittingham, Mr. and Mrs.	
Dayton (Central) .....	5 00	Endeavor Society.		W. T., Newport News .....	2 00
Endeavor Society.		South Elrod (Clark) .....	3 19	Clowes, Mrs. L. M., Fon-	
Wauseon .....	6 00	Individual.		tella .....	2 00
Individuals.		Seymour, A. H., Arling-		Dillard, Miss, Scottsville .....	1 00
Brown, Mrs. L. L., Mont-		ton .....	5 00	Jones, Isabella, Newman's .....	1 00
Stickley, Virgie, West-		Total .....	8 19	Total .....	22 60
ville .....	1 00	TENNESSEE.		WASHINGTON.	
Miscellaneous.		Sunday-schools.		Individual.	
Cash, Columbus (East		Oakwood Union (Donoho)	1 00	Sutherland, S., Seattle .....	2 00
Side) .....	25 00	Bells (Mary N. Hardy's		WEST VIRGINIA.	
Estate of Grace Drake,		class) .....	2 00	Church.	
Georgetown .....	3 69	Total .....	3 00	Cedar Grove .....	4 46
Foreign Missionary Circle,		TEXAS.		Individual.	
Lima (Wayne St.) .....	9 74	Endeavor Society.		Shumate, Mrs. M. R.,	
Total .....	70 35	Houston (Central) .....	6 00	Beckley .....	3 00
OREGON.		Individual.		Total .....	7 46
Individuals.		Blanks, Mrs. M. M., Lock-		MISCELLANEOUS.	
Coffman, Seigle, Medical		hart .....	25 00	Interest .....	24 00
Spriues .....	10 00	Total .....	31 00	Grand Total .....	\$1,624 89
Wright, W. T., Milton .....	15 00				
Total .....	25 00				

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The following form may be employed by persons desiring to devote a sum of money by will for the use of this Society:

*I give and bequeath to the Foreign Christian Missionary Society, of Cincinnati, O., a corporation existing under the laws of the State of Ohio, the sum of \$..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.*

If real estate is bequeathed, it should be accurately described and located.

# Foreign Christian Missionary Society

BOX 884, CINCINNATI, OHIO.

(Organized October, 1873.)

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THE FIELD IS THE WORLD

GO YE INTO ALL THE WORLD



Edited by.....

A. McLEAN.  
F. M. RAINS.

Vol. XIII. CINCINNATI, O., MARCH, 1900. No. 3.

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### CINCINNATI: FOREIGN CHRISTIAN MISSIONARY SOCIETY.

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All remittances should be made to F. M. RAINS, Treasurer, Box 884.

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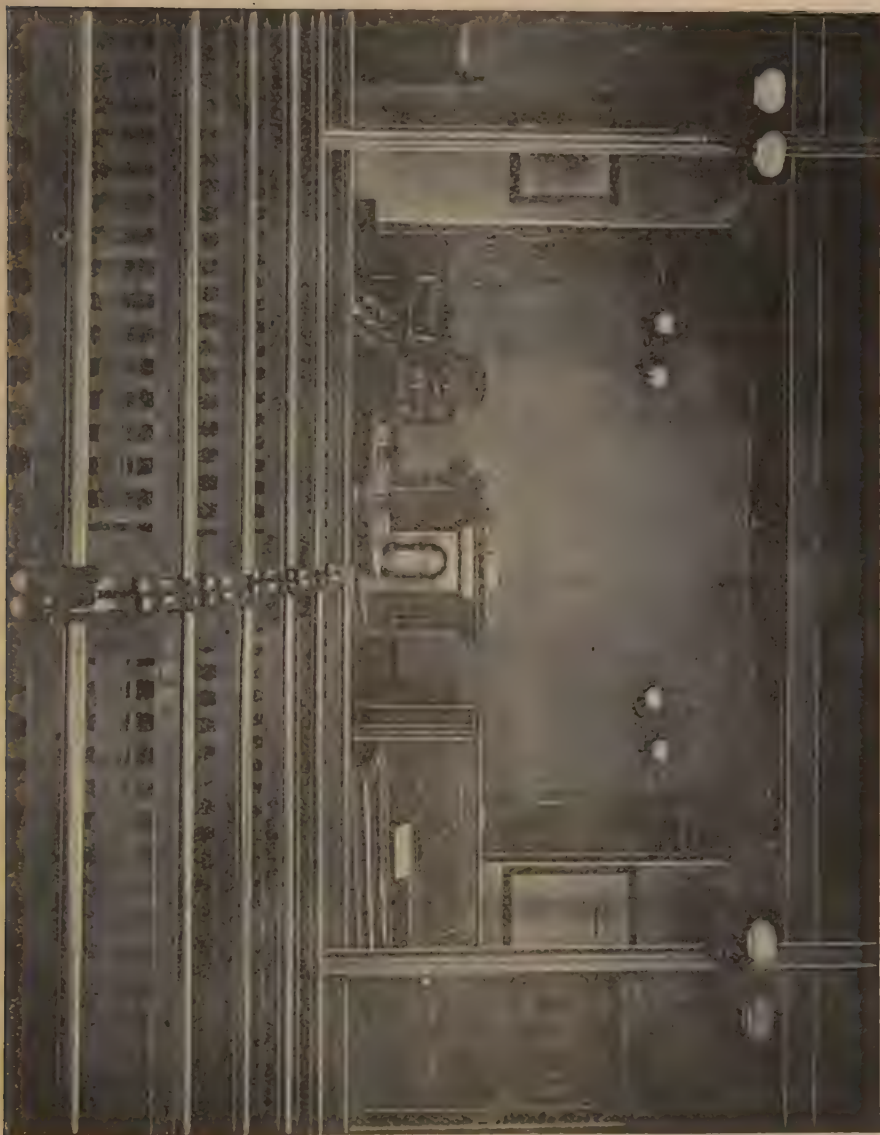
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# THE MISSIONARY INTELLIGENCER.

VOL. XIII.—MARCH, 1900.—No. 3.



THE BIRTHPLACE OF THE FOREIGN SOCIETY.

This picture represents the basement of the Fourth and Walnut Street Christian Church, Louisville, Ky. It was there that the Foreign Society was organized on the 21st of October, 1875. J. S. Lamar was pastor of the church at that time. E. L. Powell is the present incumbent.



## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions* for the first four months of the current missionary year, with the corresponding time, 1899, shows the following:

	1899.	1900.	Loss.
Contributing Churches.....	51	79	28*
Contributing Sunday-schools.....	38	27	11
Contributing C. E. Societies.....	56	39	17
Individual offerings.....	172	245	73*
Amount.....	\$22,461.70	\$15,151.68	\$7,310.02

\*Gain.

Comparing the receipts from different sources, shows the following:

	1899.	1900.	Loss.
Churches .....	\$938.21	\$815.05	\$123.16
Sunday-schools .....	229.42	159.63	69.80
Christian Endeavor Societies.....	396.87	290.47	106.40
Individual offerings.....	2,942.57	3,341.37	398.80*
Miscellaneous .....	885.37	993.97	108.50*
Annuities .....	11,100.00	9,450.00	1,650.00
Bequests .....	5,969.26	101.19	5,868.07

\*Gain.

Loss in *Bequests*, \$5,868.07; loss in *Annuities*, \$1,650; gain in *regular receipts*, \$207.94; total loss, \$7,310.02.

## EDITORIAL NOTES.

THE time to strike is at hand.

•••

OUR churches must go forward on the lines God has promised to bless.

•••

WE hope many churches will become *Living Link* churches March 4.

•••

H. B. LUCAS, Rushville, Ind., will undertake to enlist five new churches this year.

•••

EVERYWHERE I go I always urge the claims of the Foreign Society.—L. L. Carpenter.

•••

SEND a telegram to one of our papers Sunday night, March 4, announcing the result of your offering.

SUNDAY, March 4, must be made a great day for world-wide missions. The whole day should be devoted to this cause.

•••

LAST year 3,051 churches observed the March Offering. The mark this Silver Jubilee Year is 3,500. A united effort will insure that number.

•••

THE preacher that enlists an indifferent church in the March Offering will do quite as effective service as if he had organized a new church.

•••

THIS work does not depend upon the preachers alone. Every redeemed soul should have part in it. A brother who properly appreciates his rela-



tion to this work says: "I am not a preacher, but will try to keep our church in line."

•••

W. R. LLOYD, Richmond, Ky., hits the nail square on the head when he says: "To introduce Foreign Missions in an old church is better than starting a new church that will never give."

•••



Isaac Errett,

The First President of the Foreign Society.

•••

SOMETIMES a preacher or church treasurer delays sending a March Offering for a whole year. This is not just, either to the church nor to the work. "Not slothful in business" is a Scriptural injunction.

•••

WE hope that every church will at least become a member of the *Silver Jubilee League* by raising \$25 in the March Offering. We send all such churches a beautiful certificate of membership in the League.

•••

A CENTURY ago the commerce of Africa amounted to almost nothing. For the year 1898 the imports amounted to \$400,000,000 and the exports to

\$350,000,000. Wherever missionaries go, it is easy to introduce articles of commerce.

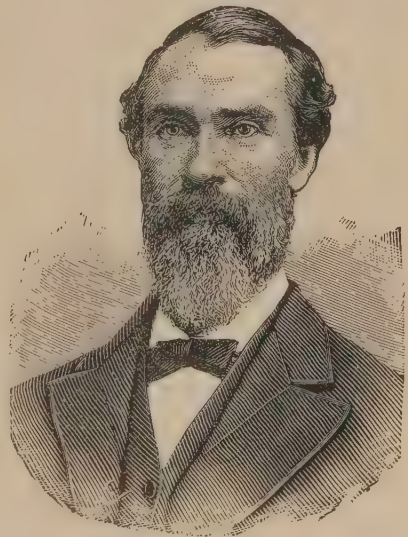
•••

PRES. MARK HOPKINS said: "Looking then at our churches in their relation to the missionary work, what we wish for those at home is a permanent loyalty to Christ and a sense of direct personal responsibility to him for the spread of the gospel."

•••

W. GRANT SMITH, Deiphi, Ind., says: "Last year I enlisted the churches in this county that did not give a year ago. All are now on your rolls as contributing churches. I will do what I can to keep these churches on the list and will try to get them to increase their offerings." Preachers like this, and there are many of them, are really associate secretaries.

•••



J. S. Lamar,

GROVETOWN, GA.

He was the Pastor of the Fourth and Walnut Streets Church, Louisville, Ky., when the Foreign Society was Organized.

•••

BE determined to reach your full apportionment. Do not be satisfied with less. If you do not secure the amount on Sunday, make a personal canvass of the church Monday morn-

ing and secure the full amount. Last year 847 churches reached their full apportionment. This was one hundred more than for the year before. We want at least 1,000 churches on the Roll of Honor this year. Will you not see that your church is on that roll by raising its full apportionment?



**E. L. POWELL,**  
LOUISVILLE, KY.

This is a Living Link Church. The Fourth and Walnut Streets Church is Where the Foreign Society was Organized.  
E. L. Powell is the Pastor.

JOHN G. PATON, the honored missionary to the New Hebrides, said: "Oh that I had my life to begin again! I would consecrate it anew to Jesus in seeking the conversion of the remaining cannibals in the New Hebrides."

THE famine in India still continues. Our own missionaries are in the place where the famine is the worst. Thousands appeal to them every day for food. Some money has been sent, but not enough to supply the needs of all who apply.

At the last meeting of the Executive Committee Miss Carme Hostetter, of Minerva, O., was appointed a missionary to Japan. She has spent

five years on the field, and understands the language. She will leave for Japan in September.

It should be borne in mind that the force in the field now is larger than ever before. Moreover, twelve new workers are under appointment. These expect to go out within the year. Their going will depend upon the offerings received in March and in June.

A CHURCH can not live on its past. It can not survive upon its claims to orthodoxy. Neither its social position nor its wealth will guarantee its future. It must live by faith and duty in the present. Churches always live and prosper under the fixed law of evangelism.

WE ask the preachers and church officers to push vigorously the *One-dollar Crusade*. Every member that gives \$1.00 will receive the *Missionary Voice* one year free of charge. Every one giving \$5.00 or more will receive THE MISSIONARY INTELLIGENCER one year free of charge.

A NUMBER of men are trying to prevail upon the churches which they serve to become Living Link churches. Some are quite hopeful of success. Others feel that for the present the churches are not determined to raise as much as is needed to support a missionary on the field.

SILVER JUBILEE services have been held in Louisville, Lexington, Allegheny, Cleveland, Indianapolis and Chicago. Others are arranged to be held in St. Louis and Kansas City. The object of these is to generate enthusiasm with a view to securing larger offerings on the first Sunday in March.

NOTHING should be allowed to interfere with the March Offering for Foreign Missions. We should not permit the war in South Africa or in the Philippines, or the disputed Gov-

ernorship in one of our own States, to divert our attention or to diminish the contributions. The workers on the field must be sustained and reinforced.

•••

THE United Presbyterian Church spent last year on its work in Egypt, \$58,000. Its expenditures in America amounted to \$1,521,679. The net gain in membership in Egypt was 438. In the United States and Canada it was 343. It will be seen that the gain in Egypt was ninety more than it was in the whole home field.

•••

*Send your offering promptly Monday morning, March 5, to F. M. Rains, Treasurer, Box 884, Cincinnati, O. Be careful to give local name of church when different from post-office. Send offering by bank draft, express order, post-office order, or registered letter. We are compelled to pay for collecting personal checks.*

•••

ROBERT E. SPEER states that the railroad in Africa, just completed, cost \$12,000,000 and 4,000 lives. For every mile of the railroad along the Congo, twenty human lives have been sacrificed. In building this single road, more human life has been sacrificed than has been sacrificed in Christian missions from the days of the apostles down to the present hour.

•••

THE European societies that received the largest amounts for Foreign Missions are as follows: Church Missionary Society, \$1,809,135; London Missionary Society, \$663,810; Society for the Propagation of the Gospel, \$661,775; Wesleyan Society, \$557,901; Free Church of Scotland, \$344,430; China Inland Mission, \$307,890. Of the Continental societies, the Paris Society received \$226,730; the Basel Society received \$284,417. The whole amount contributed by the churches of Europe was \$9,241,711.

•••

BECAUSE of the larger number of missionaries on the field than ever before, it will be seen that more churches

should contribute, and that their contributions should be on a more liberal scale than heretofore. The average last year of the churches that gave was only \$18.61. It is clear that thousands of churches are able to do more than they have ever attempted. The great need is a right conception of the place of missions in the church of God.

•••



Mrs. E. E. Thomson,  
WEST PLAINS, MO.,

Who Gave the Foreign Christian Missionary Society \$1,000 on the Annuity Plan.

•••

W. H. WAGGONER, of Eureka, Ill., is ready to furnish a series of maps showing our own work. One map shows the work of the Foreign Society, another that of the Woman's Board, another that of the American Society, a fourth that of the Church Extension Board. These maps are works of art. Churches can not do better than to secure these maps to adorn their walls. Each map is an object-lesson. The cost of each is \$15. These maps are 7x12 feet; the markings are all in oil colors. Orders may be sent through the Foreign Society.



## SUGGESTIONS ON TAKING THE MARCH OFFERING.

---

1. The whole day, Sunday, March 4, should be devoted to Foreign Missions. The churches are asked to devote only one day during the whole year to this cause.

2. The offering should be taken for Foreign Missions *only*. By common consent this day is set apart for this special interest. We ask the churches to all stand together in this matter.

3. The whole church should know we are aiming to raise \$200,000 this year, that we raised nearly \$153,000 last year, and that we have 229 missionaries in foreign lands, or twenty-five more than one year ago.

4. Some preachers think it is an undignified thing to take an offering, and so turn it over to the deacons or others, or make some other disposition of the matter to eliminate the preacher entirely. No brave general ever thinks his work is done unless he *leads*.

5. Do not have a song between the sermon and the offering. Take the offering immediately following the sermon.

6. Insist that *all* give something. Aim to at least have a larger number of contributors in your church this year than last. Do all you can, also, to have the membership give in proportion to their ability. Those able to give \$100 or \$50 should do so.

7. Push vigorously the *One-dollar Crusade*. That is, aim to secure at least \$1 from every member of the church. The *Missionary Voice* will be sent free of charge to all who give \$1, and the *Missionary Intelligencer* will be sent to all who give \$5 or more.

8. Make a special point to have all write their names and amounts given on the March Offering Envelope, or on a Pledge Card.

9. March Offering Envelopes or Pledge Cards should be handed to everybody present, together with a pencil, Sunday morning, March 4. Careful preparation should be made for this beforehand. Plenty of time should be given the people to write their names.



10. When the deacons have waited on the whole audience with envelopes or pledge cards and pencils, let them remain in the back part of the house until all the offerings are arranged in the envelopes or pledges have been written. The preacher should stand in the pulpit in the meantime, the embodiment of tender earnestness. The people should see that he is deeply solicitous as to the results of the offering.

11. Ask members who can not give anything, to be sure to say so, and sign their names, so that they need not be visited during the week following. All members not present Sunday morning should be seen and asked for an offering on Monday. A special committee to carry out this plan should be announced from the pulpit.

12. Fully ten minutes should be consumed in taking the offering. It should be done deliberately and thoroughly. There should be no undue haste.

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## NO TIME FOR EXCUSES.

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The March Offering for Foreign Missions draws nigh. It is the one subject before the churches. The sky is all luminous. We are full of hope. The prospects are bright for \$200,000. Some churches, however, will say:

1. *We forgot it.* Found sleeping while on duty! "Arise, shine!" "Up, my comrades, up and doing!"

2. *Our preacher did not announce it.* Then you announce it at once. Do not permit an indifferent preacher to deprive you of the luxury of sending the gospel to the ends of the earth. There are few preachers of this class, and their number is growing less year by year. If the people will stir up the preacher, he will announce it.

3. *There are too many calls made upon us.* The Foreign Society asks the churches for only one offering during the year. It can not ask for less, if it asks at all. If you refuse to help, and all the churches follow your example, then the missionaries must be called home. Are you ready for that?

4. *We have a church debt.* It is a dangerous experiment to attempt to pay one debt to the neglect of another. One wide-awake

preacher says: "The way to *get out* of debt is to *give out* to missions." Another preacher says: "While our other burdens here are bearing heavily, I feel sure we will get a good offering this year for Foreign Missions. Have been talking and praying about it for three months."

5. *We are behind in our preacher's salary.* You are not apt to catch up on *that* by neglecting *this*.

6. *We have all we can do at home.* Do you mean you are doing more at home than the churches who give to Foreign Missions?

7. *We had no meeting the first Sunday in March.* Then attend to it at your first meeting. The *offering* is more important than the *time*.

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## OUR SILVER JUBILEE YEAR.

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J. H. M'NEILL.

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Will it be a Jubilee in reality? *Two hundred thousand dollars this year.* This is the voice of the "Great Convention." This the voice of conscience. Nothing less than this, the voice of God! The country was never so rich and so prosperous as it is now. Our churches were never so able to give as they are now. With all our wealth and prosperity, only one-third are doing anything. The average offering from the churches that gave last year was only \$18.61. The average of all our churches was not more than one-third of this amount. The average contribution for each member was not more than fourteen cents. This is an appalling state of affairs. Christian giving is certainly not yet a fundamental Christian duty among us. The solemn obligations which God's word imposes upon the Christian conscience in regard to this duty, do not weigh very heavily upon us.

God help us, as we face this new century, to a new study of this vitally important question, "Am I robbing God?" Our churches will never support the cause of Christ at home or abroad until they learn that *giving is a Christian duty*. Liberality and spirituality are mutually inclusive. The gospel and parsimony can not dominate the same heart. Where one is enthroned, the other will be dethroned. The life of Christ in the heart will loosen the grip on the pocketbook. A man does not love God at all unless he loves him to the last dollar.

Christians must cultivate the grace of giving. This is a divine imperative. They should practice giving according to their means, not according to their meanness. The Christian virtues can not thrive on a diet of niggardliness. It is only the "liberal soul that shall be made fat." The church must emphasize this duty now as never before. In these closing hours of our wonderful century, when the high tides of life sweep and surge about us with such terrific force; when great fortunes are being accumulated with facility; when multitudes are falling down to worship the great god mammon, there is danger that even Christian men will become so absorbed by the feverish struggle for wealth as to grow sordid and grasping. To guard against this spirit and subdue it altogether, we need to cultivate the opposite virtue.

Giving was intended by God to be an act of worship, a means of developing character. No man can worship God aright who does not give as God has commanded him. No man can build up a beautiful life, in which heart and conscience are schooled in the thought of dependence upon God, who does not form the habit of frequent returns in acknowledgment of God's goodness. Giving is a divine art, a heavenly virtue, a Christlike grace, which must be acquired. "See that ye abound in this grace also," is the divine injunction. Cultivate it. It must grow little by little, by more and more, through diligent practice, repeated acts and frequent becoming habit, and habit forming character, adding to faith brotherly kindness and all-embracing charity, and so continuing until this annual disgrace of from "ten to fourteen cents a member" for the divine enterprise of world-wide evangelization shall be forever wiped out. The entire membership of all our churches must be taught to give "as the Lord has prospered" them. If this is done faithfully, it will result in unspeakable blessing to our churches, and in soul-thrilling enlargement of all our Christian offerings. May God hasten the day when this duty shall be performed as unto the Lord.

Much of our giving now is mere formalism, burdensome and lifeless, and not an act of love and worship at all. Love gives—always gives. God loved, and gave; Christ loved, and gave. When we love, we will give. This is the ideal to which Christ is calling the church. We have not reached it. When we do, it will signalize, as nothing else will, the spiritual growth of our churches. The Christian virtues are not to be segregated one from another. You can not elevate or degrade one without exerting a corresponding influence upon others. When a Christian practices true liberality, thus lifting his giving

up to the high plane of free and joyful service and worship, he is likewise elevating and imparting culture to all the finer qualities of his soul. The beloved Atkinson was a much better man because of his princely giving than he could have been otherwise. Through the habit of giving, a man crucifies the lust for gain, breaks away from the clutch of avarice, beats back the covetous spirit, and puts an effective curb on human selfishness. The exercise of this grace quickens his conscience and his judgment by compelling him to study his obligations, and to give on the basis of duty, as measured by the relative claims of those obligations, on the one hand, and by his ability on the other. It promotes love for his fellow men, and enlarges his sense of responsibility for them by giving him a new and personal interest in the Christian enterprises which his benefactions help sustain. By lifting him above the narrow valley of personal selfishness, it broadens his horizon, so that he can catch the vision of remote need, as well as of that on his own street.

*Christian* giving will lead a man to realize that there are other people for whom Christ died beyond the narrow confines of his own little world. It will teach him to look at life in a large way—the past, the present and the future one grand whole, to which he sustains vital relations. It will enrich the meaning of his own life, it will elevate its tone, and it will help him to grow into conformity with the great Giver, who poureth out his blessings daily upon us. It would bless the whole church as well as the individual. It would equalize burdens. It would make the “fellowship” a real partnership, just what it should be. It would relegate to bottomless oblivion many of the present God-dishonoring methods of raising money to carry forward the work of the Lord. If all our brethren would begin to-day to give “as the Lord has prospered them,” as a Christian duty, cheerfully, willingly, seeking, as God would have them do, to “abound in this grace also,” the work of conquering the world to Christ would receive a tremendous impulse.

The thought of such a condition sets me wild! “My soul anticipates the day”—a vision of church debts abolished without “ice-cream suppers,” of pastors’ salaries promptly paid without a “strawberry festival,” of church work strengthened and extended without recourse to the “grab-bag,” and of our missionary societies enabled to press forward to make new conquests and subdue new territory for our King, without the preacher’s decapitation; my soul grows ecstatic at the thought. The Lord help us to be patient while we wait! The Lord



help the preachers to be so faithful in their teaching that the day may not be placed too far in the future! While we all labor and pray for this new life in all our churches, let those whom the Lord has already found faithful do everything in their power to make this \$200,000, in this the Silver Jubilee Year of our beloved Foreign Society, possible. We *can* do it. Will we? Let the *whole* church, this memorable year, "like a mighty army, marching as to war," come up to the help of the Lord, and by the close of the wonderful century into which we all gaze with our hearts big with hope, the missionary drum-beat will be heard around the world, and the gospel of salvation will be proclaimed to the ends of the earth. Brethren of the Church of Christ, to whom God has entrusted so much, close up the ranks and do our duty, and with the sunrise of the new century will appear at least the faint dawn of that day for which we wait:

"When wealth no more shall rest in mounded heaps,  
But, smit with freer light, shall slowly melt  
In many streams to fatten lower lands,  
And light shall spread and man be liker man  
Through all the seasons of the golden year."

MUNCIE, Ind.

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## THE BLESSEDNESS OF GIVING.

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A. C. GRAY.

---

Jesus said, "It is more blessed to give than to receive." Giving for others saves one from self. The reflex influence of missions may be seen in its effects on the individual and the church.

1. *On the Individual.*—Giving and living for others transform the individual's character. It translates him "out of darkness into His marvelous light." A man who is concerned only in himself, in his family, in his community, is provincial in spirit, and can not, in any true sense, appreciate the fact that the gospel is for every one. When he gives for others beyond his own community and his own land, his interest is aroused in those he is helping. He begins to study their customs and their needs. Thus his mind is broadened and his sympathies enlarged. He becomes more unselfish and tolerant. He sees his own possible errors in the mirror of lives not influenced by Christ's. This leads him to shun such errors, and to better esteem the blessings which have been so freely given to him, but have been denied to others through man's negligence. His gratitude to God is increased, and his

heart longs that others may become sharers with him in God's mercies. His life becomes purified, for it ceases to be centered on self.

2. *On the Church.*—The influence of giving on the church can not be overestimated. If the church is to live, it must give; and, moreover, it must give for those beyond its own borders. The more a church gives for missions, the more it will give for its own expenses. The habit of giving opens the heart, and leads to a greater desire to give. The church should manifest the Christ love to the world. All love is sacrificial. Love means giving for others—giving of means, of time, of service; yes, of life itself. A church ought not to ask how much it can afford to give for missions, but rather how much it can afford not to give. No church, for its own good, can afford to be indifferent to its marching orders, "Go ye into all the world." Its prosperity, its growth, its very life, depend upon its faithfulness to the first and greatest command of the Master. It is well for a church to realize its partnership, and consequent responsibility, with God and with all other churches in the conversion of the world. A common aim is a great unifier; and, when that common aim is to help the helpless, all trivial matters lose their importance. The church is educated in generosity, right ideals, and a true conception of its real work.

It is not only a duty, but a great privilege, to give for a good cause. Unselfishness is and brings its own rich reward. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you mete, it shall be measured to you again." Let us never forget the universal law, "Whatsoever a man soweth, that shall he also reap." He that sows sparingly shall reap also sparingly; and he that sows bountifully shall reap also bountifully. We shall reap in kind what we sow. Men can not expect to gather grapes of thorns, or figs of thistles. An individual or a church who contributes nothing to the needs and lives of others, must necessarily expect starvation and death. "Give the cup of cold water, and thou shalt have rivers of water of life. Share thy crust and thy cloak, and thou shalt have banquet and robe, and house of many mansions."

MR. HEALTHY, O.

## THE WORLD'S CONQUEST.

J. H. MOHORTER.

The story of the race is the history of attempts at conquest. These have been the ambition of individuals and nations. Whatever their object, measured by their motive, they seem to fall into two classes—conquest for glory and conquest for gain or commercial advantage.

Human life was poured out like water to build the pyramids, that the Pharaohs might have lasting monuments to their names. The Assyrians and Babylonians destroyed nations, and carried kings, bound to their chariot-wheels, that they might glorify themselves in tablets. Millions of men laid down their lives in the forests of Germany that Cæsar might have a triumphal entry into the "Eternal City," and become emperor. All Europe has been fertilized by the blood of men who sacrificed their lives to the ambition of Napoleon Bonaparte. In all time countless multitudes of men have followed at any cost an earthly leader.

The discovery and division of Africa, the struggle for supremacy in China, our war in the Philippines, and the present cruel and destructive conflict in South Africa, costing thousands of lives and countless treasure, is the "hilarious" gift we are making toward commercial conquest.

There is another conquest. It is a conquest in love—to give rather than get. It carries life, and not death. It is the conquest of Satan for man's salvation. It is for the glory of God, our Father. Christ, the Captain of our salvation, came to—

"Break the power of reigning sin,  
And set the prisoner free."

The usurper's reign must cease. Christ is to be the world's rightful ruler; his scepter must have universal sway.

If men have been, and are, loyal to earthly kings and powers, what ought to be their duty to the King of kings and Lord of lords? If men will pour out life and treasure for glory and gain, what will they not do for the salvation of men and mastery of Christ? This is an age of theologies. We have the old theology, the new theology, the theology of mercy and the theology of love; but the urgent need of the hour is a theology of obedience. We have emphasized obedience in some things; the *true* test of loyalty is obedience *in all things*. The last

command of our Commander was, "Go, preach the gospel to every creature." If we should give the blessed Christ one-half the obedience we give the kings of this world, how long would it be before this world would sweetly sit under the scepter of Christ, bound to the heart of God by the cords of reverent love? Then Christ would "see of the travail of his soul and be satisfied."

This last word of our divine King, "Go," includes all men, and divides them into two classes—the seekers and the sought. The evangelization of the world is the work, the *great work*, of the church, *all the church*; hence *your work and my work*.

General Sherman said that the officers of the Army of the Potomac failed because they failed to get more than three-fourths of the army into action, and that the commanders of the Army of the West succeeded because they got nine-tenths, and sometimes all, of the men into action.

Brethren, how can we expect conquest for Christ and his church unless every soldier of the cross falls into line for a forward movement? For the love of those who are bound in the slavery of sin, under the tyranny of Satan's cruel reign; for the sake of the heroic men and women, our brethren, who have been, and now are, in the fighting line in this conflict of light against darkness; for the sake of Christ, our Saviour—let each loyal disciple on the first Sunday in March read his commission and do his duty. Let us remember that our duty begins at home, but that it does not end there.

Boston, Mass.

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### Our Departing Missionaries.

The tender light of home behind,  
Dark heathen gloom before,  
The servants of the Lord go forth  
To many a foreign shore;  
But the true light that can not pale  
Streams on them from above,  
A light divine, that shall not fail—  
The smile of Him they love.

A wealth of love and prayer behind,  
Far-reaching hope before,  
The servants of the Lord go forth  
To seek a foreign shore;

And wheresoe'er their footsteps move,  
That hope makes sweet the air;  
And all the path is paved with love,  
And canopied with prayer.

Christ is the fondly loved "behind,"  
Christ is the bright "before."  
Oh! blest are they who start with him  
To seek the foreign shore!  
Christ is their fair, unfading light,  
Christ is their shield and sword;  
Christ is their keeper, day and night,  
And Christ their rich reward!

—Sarah G. Stock, in *Church Missionary Hymn-book*.



## CHINESE DEPARTMENT.

FRANK GARRETT, Editor.

DR. BUTCHART is buying land for a hospital in Lu Cheo fu. He needs land not only for the hospital, but for a home for the missionary. He hopes before the close of the summer to have the hospital completed and ready for patients.

ONE dear little girl eight years old, treated by Dr. Welpton for hip trouble, on returning to her home, the district prefect's, said: "I am not afraid of idols; they are false. Jesus is my good Shepherd, and will take care of me. I am going to worship him."

MRS. TITUS recently attended a society woman's feast. The guests came in sedan chairs, were dressed in silks, smoked tobacco, drank wine, laughed at the foreign woman's ignorance of their language, though they themselves could not read a single character. The children cried, the servants wiped the tables with dirty rags, and shouted at their subordinates. They greatly need the gospel they mockingly asked to have preached to them.

A NEW PAPER IN CHINA.—The Chinese mission has decided to issue an eight-page monthly paper for the dissemination of information regarding our lives and labors—China and the Chinese. We believe there are many who will welcome our little paper as it comes fresh from the field from the pens of busy workers. The price is 30 cents a year; in clubs of five or more, to one address, 10 cents a copy, a year. Address the *Central China Christian*, Nankin, China.

FRANK GARRETT: *Two Confessions*. The hearts of the American missionaries in general, and of Mr. Meigs in

particular, were made to rejoice last Lord's Day by hearing two of the most promising young men it has been our privilege to know in China, confess their faith in Christ, and by witnessing their baptism. They have been in the college from the beginning; they will graduate in another month. They are brothers; their names are Li Ying and Li Chao. We expect much of them; you will probably hear their names again.

FACTS AND FIGURES ABOUT CHINA.—The area of China is 4,336,841 square miles. China is fifteen times as large as England, seven times as large as France, larger than Europe, and about as large as the United States. The coast line measures 3,000 miles. The population numbers 400,000,000 souls. In this empire there are 1,700 walled cities. The death rate is a million a month; 33,000 a day; 1,800 an hour; 30 a minute. In 1897 the missionaries, counting men and women, numbered 2,800; this allows one missionary to 160,000 souls. The Christians number about 80,000; that is, one Christian to 5,000 population. The Sunday-school pupils number 100,000. The contributions of the native Christians amount to \$80,000 a year.

A TRIP BY MR. AND MRS. TITUS.—Mr. and Mrs. G. B. Titus made a trip to Farmer Luu, a Christian who lives twenty-two li west of Lu Cheo fu. They were accompanied by Evangelist Chang and three other members of the congregation, who assisted in selling books on the way. After the evangelist had preached at Mr. Liu's to the family and neighbors, Mrs. Titus talked to the women. The day was profitably spent. On the way back Mr. Titus climbed to the top of the lone mountain peak, while Mrs. Titus talked to a number of women who had been toiling along the mountain-side half a day for dead grass and green plants for food. She told them of the place where they did not have to cook food nor secure fuel. There, seated on the grass just outside a Buddhist temple, where

wealth is continually burned up in incense and other offerings, these poor women heard for the first time of Jesus and how he wants to make them happy for evermore. How eagerly they tried to understand something of that life so free from toil and hunger and suffering!

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THE NATIVE CONVENTION.—The native Christians were in convention December 11-14. These were busy, profitable days. The reports from the field were very encouraging. The change of the convention time from the spring to the fall makes these reports cover only about six months; but the spirit of progress, self-support, and doing something has advanced as much as in any previous twelve months. Land has been purchased at Hsia Kwan for a building, which will soon be erected in that old station. This will save the Society a hundred Mexican dollars a year for rent. This is not the enterprise of the Hsia Kwan Christians only, but all of our members in China. When this is completed, they expect to do the same for some other station. They have been collecting this fund for a number of years. This is in the direction of self-support. The Nankin Church has, in the past, entertained those coming from other stations. This year the visitors voted that in the future they would bear their own expenses, only asking the Nankin Church to secure them good rates at the eating-houses. This is another forward step.

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MISS MARY KELLY: *A Hungry Soul*.—We were invited to-day to the home of the sister-in-law of Li Hung Chang. Everything possible in the way of Chinese politeness was tendered us. What interested us most was one who seemed to grasp clearly the significance of a spiritual religion on hearing it for the first time. She is a friend of the hostess. When we began to speak about the true God she said, "When Lady Tsao told me you were coming here to tell the true doctrine, I asked her if I might not come and listen." She drank in every

word most eagerly. She said, "I have no relatives to trust, so I put all my confidence in the idols; I had nothing else to trust but them. My husband died in office years ago; my two sons died, my daughters are married and gone; my father's home is far away; I have only two young young grandsons left. So, although I could not deeply believe in the idols, I had nothing else to trust; I burned incense and worshiped them three times a day. You have a way by which your sins may be forgiven; we have none." You should have heard how minutely she inquired the way how to worship God who is spirit, and have seen how greedily she took the Gospel of Luke which we gave her. Several times she said, "Now I have found the way." She is a very intelligent woman, and reads well. Will you not pray that she may really find Him who is the way, the truth and the life?

## TURKISH DEPARTMENT

A. L. CHAPMAN, Editor.

WE are glad to report seven additions to the churches during the last month, as follows: One at Giol Dahl, two at Marsovan, and four at Bithyas.

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THE Armenian Church sends out no missionaries. This accounts for the stagnation of the life of the church, and is one of the chief reasons that missionaries need to be sent to them.

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THE Week of Prayer was observed in Constantinople. The Evangelical Alliance held two union meetings in daytime, and meetings were held in various parts of the city in the evenings. Our meetings were well attended, the attendance ranging from twenty-three to seventy-two. The church at Sevas also observed the Week of Prayer.

ONE of the many ceremonies of the Greek Church is the "Baptism of the Cross," on the supposed anniversary of the baptism of Jesus. Hundreds of people gather on the banks of the Marmora to witness the ceremony. The procession from the cathedral is led by the priests and bishops, carrying banners and a silver cross which is baptized in the sea at the rising of the sun. Divers are stationed in boats near by, ready, the moment the cross touches the water, to jump in and bring it ashore. The successful diver receives a prize as a reward for his skill. Both the Armenian and Greek Churches are given over to such traditions and ceremonies, which foster superstition and "make void the word of God" among them.

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THIS is the month of "Ramazan" in Turkey, the month of special religious ceremonies, feasting and fasting among the Mohammedans. On the anniversary of the flight of Mohammed, the Sultan leaves the seclusion of Yildiz and visits a mosque in Stambul, where is kept the sacred mantle of Mohammed. Several different routes are prepared by the sprinkling of sand for his Majesty to pass, but this year he ignored them all, and in the interest of personal safety went by water to the nearest point to the mosque. "After performing his mid-day prayer, his Majesty personally opened the chest containing the sacred articles—bafizes and ulemas—singing hymns and reading the Koran in the meantime. His Majesty reverently kissed the mantle, and invited those present to do the same. All the Ministers and State officials of high rank successively performed this pious duty, and, passing before the Sultan, received from his Majesty a valuable handkerchief, rendered sacred by contact with the prophet's relic. The Imperial Princess, and after them the Valide Sultana (mother of the Sultan) and the ladies of the imperial harem, were then admitted to kiss the relic. His Majesty remained in the hall until the hour for afternoon prayers." On this day the

Sultan always receives a new wife, and the greatest religious gathering of the year is held in St. Sophia.  
*Constantinople, Turkey.*

## SCANDINAVIA

In the early part of May, 1876, Dr. A. Holck was appointed by the Foreign Christian Missionary Society to go to Denmark, his native country, and preach the gospel. He arrived at his field of labor in the summer, and on August 13 of the same year held his first meeting in the capital, Copenhagen. The prejudice against innovation was so strong that not once, but several times, Dr. Holck's audience consisted of—his wife! On October 17, however, he baptized the first convert, a lady by the name of Hannah Dahl, who is still with us. Since that time, in the face of difficulties and prejudice unknown in the States, between four and five hundred have been baptized. Many are dead, many have emigrated, and many have removed from other causes. The present membership of the church stands at 176.

Eight years ago, through the energy of Dr. Holck, the church built a meeting-house worth, at the present moment, about \$25,000. This is, I believe, the finest dissenting chapel in Denmark, and altogether worthy of our cause.

The work in Norway dates from a visit paid to that country by Dr. Holck in May, 1880. At that time baptism was being largely discussed there, and the power of the state priests was beginning to dissolve. Dr. Holck labored a short time in Fredrickshald, in southern Norway, and succeeded in organizing a church there. He had no one to leave in charge of this new movement, so that this beginning was not followed up. Had it been energetically pushed, there is no doubt our Norwegian work would have shown a different result to-day.

For seven years nothing was done. The church in Fredrickshald held together, but could not push its conquests further. In 1887 Dr. Holck

again visited Norway, and found that the seed sown had grown and ripened. Many were inquiring after the truth. He traveled through the various towns and organized several churches, with an aggregate of over 250 members; and from this date our actual connection with the Norwegian mission begins.

There are now 958 members in Norway; twenty-eight churches, with thirty meeting-places—mostly rented halls. At present there are four preachers. We have four Sunday-schools, with a membership of 149.

In the autumn of 1896 O. C. Mikelsen and Julius Cramer paid weekly visits to Malmo, Sweden, a city of 50,000 inhabitants. The result of these visits was the formation of a church on Jan. 7, 1897. In the month of June, 1897, Julius Cramer removed to Malmo, where he still leads the work.

A couple of months ago Dr. Holck engaged a Swede, J. Lilljenstein, to commence work in Helsingborg. This brother had been for many years connected with the work in Norway. He reports encouraging meetings in his new sphere.

Our constant want is *men*. The harvest is full and ripe, but the laborers are few. R. P. ANDERSON.

#### NOTES FROM THE FIELDS.

GARABED KEVORKIAN reports four additions in Marsovan.

Mrs. GORDON, at Mungeli, India, has more in-patients than the wards of the hospital can hold.

M. B. MARDEN reports four additions at Sanuma, four at Akozu, and two at Fukushima. He says: "Our work is growing, and we are very happy and thankful."

DR. H. G. WELPTON, of Lu Cheo fu, China, writes that he has been making a trip with an agent of the American Bible Society in a houseboat. He was gone a month. They sold a great many Gospels and Bibles. They sold some in every town and

village through which they passed. The trip was a source of great blessing both to the colporteurs and to the people whom they visited and addressed.

DR. JAMES BUTCHART has reached Lu Cheo fu, China, and is arranging to build a hospital in that city. He is looking out a piece of ground that is large enough and well located.

G. N. SHISHMANIAN reports five additions to the church in Bithyas. The church in Haineh reports five additions; the church in Aleppo, one; the church in Constantinople, three.

JOHN JOHNSON reports the Sunday-school in Smyrna very encouraging. He is still in need of magic-lantern slides. Doubtless there are many who have such slides and have no use for them who could easily contribute a supply for his work. Mrs. G. W. Yancey, of Lexington, has sent him about seventy-five beautiful slides; these will help very much for a time. He could use a thousand or more if the friends in this country would forward them to him. Any slides may be sent to the Mission Rooms, and they will be forwarded to Smyrna by express.

FRANK GARRETT, of Nankin, China, writes that he would rather be in China engaged as a missionary to the heathen than to leave the field for any other line of work. As for hardships, he does not intend to shrink from them. He says: "Last Monday I was hooted by a mob through the streets of a large Chinese town where no foreigner had ever been before. I was traveling alone, but managed to get a table placed in an opening, and, spreading my literature, I began to sell and to preach, while stones and dirt hissed by my ears and rattled on the table. With firm and strong yet kind and subdued address, I got and held the attention of some of the gray-haired elders, and, after talking from about 2 P. M. until after sundown, dismissed a quiet and orderly audience."



## Foreign Missionary Pulpit

### SERMON OUTLINE.

I. J. SPENCER.

"Be not afraid; for, behold, I bring you good tidings of great joy which shall be to all the people; for there is born in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11).

This is often used as a text for a Christmas sermon. It is equally appropriate for a missionary discourse. Note that, at the beginning as well as at the close of Jesus' earthly life, the idea of world-wide missions is authoritatively set forth.

In the next place, observe that the admonition, "Be not afraid," is given by way of introducing the announcement of the good news. There is nothing to fear from the coming of the Lord to them who will receive him. He comes as their Peace, their Lover, their Deliverer and Lord. Fear God, but fear nothing else. To them who refuse and rebel there is no peace, no safety. They may well tremble and be afraid.

Note also how the attention is arrested—"for, behold, I bring you good tidings." How worthy of our beholding! The world has never presented any other such precious tidings. No news, no fortune can compare with the coming of Christ. "Behold, what manner of love the Father hath bestowed upon us!" As was said at Lazarus' grave, "Behold, how he loved him!" So it may be said as we think of the birth of Christ, whom the Father sent as our Saviour: "Behold, how he loved the world of sinners!" God so loved us that he sent his Son to die for us. For his advent God had been for centuries planning, and the world had been waiting. Prophecies, types and symbols had pointed to his coming. The place of his birth had been specified.

Consider also the nature of the news. It was good, not bad; joyous,

not sorrowful. It was "tidings of great joy." It told of love incomprehensible and unutterable. It was the unfolding of divine wisdom. It was the coming of boundless grace. It was God's voice of gentleness, of tenderness, sympathy and infinite power. The news has gladdened millions, and their gladness has increased with their increasing wisdom. The news tells of a Saviour, such as the whole world needs. The Saviour is also Lord. To receive him as the former, we must receive him as the latter.

Observe particularly for whom the tidings were intended—for "all the people." When the shepherds had seen the infant Saviour they published the truth abroad. All that heard wondered. It is a wonderful story of wonderful love with a wonderful purpose.

The lepers of Samaria, having learned the good news of an abundance of bread for the famine sufferers in the city, were unwilling and afraid not to tell the glad news. Their own hunger satisfied, they were happy in telling the whole city the welcome message. So we do not well to hold our peace.

It is God's will that all the people shall hear the glad tidings.

It is the duty of all who have heard and received the gospel to sound it out to others.

Already the church has delayed too long. The heathen do not understand how Christians can keep back such glad tidings.

Are you ready to follow Christ by offering yourself? Will you offer your gold and other gifts, as the wise men did? Will you not help to send the glad tidings forth to all the people as quickly as possible?

*Lexington, Ky.*

### THE WORTH OF MISSIONS.

When the proposition was before the Massachusetts Senate to incorporate the American Board of Commissioners of Foreign Missions, and the objection was made that we had so little religion at home that we could

not afford to send any abroad, it was replied that religion was a commodity of which the more we exported, the more we had left behind. The answer was a sound one; it has already been justified by the facts. Those branches of the church which are strongest at home are those which are most efficient in carrying the gospel abroad.

The work of missions is worth to the church not only all that it has cost, but infinitely more. And in saying this, I do not forget what it has cost. I remember the sainted ones of whom the world was not worthy, whose lives have been consumed in this sacred cause. I remember their sacrifices, the burdens and toils to which they have been subjected, constrained by their love of Christ and their zeal for his kingdom. But when I think of the energy and patience and faith, the self-forgetfulness and self-devotion which the church has shown in her missionary work, precious as is the offering, I can not but feel that the church is inexpressibly richer for the grace which has permitted her to render it. How her faith has been strengthened in the process! How her love for Christ, and for souls whom Christ has loved, has thereby deepened and grown more absorbing! How Christian hearts have thus been knit together, revealing, as in no other way, the oneness of the members of Christ's body with each other and with their ever-living Head! What new views of the glory of Christ, and the all-sufficiency of his atonement, and the power of his renewing grace, have thus been beheld by the church, and disclosed to the world! What an irrefutable answer to all infidelity, what a triumphant affirmation of her divine origin and claims, does the church possess in these annals of the patience and the faith of her saints! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The church is richer, incalculably richer, by all her sacrifices. The true economy of Christian labor is its widest possible diffusion.

The missionary spirit is the normal development of the Christian life. As it grows, the church grows in purity and power and all Christian efficiency. That the work of missions does not diminish the work of the Christian laborer at home, but that this is rendered easier and far more efficient through the mighty reflex influence which comes from the Christian laborers abroad, our own churches have too clear evidence to doubt.

The work which we do in God's kingdom he requires of us, not so much for his sake as for ours. It is not he who needs it, but ourselves. We do not grow, we can not live, save in obedience to him.—*President Julius H. Seelye.*

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### A GREAT SINNER AND A GREAT SAVIOUR.

An ignorant Chinaman entered a little chapel at Ato, where he heard a missionary, the Rev. S. L. Binkley, preaching on the all-sufficiency of Christ to save. At the close of the service he went up to him and said: "This Jesus I never heard of until now, and I don't know who he is; but did you not say he can save me from all my sins?"

"Yes," replied the missionary; "I said exactly that."

"But then you did not know me when you said so. I have been a liar, a gambler, a sorcerer, an adulterer, and for twenty years an opium-smoker. Now, if you had known me, you would never have said what you did, do you see?"

Mr. Binkley could only repeat with emphasis his former declaration, about the power and willingness of Jesus to save from even such a multitude of sins. The opium-smoker was struck dumb with amazement, for his mind had been in bondage to ancient superstition, the poison of lust was in his blood, and he was sold in hopeless slavery to the awful opium drug. He went away, but returned again to hear more of this wonderful Saviour.

Weeks passed away, when, one morning, he rushed impetuously into

the missionary's room, his radiant face proclaiming the good news: "I have it now; Jesus can save me from all my sins, for he has done it." Yes, it was true, and faith in Christ had even destroyed the slavery of years, the desire for opium. He went back to his native village to tell his fellow sinners of the Lord Jesus. Though warned of his danger, he told the story of a great Saviour for the worst of sinners, and through the grace of the Holy Spirit testified of his saving power. He was pelted with clods, beaten, hunted from place to place, but he could not be silenced. At last his persecutors brought him before a cruel magistrate, and false witnesses proclaimed against him the vilest charges. The corrupt judge, glad to be revenged against this foreign sect, sentenced him to be beaten, and upon his bare back the cruel bamboo was mercilessly laid, until the flesh laid in strips. Borne to the mission premises, almost dead, the doctor declared that such injuries he had never before seen inflicted by the bamboo. Ere the missionary could find words to comfort him, the martyr said with a smile, "Teacher, this poor body be in great pain, but my inside heart be in great peace." Then, lifting himself up in his cot, he said, "If I get up again from this, you will let me go back to How-chiang."

His recovery was very slow. While but half healed, he stole away, and suddenly appeared at his native village to preach again to his hateful persecutors. His words of victory, scored by such experiences of blood, brought some of his very foes to the Saviour. For fourteen years he continued preaching, and was ordained in 1869. Numerous were the souls he was permitted to see converted to Christ through his instrumentality, and from them a score of native preachers were raised up to tell the old story of full salvation through a crucified Saviour. To the last he testified, and when too weak to stand he still gathered round him those to whom he could bear witness to the Saviour, and at last he passed away, singing in the joy of an unclouded hope.—*Cheyne Brady, in "China's Millions.*

## WHAT DOES IT COST TO EDUCATE AN ORPHAN BOY IN INDIA?

Supposing that a boy stays in the orphanage extending on an average of twelve years, what ought his food, clothing and education to cost? The figures given below are conservative. They do not provide luxuries; they do not provide what boys in America consider necessities. The lower estimate contemplates the simplest form of living. The higher contemplates a more complex life, better education. The figures are based on actual experience during several years, including the famine years of 1896 and 1897:

Food, per annum.....	\$ 9 00	to \$12 00
Clothing, per annum.....	2 00	to 4 00
Books, per annum.....	50	to 1 00
In identals, per annum..	50	to 2 00
Total.....	\$12 00 to \$19 00	

The latter amount could not ordinarily be used without extravagance. The mean of about \$15 will give plenty of good, even rich food, warm and nice-looking clothes, blankets, etc.; books, and money in hand to spend or lay by for the Lord. If \$10 is added, it ought to make the amount (\$25) cover all the above expenses and the salary of the missionary in charge besides.

There are hundreds of individuals and societies among us who would be only too glad to contribute either the \$15 or the \$25 if they only knew the facts. These boys will not all be evangelists. They are no brighter, no better, no more gifted, and no more called of God to preach than your own boys are. They have the making of good Christian workmen and farmers, business men and managers. A few may make good teachers who have no call to preach. If a few shall be found suited for the ministry, all the better. As a matter of fact, there are several boys in our orphanage who promise to be good preachers, and a Christian carpenter, who knows why he is a Christian, and can give a reason for the faith that is in him, is worth about as much as any preacher, and in the peculiar social condition prevailing in India must always be a sort of lay preacher. J. E. M.

## A Chinese Poem.

If a boy is born, in a downy bed  
 Let him be wrapped, in purple and  
 red;  
 Apparel bright and jewels bring  
 For the noble child who shall serve  
 the king.

If a girl is born, in coarse cloth  
 wound,  
 With a tile for a toy, let her lie on  
 the ground;  
 In her bread and her beer be her  
 praise or her blame,  
 And let her not sully her parents'  
 good name.

—From the Chinese Classic, *Shih Ching*.

## A VALUABLE BOOK ON MISSIONS.

Seldom is a book of facts, statistics and history made so interesting as is "Missionary Annals of the Nineteenth Century," by Dr. D. L. Leonard, associate editor of the *Missionary Review of the World*. The book is handsomely illustrated with thirty-three thumb-nail portraits of famous missionaries, and some fifty scenes from photographs of the people or places in mission lands. It reads like a story, and will be found of great value to those interested in missions in any way. The current century is taken up by decades, with a chapter bestowed upon each of the ten subdivisions. Thus a bird's-eye view is taken of all the mission work progressing in the entire world, all contemporary happenings in all realms being brought into juxtaposition. The book shows how the schemes of statesmen; achievements of discoverers, explorers and inventors; the spread of commerce, colonization, conquest and expansion—have all played an important part in the spread and increase of missions. Mention is made of the many missionary societies and of the work each has accomplished. The closing chapters of the book, showing what has been accomplished in the different lands from the be-

ginning until now, will, we believe, with God's blessing, give an impetus to missionary work. Altogether the book is a masterpiece and will have a lasting value as a historical work and a work of reference. For twenty years the author has been reading and writing of missionary work, and for the past ten years has devoted practically all his time to collecting data and writing of work in the foreign field. The book is a 300-page volume, and is published by F. M. Barton, Cleveland, O.

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SELF-SUPPORTING CHURCHES, AND HOW TO PLANT THEM. By W. H. Wheeler. Better Way Publishing Company, Grinnell, Ia. \$1.00. The subject is illustrated by the life and teachings of Rev. C. H. Wheeler, D. D., who was for forty years a missionary of the A. B. C. F. M. at Harpoot, Turkey. It is what it claims to be, a book for Christian workers at home and abroad. More than any other man of his time, or any other time, Dr. Wheeler developed and applied the principles of self-support in all the work of education and evangelization. He believed that giving was a means of grace. It was a good thing for men who were outside. It often led to a deepening of interest; it not infrequently led to open acknowledgment of Jesus Christ as Lord. For the believer giving secures blessings that are not to be had in any other way. It fosters self-respect; it strengthens faith; it brings the soul into closer fellowship with the Lord. The cultivation of this grace protects the church against parasites and hypocrites. Dr. Wheeler demonstrated that the principles for which he contended were sound and Scriptural. He built up a great plant in Harpoot, and in the region round about. Every missionary in the field should read and study this book. Every man who has to do with the management of missionary funds should familiarize himself with it. This is a work of extraordinary value.



## RECEIPTS

For Foreign Missions from January 1 to February 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

ALABAMA.		Sunday-schools.		Endeavor Society.	
Individual.		Coal Bank (Geneseo) .....	\$ 2 00	Carrollton .....	\$ 12 50
Tipton, W. A., Fernbank .....	\$ 2 00	Lincoln .....	8 87	Individuals.	
ARKANSAS.		Endeavor Society.		Asbury, Jessie J., Augusta	3 50
Individual.		Springfield (First) .....	25 00	Carter, Mr. and Mrs. Ed,	10 00
Humphreys, Jane L., Eu-	25 00	Individuals.		Stanford .....	10 00
reka Springs .....		Dennis, N., Chambers-		Estill, Mrs. D. S., Owings-	5 00
CALIFORNIA.		burg .....	2 65	Haffler, J. C., La Grange	1 00
Churches.		Judy, J. I., Emden .....	25 00	Magee, Jennie K., Broad-	1 00
Lakeport .....	7 52	Searcy, Harriet M., Farm-	52	well .....	1 00
Riversid .....	1 50	ingdale .....	5 00	Smith, H. B., Sulphur .....	2 00
Sunday-school.		Storey, Effie, Chicago .....	25 00	Sullivan, Mattie and moth-	5 15
Lakeport .....	5 00	Stroud, Priscilla B., At-		er, Mt. Sterling .....	
Endeavor Society.		Total .....	138 08	Total .....	46 48
Los Angeles (First) .....	10 00	INDIANA.		MASSACHUSETTS.	
Individuals.		Endeavor Society.		Individuals.	
Chapin, Rena, Geyserville	1 00	Anderson (Central) .....	10 00	Benton, Miss Harriet M.,	150 00
Earp, P. A., Sycamore .....	2 00	Individuals.		Peru .....	15 00
Harvey, Mrs. W. S., Santa	5 00	Carpenter, J. H. (per J.	2 00	Wood, Bessie M., Haver-	15 00
Rosa .....	2 00	S. S.) .....	5 00	hill .....	165 00
Parker, L. A., North Ont-	2 00	Carpenter, J. Walter, An-	5 00	Total .....	
ario .....		derson .....	5 000 00	MICHIGAN.	
Miscellaneous.		Morton, Jens, South Bend	5 00	Church.	
Cash .....	50	Robertson, John G., Lex-	5 00	Hoxeyville .....	1 50
Total .....	34 52	ington .....	1 00	Individual.	
CANADA.		Schooley, O. D., Jr.,	1 00	Knight, J. R., Owosso .....	1 00
Individuals.		Sparkville .....	30 00	Total .....	2 50
Campbell, Mrs. P. D., Bal-	5 00	Scott, Mrs. D. M., Alex-	5 053 00	MINNESOTA.	
Darroch, W. F., Brantford,	6 00	andria .....		Individuals.	
Ont. ....	30 00	IOWA.		Cooper, Chas. M., Chat-	1 00
Dickson, Alice, Orton, Ont.	15 00	Churches.		field .....	1 00
Hepburn, Mrs. J., Sparta,	2 00	Des Moines (University	10 00	Cooper, Jane M., Chatfield	1 00
Ont. ....	15 00	Place) .....	39 00	Sandberg, Mr. and Mrs. N.	1 00
Robertson, Dan, Kenil-	2 00	DeSoto .....		G., Red Wing .....	3 00
worth, Ont. ....		Individuals.		Total .....	
Miscellaneous.		Baker, F. W. P., Decorah	10 00	MISSOURI.	
The Christian Messenger,	33 00	Coe, Mrs. Josiah, Wood-	200 00	Sunday-school.	
Toronto, Ont. ....	91 00	bine .....	1 00	Oregon .....	8 00
ENGLAND.		Pearl, H., Adaza .....	260 00	Endeavor Society.	
Miscellaneous.		Total .....	4 15	Kansas City (South Pros-	7 50
Cash .....	65	KANSAS.		Individuals.	
GEORGIA.		Church.		Frymire, Mrs. E. J., Hem-	1 00
Miscellaneous.		Galva .....	25 00	McKeefer, Martha, Kan-	1 00
Cash .....	50	Noe, C. R., Leon .....	40 00	sas City .....	1 00
ILLINOIS.		Pack, J. P., Galva .....	10 00	McPhail, Alex., Maitland.	1 00
Churches.		Williams, J. J., Milan .....	10 00	Pollard, J. M., Lewis Sta-	1 00
Center (Tampico) .....	3 50	Yeager, Maggie, Madison	89 15	Miscellaneous.	
Decatur (Edward St.) .....	9 54	Total .....		A Friend, Carthage .....	3 00
Oblong (First) .....	25 00	KENTUCKY.		Earnest Workers, Weston	1 00
Town Mount (Frankfort)	6 00	Church.		Total .....	23 50
		Berea .....	6 33		

NEBRASKA.		PENNSYLVANIA.		VIRGINIA.	
Church.		Church.		Churches.	
Shubert.....	\$ 3 50	Philadelphia (Sixth).....	\$ 6 00	Forest Grove (Enon).....	\$ 6 00
Endeavor Society.		Individuals.		Individuals.	
Omaha (Grant St.).....	3 90	Bailey, Rose G., Allegheny.....	5 00	Belt, I. B., Wilburn.....	10 00
Individual.		Elliott, S. C., Webster.....	3 00	Book, W. H., Clifton Forge.....	11 00
Ireland, Elmer, Craig.....	5 00	Emig, Fanny M., Emigsville.....	10 00	Dickson, J. C., Clifton Forge.....	1 25
Total.....	12 40	Gordinier, J. H., Troy.....	2 00	Meredith, Mrs. Lucy A. and daughter, Gouldin.....	5 00
NORTH CAROLINA.		Mills, Elza L., Braddock.....	1,000 00	Perry, E. R., Unionville.....	2 00
Individual.		Miscellaneous.		Smith, Mrs. Wickliffe, Green Bay.....	1 00
Weaver, Hattie L., Weverville.....	1 00	A Friend, Allegheny.....	10 00	Staples, Miss Susan N., Scottsville.....	1,000 00
NORTH DAKOTA.		Total.....	1 036 00	Todd, Lindsay M.....	25
Individual.		SOUTH CAROLINA.		Wood, Amy Noel, Halladay.....	50
Stevens, Mary S., Hillsboro.....	5 00	Church.		Todd, Mrs. S. D., Halladay.....	25
OHIO.		Sunday-school.		Wright, Judson and Annie, Churchland.....	1 00
Churches.		Greenwood.....		Miscellaneous.	
Cincinnati (Richmond St.).....	35 00	Total.....	4 00	Cash (Bristol).....	50 00
Salem.....	25 50	SOUTH DAKOTA.		Friends (Cuckoo).....	23 86
Individuals.		Individual.		Total.....	1,123 51
Alchin, Carrie A., Cincinnati.....	50 00	Heydluff, John, Verdon.....	7 00	WASHINGTON.	
Hurd, Mr. and Mrs. F. H., Dexter City.....	15 00	TEXAS.		Endeavor Society.	
McKay, J. M., Cuba.....	1 00	Individual.		Pullman.....	2 00
Mantle, F. E., West Farmington.....	5 00	Knight, R. E., Sterling City.....	2 00	MISCELLANEOUS.	
Walker, Noah, Shreve.....	50 00	Miscellaneous.		Cash.....	6 00
Miscellaneous.		C. W. B. M., Oak Cliff (Dallas).....	3 00	Interest.....	163 40
A Friend.....	1,500 00	Total.....	5 00	Total.....	175 40
Cash.....	60			Grand Total.....	\$9,988 79
Sunday-school Class (Mrs. Ethie H. Daily's), Nimsil.....	1 00				
Total.....	1,633 10				

## FORM OF BEQUEST.

The following form may be employed by persons desiring to devote a sum of money by will for the use of this Society:

*I give and bequeath to the Foreign Christian Missionary Society, of Cincinnati, O., a corporation existing under the laws of the State of Ohio, the sum of \$..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.*

If real estate is bequeathed, it should be accurately described and located.

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CHILDREN'S DAY THE FIRST SUNDAY IN JUNE.

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THE FIELD IS THE WORLD

GO YE INTO ALL THE WORLD

ETHNOLOGICAL

MAY WE NOT DEPEND UPON EVERY CHURCH FOR AN OFFERING?

Edited by..... { A. McLEAN.  
F. M. RAINS.

Vol. XIII. CINCINNATI, O., APRIL, 1900. No. 4.

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THE  
MISSIONARY INTELLIGENCER.

VOL. XIII.—APRIL, 1900.—No. 4.



IMPERIAL PALACE, PEKIN.

## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions* for the first five months of the current missionary year, with the corresponding time, 1899, shows the following:

	1899.	1900.	GAIN.
Contributing Churches .....	62	112	50
Contributing Sunday-schools..	43	36	7*
Contributing C. E. Societies.	150	70	60*
Individual Offerings.....	209	468	259
Amount .....	\$24,357.53	\$22,924.72	\$1,432.81

Comparing the receipts from different sources, shows the following:

	1899.	1900.	GAIN.
Churches .....	\$1,027.93	\$1,230.44	\$202.51
Sunday-schools .....	268.36	197.00	71.36*
C. E. Societies.....	848.71	474.97	373.74*
Individual Offerings.....	3,144.37	4,566.32	1,421.95
Miscellaneous .....	998.90	1,615.35	616.45
Annuities .....	12,100.00	11,450.00	650.00*
Bequests .....	5,903.26	3,390.64	2,578.62*

\* Loss.

Loss in *bequests*, \$2,578.62; loss in *annuities*, \$650; gain in *regular receipts*, \$1,795.81; total loss, \$1,432.81.

## EDITORIAL NOTES.

ALL that your love bestows in charity,  
In hidden ways, will yet come back to thee.  
— Joel Benton

THE grandson of the first woman in Zululand to become a Christian was recently ordained a missionary.

MANY churches have given this year for the first time. This is due to the interest taken by preachers in enlisting new churches.

HUNDREDS of churches that gave last year have not responded this. We are depending upon every one of them. They must not break rank this Silver Jubilee Year.

IT is said that the first missionary contribution ever made in England was Sir Walter Raleigh's gift of £100

for the spread of the Christian religion in the colony of Virginia.

THE returns from the March Offering are full of encouragement. There is a steady increase in the number of contributing churches; also in the offerings from the churches.

LET all remember that we are expecting to reach \$200,000 for Foreign Missions this Silver Jubilee Year. It will require the enthusiastic help of all the friends of the work.

THE Annuity Fund continues to grow. We have raised \$80,900 for this fund since it was inaugurated. We are hoping to reach \$100,000 for this special fund during this missionary year. The Foreign Society will pay



a good rate of interest during the life of donors. It is absolutely certain. The money does good while you live, and while you receive an income from it. Write to us for particulars.

•••

THERE is a very encouraging interest in the apportionment. More churches are reaching it than last year, when 847 reached their full apportionment. We rejoice in this growth.

•••

MAY we not count upon the churches, as churches, for at least \$75,000 this year? Last year they gave \$56,781.77. It is not unreasonable to expect \$75,000 from the churches.

•••

Now is the time to order supplies for Children's Day for Heathen Missions, the first Sunday in June. We furnish the *Children's Day Exercise*, "Silver Bells," *Missionary Pockets*, and the *Missionary Voice* free of charge. Order now!

•••

THE following churches have decided to support their own missionary this year: Franklin Circle Church, Cleveland, O.; Cedar Rapids, Ia.; Frankfort, Ky. The Franklin Circle Church broke all records on the first Sunday in March; its offering exceeded \$700.

•••

A FRIEND, sending us \$100 for the famine relief in India, says: "I do wish people could realize the pleasure as well as the good business policy of giving systematically, whether it be one-tenth or more. My fund is never exhausted. I should not say 'my fund,' for, after it is set aside, I do not think of it as my own."

•••

CHURCHES that did not take the March Offering at the time named should see to it that the matter is not overlooked throughout the year. The offering should be taken and promptly forwarded to the treasurer of the Society. In no case should it be used to pay off old debts, or to buy song books, or to pay for coal, or for

any other purpose than that for which it was intended. It is not acting in good faith with the donors to ask for money for missions and then use it to buy an organ, or to meet some current obligation.

•••

B. L. WRAY, Eureka College, Illinois, preaches for the church at Pleasant Grove, near Kentland, Ind. Last year this church gave \$12.15 for Foreign Missions. The apportionment this year was \$20. This year \$50.70 was raised. This shows what can be done when there is a wide-awake preacher and a church to stand by him.

•••

PROBABLY one of the most liberal offerings we have received is from the mission at San Juan, Porto Rico. J. A. Erwin is the missionary of the American Christian Missionary Society in that important center. He is one of the steadfast friends of world-wide missions, and remembers the cause every year in a substantial way.

•••

THE largest and most important missionary conference ever held will be held in New York beginning April 21, and closing May 1. For ten days over two thousand delegates from every mission field will consider the great problems of missionary work. They will review the past, and gain encouragement and counsel for the future. Many men and women should arrange to attend that conference, if possible.

•••

THE reports from the March Offering are encouraging. It is evident that the missionary spirit is extending itself in ever-deepening and ever-widening circles. More people are feeling concern as to their duty than ever before. The offerings are increasing in number and in amounts. The outlook is full of promise. The Spirit of God is at work in the churches, and this is one manifestation of his presence and activity.

•••

OUR missionaries home on furloughs, seated in our congregations and viewing our preaching from their

standpoint in the pew, sometimes have quaint experiences. One writes as follows; "I go to — Church occasionally. The pastor, Dr. —, is preaching a series of sermons on the things that no fellow knows anything about—the state of things in the twentieth and twenty-first centuries. These are subjects on which a man may talk without fear of positive contradiction."—*World-wide Missions.*

•••

THE Young People's Missionary Library consists of sixteen volumes. These volumes are of the greatest value. They can be had through the Foreign Society for the small sum of \$10. This is much less than cost; most of the books cost \$1.50 each. A Sunday-school, or an Endeavor Society, or a church can not do better than to secure this library and put it where all members can have access to it. What is needed now more than anything else is a knowledge of the facts. In nearly every church some one wishes missionary information.

•••

SILVER Jubilee services were held this year in Louisville, Lexington, Cincinnati, Cleveland, Hiram, Allegheny, Indianapolis, Chicago and Kansas City. These services were largely attended by preachers and by the most active workers in the churches. The Broadway Church in Lexington was full all day. The College of the Bible and Hamilton College dismissed classes, and attended in a body. In spite of the storm in Kansas City, people came from far and near. The general verdict is that these services have accomplished much good. It is hoped next year to have similar services in all parts of the country.

•••

DR. D. K. PEARSONS, of Chicago, who during the last ten years has given to colleges and charitable institutions gifts amounting to \$2,500,000, is about to deed away the remainder of his fortune, \$1,500,000 in all, in similar gifts. For the maintenance of himself and his wife during the remainder of their lives, Dr. Pearsons will stipulate that only an annuity of two per cent. be paid by those who re-

ceive his gifts hereafter. This is a worthy example we would have our people emulate. The Foreign Society will also receive money on the Annuity Plan, and will pay a larger rate of interest than Dr. Pearsons proposes to accept.

•••

THE Bethany C. E. Reading Course has in it three books on missions. One is entitled "Hand-Book on Missions"; another is, "Missionary Fields and Forces"; and the third is, "Missionary Heroes." These books cost 35 cents a volume. They are handsomely printed on good paper, and well bound. These books ought to find their way into tens of thousands of Christian homes. They contain just such information as many people desire to possess, but do not know where to look for it. The books can be ordered of J. Z. Tyler, 798 Republic Street, Cleveland, O., or through the Mission Rooms at Cincinnati.

•••

ABOUT \$2,000 has been received through the Standard Publishing Co. for famine relief in India. This, and the money that has been sent directly to the treasurer of the Society, has been forwarded promptly to our workers on the field. Other papers are appealing strongly for corn and for money. It is likely that the people of the United States will contribute a million bushels of corn and not less than a million dollars for this purpose. The United States Government is to be asked to furnish a ship to send these supplies, with the understanding that they are to be distributed by the missionaries, and not by the Hindoo agents of the Government. Those who have it in their hearts to contribute should do so speedily. In this case it is true that he who gives promptly gives twice.

•••

THE report of the Ecumenical Conference, to be held in New York, will be published in two volumes. It will be handsomely printed and bound. The material will be carefully prepared and edited so as to exclude nothing essential and include nothing non-essential. This report should find its way into the hands of every pastor

and every missionary worker, and into the library of every church, Sunday-school and Christian Endeavor Society. It will cast a flood of light on the problem of missions; it will bear testimony to the power of the gospel to uplift fallen humanity and to establish Christian society. Those who subscribe by the 1st of May will receive the two volumes for \$2. After the 1st of May the price will be fixed at \$2.50. These volumes may be ordered at once from the Publication Committee, Room 823, 156 Fifth Avenue, New York City.

•••

THE returns from the March Offering are encouraging. For the first twenty-six days of March there has been a gain of about two hundred contributing churches, and a gain in the receipts of \$5,837.92. Many churches have made most encouraging advances in their offerings. Many churches have contributed for the first time. An unusually large number of churches have reached their full apportionment.

•••

WHAT hinders the immediate effort to plant the gospel in every nation and island and home in all the earth within the next decade? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. That precisely is the critical question. Are we, the Christians of to-day, awake to these facts, and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon us; that it is possible now, as never before in the world's history, to preach the gospel to all the nations? And do we mean, God helping, that this work shall be done ere we die? This is the deep significance of the hour to this generation,—  
*Judson Smith.*

•••

It is proposed to establish an International Memorial Medical College in New York. Already 150 young men and women have been taught

and trained for service on the field by those who have this enterprise at heart. Six of the workers have laid down their lives in Africa. Most of the others are still serving in India, China, Africa, Burma, Siam, Ceylon, Persia, Syria, Alaska, Brazil and Micronesia. The proposed college has a Board of Trustees representing most of the large missionary societies of the country. The secretary is Dr. Geo. D. Dowkontt. All communications should be sent to him.

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So MANY have offered church debts as an excuse, a very reasonable one, for not observing the March Offering, that we are reminded of Ruskin's reply to an appeal to help pay off a church debt. He wrote as follows: "I am scornfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is: 'Don't get into debt. Starve and go to heaven, but don't borrow.' . . . and of all manner of debtors, pious people building churches they can't pay for, are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sand-pit—or a coal-hole—first?" A church lacks a proper conception of its mission when it allows a debt to stand between itself and its duty in preaching the gospel. A church does not exist to house, maintain and edify itself. Its mission is beyond itself. That mission is not optional, not self-chosen, but divinely imposed. That mission is obligatory. "Go" is the order. This order is as binding now as ever. It is not a mere suggestion, not an invitation, not a request; it is an order! It leaves nothing to our choice, not even the building of a beautiful house of worship. In the presence of this order of the King, indifference and excuse become disobedience. World-wide missions take the supreme place in the life and activity of a Church of Christ. A church may or may not build a house of worship, and yet be loyal to its great Head. This is not true of preaching the gospel to the lost. It *must* sound out the Word of life.

## AN IMPORTANT DAY.

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One of the most important days during the year for our people is Children's Day for Heathen Missions, the first Sunday in June. It is more widely observed, elicits more interest, and is hailed with greater joy than any other missionary day observed in our Zion. The growth of interest in the day, since it was established in 1880, has been phenomenal. The first year, 1881, the receipts amounted to \$750. Last year they ran up to the handsome sum of nearly \$40,000. We are asking the children this year for \$50,000. With proper attention this amount can be raised. This amount from the Sunday-schools will insure \$200,000 for the missionary year.

The subject demands the immediate and enthusiastic attention of the superintendent and every Sunday-school worker. They will appreciate the importance of reaching \$200,000 in this, the Silver Jubilee Year; and they will agree with us that \$50,000 of the \$200,000 can be obtained from the schools. The task is no light one, however. It will require much diligent work, great patience, and a firm faith in the importance of the undertaking. The teachers and other workers should be called together for a conference as to the most practical steps to be taken, and this conference should be held at once. Every possible helper should be enlisted, including the Endeavor forces, as well as the pastor of the church.

We are fortunate this year in being able to furnish, free of charge, the best Children's Day supplies the Sunday-school host has yet enjoyed.

1. The Children's Day Exercise, "Silver Bells," by Prof. P. H. Duncan, is believed to be even better this year than for any year previous. Indeed, this is the opinion of Professor Duncan himself. He has spent more time and care in its preparation. This exercise comes nearer his high ideal than any former one he has prepared for us. The songs rank high. They are as follows: "Bell Chimes," "Ring the Joy-Bells," "Silver Bells," "Our Silver Jubilee," "All the World is Coming," "Little Builders," "I'll Go Where You Want Me," "Messengers of Love and Mercy," "To the Rescue," "Over the World."

Provision has been made for a large number to take part, and yet the exercise is adapted to small schools. Motion exercises and other attractive features have received due consideration. The recitations and dialogues are unexcelled. Altogether, we can promise the Sun



day-school workers an exercise of very high order, one that, with careful preparation, can be made attractive and helpful.

2. The Silver Jubilee Missionary Pocket. The popularity of this device has been thoroughly tested. It is suitable for all classes in the Sunday-schools to gather and save money for Children's Day, the first Sunday in June. It will be especially helpful to those who are determined to become members of the One Dollar League. We will furnish a sufficient number to place in the hands of each member of your school.

3. The Children's Day number of the *Missionary Voice*. This number of the *Voice* will be especially attractive this year. It will contain more pictures of the missionaries than any former number of the *Voice*. We believe the children will be interested in this large number of pictures of the missionaries. Other pictures, as cuts and diagrams, will also appear in this number.

Orders for these supplies should be sent at once.

There are sufficient reasons for asking the heartiest co-operation of the superintendents this year.

1. The new fields. We enter Cuba, Hawaii and the Philippine Islands this year. Four missionaries are already in Cuba, two will soon be in Hawaii, and four in the Philippine Islands. This increase of ten new missionaries in new fields involves a very considerable increase in the outlay. These missionaries must be provided with homes and with all the necessary facilities for carrying on their work. This pioneer work in new fields makes large drafts upon the treasury.

2. The fields already occupied must be reinforced. There is a great need for reinforcements in Japan. Since the death of C. E. Garst, our pioneer missionary in that field, there has been a persistent and earnest cry from our missionaries for reinforcements. This must be done. The work in India must also be strengthened. The awful famine that has raged in that land, and is not passed yet, calls for increased help. The mission in Turkey must also be reinforced, and in Africa. Everywhere the cry is loud for reinforcements.

This is the Silver Jubilee Year of the Foreign Christian Missionary Society. It was organized in 1875. We want to signalize the year by raising \$200,000. This can be done with the co-operation of the Sunday-schools.

Please make your order for these supplies at once.

## THE COST.

ARTHUR J. BROWN, D. D.

Shylocks still compute the money cost of converting the heathen. But, in making such a comparison, they overlook the fact that the convert in America is the product not only of the local church to which he belongs, but of the Christian forces of the whole community, and of centuries of a Christian civilization. The society developed by Christianity, all the multifarious and allied activities of the Christian Church, have a part in the influences which lead him to Christ. The expenditure represented by these agencies rises into millions of dollars. The cost of producing a convert in America is, therefore, many times greater than on the foreign field, where the institutions of Christianity are simpler and less expensive.

Consider, too, that in every enterprise there is an initial stage in which large returns are not expected. Dr. Nevius planted some apple seeds in his yard in Chefoo, China. Of course, he did not expect apples the first year, or the second, and when a half-dozen apples did appear, it would have been foolish for him to have divided all the toil and expense of the first five years by the small number of apples grown at that time. He, of course, anticipated, what is now actually the fact, that those apple seeds would become an orchard, bearing abundant fruit every season, so that each apple of to-day is, in a sense, a product of all the preceding years.

But we can meet the critic on his own ground. A Chicago editor found that, for forty leading churches in Chicago, the average cost of each convert varied from \$580 in the Congregational Church to \$285 in the Baptist, while the cost of converts of the foreign missionary societies of these denominations averaged \$194 each. In the Presbyterian Church, I find that each convert in the United States last year cost \$260, while each convert on the foreign field cost only \$158. In other words, it costs Presbyterians 65 per cent. more to convert a man at home than abroad. I heard

a Hampton professor say that it required \$125,000 a year to maintain that institution. That's cheap for such a magnificent work as Hampton is doing. But our Tungcho College, one of the best Christian colleges in Asia, receives less than \$5,000 a year, including salaries. I might continue the comparisons indefinitely.

But, after all, we do not estimate other things in this way. General Howard says that it cost \$100 to fire a twelve-inch gun, but nobody complained when several hundred thousand dollars' worth of ammunition was hurled against the Spanish earthworks, with comparatively little result. On Thanksgiving Day we eat \$14,000,000 worth of turkeys, and in a year we pay for poultry and eggs \$560,000,000, but no one objects. The money which Presbyterians put into Foreign Missions for an entire year would not build a third-class war vessel. It would not run a metropolitan daily newspaper six months. Who objected to the half million spent in welcoming the heroic Dewey on his return to his native land? The lumber for stands alone cost \$174,575. If we ungrudgingly pay such prices for other things, how much ought we to pay for souls?

Moreover, as the *C. M. S. Gleaner* truly says, "a factor which should be taken into consideration by those who are fond of looking at missionary work from an amateur mathematical point of view is the 'unknown quantity,' equal to the immense amount of work done which, while perhaps not resulting in direct conversions, is yet steadily breaking down cruel, awful, hellish, heathen customs; it is raising the position of women, saving life, healing the sick, lessening the immorality, teaching the doctrines of Christianity—in short, work which is slowly, but none the less surely, civilizing the world." Darwin called special attention to the value of this class of results in the South Sea Islands, and Dr. Dennis' splendid volumes on "Christian Missions and Social Progress" present an enormous mass of evidence on this subject. In the language of another: "Whether or not anything costs too much, can not

be determined simply by naming the sum which it costs." Is there value received? Can the value of the moral and social changes brought about be measured in money? Place it all on the lowest commercial basis, and how much would the world take and let all these lands go back to where they were?

How much is a soul worth, anyway? "What did yours cost?" "Ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." He did not count the cost. And shall we haggle about the cost of saving the souls of others for whom also he died, and for whose salvation he gave us what money we have?

I protest against the method of computing the cost of converts as not only belittling, but as essentially false. It is materialism in its meanest form. It comes from the spirit which prompted Satan to sneer that Job served God for gain, and which inspired Judas Iscariot to complain that the alabaster-box might have been sold for 300 pence and given to the poor. Are selfishness and greed to dominate everything? Must we buy our love, sell our faith, and measure our hope with a yardstick? Is there to be no self-sacrifice, no goodness, without worldly reward? Even if it were true that foreign mission work is comparatively expensive, what of it? War always costs money. Nations never count it in their conflicts. We didn't in our conflict with Spain, for Mr. Cannon says that we spent about \$482,000,000 in that short struggle. Why should the church be parsimonious in this most gigantic and God-inspired of all wars? No other funds in the world are more economically and prudently expended than Foreign Mission funds. The Presbyterian Board's administrative cost is only 4 3-4 per cent. Instead of apologizing that we have spent so much, it is our frankly avowed intention to spend more, not at home, but abroad; for not only is the work growing, but its growth enlarges the scale of expenditure. The

pioneer evangelistic preaching is the cheapest of all. But with converts must come schools, hospitals, printing-presses, and a variety of institutions which are always and everywhere the necessary concomitants of a Christian community, and which require a larger sum. We believe that the churches will sustain us in this policy, and while they will rightly continue to demand reasonable care in administration, they will shame the critic who parades an objection worthy only of a Shylock.—*From the Independent.*

### THE FAMINE IN INDIA.

Some days ago as I came out from the bungalow in the morning to make my usual round among the orphan boys, a strange lad of eleven years, who had evidently been waiting for me, came running up with a dirty basket on his head. He put the basket down at my feet and took up the filthy rag, under which was a little baby, only a few days old. The boy said its mother had died the day before, and his father was old and poor, so did not want the child, and had told him to take it away and give it to any one who wanted it. The boy said, "I took it straight to the mission, knowing it would be taken in and cared for." What a thrill of gladness went through me as I lifted the little piece of humanity and looked into the innocent face. I breathed a prayer to the kind Father to bless the consecrated ones in the home land who would give from their store enough to make it possible for me to take in these forsaken children.

Yesterday a man came to us with a baby girl ten months old to sell. He said that the mother was dead, and he could not bother with the child. We told him that we could not buy it, but that if he wished to give the baby to us we would care for it. At first he went away, but afterward came back and gave us the child. She has been adopted by a native Christian.

MRS. KATE C. RAMBO.

## CHINESE DEPARTMENT.

FRANK GARRETT, Editor.

DR. AND MRS. OSGOOD moved into their new house early in February.

LU HOH was formerly worked from Chu Cheo. Hereafter it will be worked from Nankin.

DR. BUTCHART has completed his plans for the Lu Cheo fu hospital, and submitted them to the contractor.

SMALLPOX is raging in Lu Cheo fu. There has been one death in the mission premises—that of the evangelist's little girl.

FIVE more baptisms are reported at Chu Cheo. These make fifteen since W. R. Hunt and family returned. The church is advancing in the face of persecution.

MR. AND MRS. F. E. MEIGS, Ruth and Earl left Nankin, January 22, for America, on furlough. Mr. Meigs returns home by way of Egypt, Palestine and England.

A STEAM LAUNCH IN CHINA.—The missionaries and others going to Lu Cheo fu can now go on a steam launch. When our missionaries went there first, they went in a house-boat. The journey has now been shortened by a week. It is not only shortened, but cheapened. The shrill echoes of the steam whistle are waking the people from the sleep of ages.

DR. OSGOOD writes: "The year has opened very auspiciously, and it looks as if the sowing for the past ten years is soon to be rewarded. Five have just been baptized who will hold membership with the church at Chu Cheo, and ten who are now connected with the growing church at Yo Ho Tsz. We have over thirty inquirers, several

of whom are nearly ready for baptism. The work, in almost every feature of it, is full of encouragement. I am beginning to have the enjoyment of teaching the Word in such little ways as a limited vocabulary will allow."

AN AGED CONVERT.—Last month James Ware baptized a man seventy-nine years of age. He was brought into the church by his younger brother, who is seventy-six years old. The latter was baptized in the canal, near his home. At his baptism he told the people on the banks that at last, after a long life of sin and unrest, he had found peace in Jesus.

NEW IDOLS.—In the Buddhist temple at Chu Cheo the priests are manufacturing a new set of idols. The faces and attitudes of the dumb images are terrible to behold; some are openly obscene. The Buddhists are quite aggressive of late. This is a sign that they are fearing the downfall of heathendom. The preaching of the missionaries has stirred them up. This is better than indifference.

MORE PERSECUTION.—A Christian came in to-day with a blackened eye, his face cut and bloody; beaten because he would not contribute to the idol worship. He said what he had suffered for Christ was a privilege; but what would become of his poor old mother, his wife and children? Though not Christians, they are liable to have the house burned down over their heads on account of his faith in Christ.

"THE CENTRAL CHINA CHRISTIAN."—The mission in China has arrived at that stage of development where a paper is needed. *The Central China Christian* has been started to give information to the friends of the work in China and in all parts of the world. It is published monthly, and is furnished to subscribers, in clubs, for ten cents a year. It is printed on the college press, which is run largely, by students as a part of their training. Scarcely a week goes by that some one does not write to the Mission Rooms



for information about China. Quite a number wish to correspond with some missionary on the field, and obtain information about Chinese life and customs, and about the progress of the gospel in that land. If such persons will subscribe for this paper, they will get a monthly bulletin from the field, giving full information about our own work in China, and information on many other topics. Subscriptions may be sent to the Mission Rooms.

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W. R. HUNT writes: "We are reaping the fruits of long and patient sowing beside all waters. In the villages we are doing more systematic evangelization. We have two colporteurs that are working under the auspices of the Bible Society. I expect to receive one of the bright boys from the college in Nankin as a preacher soon. He is brilliant and genuine. I can help him to grow up in the work with us. We cry to God daily for true preachers."

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ON THE GRAND CANAL.—"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." It is when we appreciate the power of the gospel to give to men the knowledge of the truth that selling Gospels becomes one of the greatest joys the missionary has. When the sermon of the missionary has been forgotten, or, it may be, but imperfectly remembered, by his heathen audience, the copies of the Scriptures that he left behind among them, illuminated by the spirit of the living Christ, will tell them of a loving God, and how he manifested his love in giving his Son for their redemption. The story of redeeming love will be told again and again when these copies of the Scriptures are read and passed from one person to another, or are read to those who care to hear the strange doctrine of the foreigners. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words I have spoken unto you are a spirit and are life." They will open before them the way of salvation, offering pardon and peace to those who will forsake their sins

and idolatrous worship, and accept Jesus Christ as Saviour and Lord.

The house-boat is probably the best and most convenient mode of traveling we have in China. We can be comparatively comfortable, and have good food. It also enables the traveler to reach many more people, as the waterways are the only means of transportation China has. Towns and cities are situated close together along their banks. We have just finished an interesting book-selling trip made along the Grand Canal. This wonderful monument of engineering skill was in process of construction from the seventh to the fourteenth century. It is 650 miles long. The districts through which it passes are among the richest and most fertile and most populous in China. Many thousands of freight and passenger boats are in daily use. Bridges of beautiful architecture and splendid construction span the canal at regular distances, telling of better days in China. Those days were before priestcraft had made the people stand in fear and dread of evil spirits and demons. However far we may look to either side, no loved and familiar outline of church and schoolhouse can be seen rising in the distance, as at home. In their place we see many strange and dismal temples, where idols are worshiped, and where the fear and dread of these supposed evil spirits hold the people in a cruel and relentless grasp. Their hopeless condition is stamped upon their faces; the anxious, distrustful eye, the dull and sordid facial expression, are but reflections of the vile and bestial character of the idols before which they prostrate themselves in worship. One can not see and realize their condition and ever forget it. Yet, with all the pain and the disappointment and hopelessness the heathen suffer because of their worship of idols, they will not gladly accept the word of life that is offered them. Multitudes will curse the foreigner as he passes, believing him to be but another and more dangerous evil spirit. So we are left to sow the Word wherever and whenever it is possible, trusting it may fall on good ground, and praying that it may bring forth fruit abundantly. It was

encouraging to find in one of these large cities a man who was converted under the preaching of our late A. F. H. Saw. He was also trained as an evangelist by Mr. Saw. The man has begun an excellent work. We attended his Sunday morning worship and his Sunday-school. He has gathered in about forty boys and girls, to whom he is opening the Scripture. It is good to look into the faces of the native Christians and see the light and hope that have come to them. It is better still to hear them tell of the goodness of the Lord, and the joy and peace he has given them. Thus far we are forced to wait and see the light of the gospel break but slowly over this sinful and idolatrous people. While its rays may be dim and but a glimmer, we rejoice each year for those who are brought to know what the Saviour meant when he said, "I am come that they might have life, and have it more abundantly."—H. G. WELPTON, M. D.

## INDIA DEPARTMENT.

G. W. COFFMAN, Editor.

THE Foreign Society has bought the property owned by the Methodist Episcopal Church in Hurda. The Methodists have signed an agreement not to re-enter that field.

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MISS MILDRED FRANKLIN writes: "After the purchase of the Methodist property was completed, we asked Mr. Rioch to come and conduct evangelistic services. The results have already exceeded our expectations. He speaks very quietly, and he has taught the people to use their Bibles. The absence of all religious excitement and enthusiasm is very marked. Yet every time he gives the invitation people come forward, and before the confessions are taken half the house will be in tears. So far there have been sixteen confessions. The interest is unabated. The people are the

best at the station, and will hold firm. I think such a meeting is unknown in India's annals."

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Mrs. RIOCH and I remained longer at the hills than we had expected. Our reasons for so doing were that the teacher we had, who was the best to be found, was remaining there, and also I was favored by an old missionary, of the Baptist Society, who has labored in this country for over forty years. He gave us an hour of his precious time every day. I was enabled to gain much in regard to the language, and, what was equally profitable, I gained a great deal as to the manners, customs and habits of the people, and also much in the way of presenting the gospel. I believe what I got from him will save me much trouble and worry in my future work. When I again go to the hills for the hot season, he has promised me more of his time. The period spent in study at the hills, while being a time of drudgery, yet was a season of much helpfulness to ourselves, and, we hope, to others. Mrs. Rioch, as you know, started a dispensary in the Landour bazar. Two ladies of the Women's Zenana Mission helped her. This was the first effort of the kind in Landour; the results were most gratifying. The work was for the women and children. Hundreds of them came and had the gospel preached to them, and had their bodies healed. Our house each morning presented the appearance of a dispensary, as the people in the village on the hill above us came down every morning for medicine; so that between her studies, and dispensing medicines in the bazar twice a week and every morning at our home, Mrs. Rioch's time was fully occupied.

My hours, apart from my studies, were for the most part devoted to the Master's service. I was elected president of a large Endeavor Society, made up mostly of missionaries. We were enabled to have the gospel preached to the hill people about us, supported a Bible woman and a native child in the orphanage, besides contributing to other work. Most of our work lay among the British sol-

diers stationed at Landour. Personally, I gave what time I could to these poor, neglected fellows. I started a Soldiers' Christian Association among them, something on the order of the Y. M. C. A. in America. Every Sunday evening, after the regular services, we had quite a company of them come to our house. Mrs. Rioch gave them a cup of tea, after which I held a Bible class with them. Here I had an opportunity to teach to them the old gospel as it is. They heard the story gladly, and asked to obey their Master in his own way. It was a glad day when ten of them were baptized. Two others asked for it, but were ordered to the plains to join their regiments. The baptism of these men raised quite a storm around my head; but, as I had only done my Master's will, I cared not. It would have done you good to see how very happy these men were when they had been obedient to their Lord. When I had shown them the way of salvation, they were surprised, and could not understand it. They said, "Why have we not heard of this before?" These men are now scattered, but their letters are coming to us week by week, telling of their trials and persecutions among their ungodly comrades. Some of their stories are most touching. Some of them are now in the Transvaal, fighting their country's battles. To me it is a great joy to know that those who were baptized and have gone to the war are prepared to meet the Lord whom they have confessed. I expect, before long, to be called upon to baptize others, as those who were baptized are working.

The work here in Damoh is prospering. New doors are opening, and the workers are greatly encouraged. Mrs. Rioch and I are living in a tent, and are enjoying such life the best possible. All here are in good health and spirits.—DAVID RIOCH, Damoh.

### NOTES AND NEWS.

GARABED KEVORKIAN reports five additions in Tokat. ..

JOHN JOHNSON, of Smyrna, Turkey, reports one addition to the church by

baptism. The work there is prospering, and the members manifest greater interest in it.

THE church in Bithias reports two additions during the month of February.

## JAPANESE DEPARTMENT

M. B. MADDEN, Editor.

R. L. PRUETT reports three additions recently. The work in his part of the field is growing in interest.

R. L. PRUETT has been appointed general evangelist for Japan. His home is in Osaka, one of the largest cities in the empire.

MISS OLDHAM reports two additions in Japan. The missionaries are working under great difficulties because their numbers are so few.

### REPORT OF WORK IN ENGLAND FOR JANUARY.

*West London Tabernacle.*—During the year seventy-six have been received into fellowship, thirteen have been transferred to other churches, and five lost by death; net increase, fifty-eight for the year. The work is progressing satisfactorily, and the year closed with the church free from debt on current expenses. Altogether, we are devoutly thankful Bro. Todd's ministry has been so abundantly blessed.

*Tasso Tabernacle, London.*—Two baptisms. Y. P. S. C. E. in flourishing condition, our young converts being greatly helped thereby. Sunday-school also very good; regarded as the model school of the neighborhood for attendance, behavior and singing.

*Hornsey Tabernacle, London.*—Baptisms, three. Influenza epidemic has affected congregations, but we are again looking up.

*Lancaster.*—The church here is in the midst of a special mission, conducted by the pastor, J. H. Versey,



but influenza and pneumonia are interfering with progress.

*Liverpool.*—Baptisms, five. Annual church tea and meeting held January 29. About 250 present. Brethren Johnson, of Southport; Collins, of Chester; Dobson, of Saltney, and Brearley, of Birkenhead, addressed the meeting; J. Coop, presiding. The treasurer's balance-sheet showed a prosperous year financially, and the secretary reported all departments in good order. During the year 105 have been added to the church, and during the ensuing year a strong effort is to be made towards the reduction of the building-debt.

*Southampton.* — Baptisms, two; added otherwise, one.

*Cheltenham.*—Loss by death, removal, or otherwise, twenty-five. In explanation of the foregoing, I have to say that at the last quarterly meeting we revised our register, the first time for five years. Most of the names removed were those of domestics, who had, during that time, united with us, and afterwards removed. Our greatest individual loss of recent date has been that of General Francis, who, though not a member, was, up till the time of his death, a very liberal supporter of the church. His widow, Mrs. Francis, still remains with us, but may remove shortly.

### TIDINGS FROM AFRICA.

SCHOOL WORK AT BOLENGI.—I have reorganized the school, and have 150 children in regular attendance. I went to the officer commanding the district, and requested that he order the chiefs to send the boys, which he seemed glad to do. He offered to send a native soldier to them, but I preferred to give them first my own account of my motive. I called them together in our own village, and told them what I wanted. There was hardly an expression of theirs or a question that was not amusing. They first wanted to know how much the children would receive as wages if they would come. This called forth a detailed statement of my purpose in opening the school. The conference ended in their promising "to send their children to God." At this

I had to explain to them that no amount of book learning would make the children acceptable to God, and that any one could please him without knowing anything about it. On the appointed day there were about ninety boys present. Determined to secure the attendance of more, I went to the commissioner and asked for the soldier he had offered to send at first. His arrival at the station caused considerable excitement in the villages, but I resolved to make a personal effort before sending the soldier. Some of the farthest villages in the district had not sent any boys at all, and it was these especially I wanted to reach. I can not give all their reasons for refusing to send their children. The refusal was partly owing to superstitious fear, partly to a desire to have the children at home, with the dread of trouble if the youngsters played truant. Besides this, there is always more or less distrust and suspicion. I have not succeeded, as yet, in winning their confidence to any appreciable extent. They never raise an open question, but that makes the real difficulty harder to find. After the arrival of the soldier, I got on my horse and went to the village farthest away. 'This means a good two hours' ride over a miserable road, that is grown over with tall grass and blocked with fallen trees. Two or three miles of it is in a swamp in which the water is from two to three feet deep. In one stream the horse had to swim over, while I ran across on a foot-log and caught him on the other side. I arrived at last; the men were called together, the women and children having taken to the woods. I had not been there before, as work at the station is too confining to let me go much. To them I told the old story, and invited them to send their children to the school, five days out of the week, to learn how to do and say things pertaining to wisdom. The old chief arose and said, "Do you not see this white man? Is he not our chief, is he not our friend? Surely his words are true, and we shall send our children to learn to read books and to learn of God." Then he turned to me and explained that once,



before the white man came, there were a great many people in the town; but between the wars of the white man and sickness and death, they had no more people left. "We are finished, white man," he said; "there are no more people left to us." He stood five little fellows in a line and said, "Here are all the boys left in the village; take them, our friend, and teach them." It was very disappointing. The old rascal was lying, and only took this way to put me off. My reply was that I should certainly not accuse them of telling falsehoods, and if there were only five boys in the whole town nothing more could be said; but I cautioned them that if a man with a gun were to come and find twenty or thirty small boys, I should be inclined to call them all liars. They declared that an army could not find any more. I returned home, and sent the soldier back at once to get twenty boys from that town; he did. I rely upon the subsequent teaching in the school to prove the motive. Without the strong arm of the State I could not have enrolled more than forty, and these would have been very irregular in attendance. I have 150 now, who come from seven different towns, and whose attendance is excellent. They are taught reading, writing, arithmetic, French, and memory texts.

*Inquirers.*—I have a class of five inquirers, whom I am teaching with a view to baptism. This arrangement was made accidentally, but I find it is doing well. One has asked to be baptized. He had heard many sermons before I came, however.—E. E. FARIS.

...

**THE RESULTS OF MEDICAL WORK.**—It is always thought that the medical work will ingratiate the missionary in the hearts of the people, and insure a hearing for his message. It seems doubtful at times if it ever will here. For ten years past they have had medical services, some of which they were compelled to pay for, and some free, and at neither time was there any expression of gratitude. It was taken as a matter of course that the missionary would do this. And if

he does it not, they think that he does not know much. Several times I have doctored the family of the old witch doctor of Bolengi, and the witch doctor himself is the only one who has yet shown any real gratitude. Once last week I was called by the father of the present doctor; he himself was the leading doctor of this region, but gave up his practice to become a Christian. I did what I was sent for. They immediately cried the fame of "the great doctor," but they forgot all about it, and have never been around since. But it is not ours always to see the result of our work. We must sow the seed, and some time we shall reap the harvest.—DR. ROYAL J. DYE.

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### CUBA.

MELVIN MENGES writes: "Our audiences are growing a little, but work among the Americans produces small results. I am anxious to command the language in order that I may work among the natives. I think there are prospects of some kind of a harvest from them, but our own countrymen are most difficult to deal with. They have the vices of Americans, and soon add to them the worst faults of the Cubans. Other Protestant bodies seem to be getting a following, and I am confident that we will as soon as we can speak Castilian."

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### HEATHENISM AND CRUELTY.

The following will show something of the horrors of heathenism. Fragrant Spice is a little Chinese girl, aged seven. When she was nearly five, her parents decided that she should have "golden lilies," small feet, like all other Chinese girls. And so her feet were compressed, and for more than two years she suffered agony. Her ankles became inflamed, then broke out in sores, and finally, two months ago, her little feet dropped off in their bandages.

Our Bible woman, Mrs. Li, discovered the child, and we immediately sent her to the hospital, where Dr. Boone took away the decayed bone. The wound healed rapidly, and the child was taken back to her parents.

But when they saw what a helpless little thing the child was, they decided they did not want her any more, and offered her to the hospital doctors. The hospital could not receive her, and so the parents offered her to us. Fearing that if we did not do so, the parents would make away with her, we received the child. Papers were made out in proper legal form, and little Kwei Shang, "Fragrant Spice," is now the child of the Foreign Christian Missionary Society, for whom, by the grace of God, she shall be trained as a worker.

Heathen countries, no matter how high their "civilization," know nothing of the Saviour's "Suffer them to come unto me," hence there are no homes for helpless little ones.

SHANGHAI, China. JAMES WARE.

## MISSION TOPICS TO BE DISCUSSED.

Program of the Ecumenical Conference  
to be Held in New York,  
April—May.

With the President of the United States giving the address of welcome to the delegates of the Ecumenical Conference on Foreign Missions, and an ex-President presiding, the meeting to be held in New York next month promises to be as popular as it will be instructive.

The main meetings will be held in Carnegie Hall, the first one being on the afternoon of April 21. Benjamin Harrison will preside. The Rev. Dr. Judson Smith, the secretary of the American Board, and chairman of the General Committee, will give an address of welcome, and there will be responses in behalf of the British, German and Australian delegations, and one representing the missionaries of all the Boards. The Rev. S. L. Baldwin, D. D., the secretary of the General Committee, will also present its report. President McKinley will also make an address at the reception to be held in the evening, and there will be other addresses of welcome in behalf of the State and the city.

On Sunday the majority of the pulpits of the evangelical churches in New York and its vicinity will be filled by delegates to the Conference.

The program of the Conference is ready in pamphlet form, and its eighteen pages give a clear idea of its purpose and scope. The purpose is indicated by the variety and practical nature of the topics to be discussed, and the scope by the fact that it has been found necessary to arrange for fully sixty separate meetings aside from Sunday services and overflow meetings.

The business meetings will begin on Monday morning with three addresses in Carnegie Hall on the authority and purpose of Foreign Missions, the source of power, and the supreme and determining aim. The speakers will be Pres. Augustus H. Strong, of the Rochester Theological Seminary; J. Hudson Taylor, superintendent of the China Inland Mission; Robert E. Speer, secretary of the Foreign Board of Missions of the Presbyterian Church, and the Rev. Dr. James Stuart, of Africa, a missionary of the Free Church of Scotland.

In the afternoon there will be ten sectional meetings, when these fields will be considered: (1) Japan; (2) China; (3) Korea, Burma, Siam; (4) India, Ceylon; (5) Malaysia, Australia, Oceania, Hawaii, Philippines; (6) Mohammedan Lands, (a) Turkey, (b) Persia, (c) Syria, (d) Arabia, (e) Egypt; (7) Africa; (8) South America, Central America, West Indies, Mexico; (9) North America, Greenland; (10) Hebrews in all lands. Special addresses will be given by missionaries from different fields in several evening sessions and in other meetings as there is opportunity.

On Tuesday will commence the distinctive work of the Conference—the discussion of the great and practical questions arising in the conduct of mission work. The evangelistic work will lead in the morning general session and several afternoon sectional meetings, while alternate meetings will present phases of woman's work and the problems connected with the organization and character of the missionary staff.

Wednesday will be Educational Day, similarly arranged to provide for discussion of higher education the training of teachers, industrial edu-

cation, training of the blind, deaf mutes, etc. At the same time a sectional meeting will consider the wider relation of missions to science, discovery, diplomacy, etc.

Thursday is especially set apart for woman's work in its different phases, but side by side with their meetings there will be others for the discussion of the great question of comity and co-operation in the conduct of mission work by the different societies, with a view to prevent collision and waste in duplicating effort.

On Friday the dominant topic will be the development in the native churches of that self-support and self-direction without which their permanency and best growth are difficult, if not impossible. At the same time the organization of mission boards will be considered, with an afternoon devoted to industrial training.

Saturday will be Young People's Day, and the topics will be the present missionary movement among students, the needs of the future ministry, the peculiar obligation of the present generation. Parallel with these will be the consideration of the questions presented by the nonchristian religions and the apologetic problems of missions.

On Monday medical missions will come to the front, Bible versions and the need of a Christian literature as the basis for the normal development of a Christian community.

Tuesday, the closing day, the home churches will be the special topic; the reflex influence on them of missions; the power of the pastor, etc. Also Bible societies, missionary philanthropy and kindred subjects.

The meetings outlined above will be largely technical, and confined to the mornings and afternoons. The evening meetings will be more popular in character, and include addresses by well-known and effective speakers, missionaries, pastors and laymen of the United States and Canada and Great Britain. Among the speakers not mentioned already will be Canon Edmonds, Eugene Stock, Bishop Ridley, Arthur T. Pierson, Maltbie D. Babcock, Bishop W. C. Doane, Pres. James B. Angell, Jacob Chamberlain, William Ashmore, John G. Paton,

James S. Dennis, Harry Guinness, H. G. Underwood, H. N. Barnum, J. M. Thoburn, John Henry Barrows, George Robson, W. F. Oldham, D. Stuart Dodge, F. F. Ellinwood, George E. Post, William H. Thomson, Henry O. Dwight, David H. Gréer, A. J. F. Behrends, George F. Pentecost, Donald Sage Mackay, Samuel B. Capen, Charles Cuthbert Hall, W. F. McDowell and Mrs. Isabella Bird Bishop.

Among the topics will be "A Review of the Past Century and an Outlook into the Future," "The Relation of Missions to Social Progress and the Peace of the World," together with addresses on great mission fields. The general morning and evening meetings will be in Carnegie Hall, and the overflow meetings in smaller halls and neighboring churches.

### ENCOURAGING REPORTS FROM THE MARCH OFFERING.

The following are a few reports from the March Offering for Foreign Missions. We do not have room for all of the cheering words we have received. The following are representative:

THE church at Frankfort, Ky., raised \$500.

GRAND RAPIDS, Mich.—Raised \$100.—F. P. ARTHUR.

SELMA, Ala.—The offering was \$34.15.—E. V. SPICER.

MACKINAW, ILL.—Collection about \$50.—GEO. PATTERSON.

THE Franklin Circle Church, Cleveland, O., raised \$700.

WICHITA, Kan.—We have started for our \$50.—A. E. DUBBER.

JAMESTOWN, Ind.—Our apportionment is raised.—H. C. PATTERSON.

SULLIVAN, Ind.—Will send our apportionment.—W. W. YOCUM.

WALNUT, Ill.—Apportionment raised and sent in full.—WILL F. SHAW.

LITTLE ROCK, Ark.—Will reach our apportionment.—J. N. JESSUP.

NASHVILLE, Ark.—We have raised our apportionment.—L. C. WILSON.

CENTRALIA, Mo.—We reached our apportionment, \$60.—E. M. SMITH.

OUR collection at Rising Sun, Ia., Sunday, was \$35.85.—W. J. HASTIE.

FLEMINGSBURG, Ky.—We will raise our apportionment.—W. S. WILLIS.

ARLINGTON, S. D.—Offering, \$30; apportionment, \$25.—A. H. SEYMOUR.

SAVANNAH, Ga.—Offering last year, \$4. Raised \$35.—W. F. WATKINS.

NORFOLK, Va.—I am pleased to say we have raised our apportionment; \$100 is a



creditable gift from this church.—BEN C. HERR.

HOPKINSVILLE, Ky.—More than \$350 for Foreign Missions.—H. D. SMITH.

ARROWSMITH, Ill.—More than reached our apportionment.—J. F. SMITH.

MT. VERNON, O.—Expect to reach our apportionment.—A. B. WILLIAMS.

EMPORIA, Kan.—Offering was \$100. It will perhaps be \$125.—W. A. PARKER.

LINCOLN, Ill.—We will raise more than our apportionment.—ALBERT NICHOLS.

OLATHE, Kan.—Apportionment raised, and will go beyond it.—C. H. HILTON.

HEBRON, Neb.—Count on us for \$25, at least, and possibly \$30.—R. A. SCHELL.

MCKINNEY, Tex.—Offering, \$113.85, and lots of them to see yet.—G. A. FARIS.

WORTHINGTON, Ind.—We raised more than our apportionment.—L. H. GRAHAM.

LAWRENCE, Kan.—Have \$22 in cash. Our apportionment was \$15.—C. M. SHARP.

FAIRFIELD, Ill.—Offering was \$28.30. Expect to make it more.—A. W. CRIPPIN.

PIQUA, O.—You may depend on Piqua raising her apportionment.—C. H. TROUT.

The church at Mt. Healthy, O., raised \$270. This far exceeds any previous offering.

The Fourth and Walnut Church, Louisville, will send \$600 this year, as it did last.

LEBANON, Ind.—Offering yesterday, \$110; just twice last year's gift.—J. O. ROSE.

VALPARAISO, Ind.—Our apportionment was \$150, and we raised \$175.—JOHN L. BRANDT.

PLATTE CITY, Mo.—The amount now in sight is \$76.10. I hope for more yet.—E. B. REDD.

SHERMAN, Tex.—Our full apportionment, \$50, raised. Will raise more.—J. W. HOLSAPPLE.

ATLANTA, Ill.—Our apportionment was \$55. The offering was nearly \$70.—W. R. JINNETT.

BALTIMORE, Md.—We raised \$168 yesterday. Hope to get more.—JACOB B. THOMAS.

TRENTON, Ky.—Our offering yesterday, \$34. Our apportionment was \$30.—W. J. GRINSTEAD.

BEDFORD, Ind.—We raised \$100 yesterday, with what will come in this week.—JAMES SMALL.

DETROIT, Ill.—Detroit raised its apportionment, \$20. Make it \$25 next time.—W. E. SPICER.

BUTLER, Ky.—Raised \$60 for Foreign Missions, three times our apportionment.—O. B. MCMAHON.

DALLAS CITY, Ill.—We more than met our apportionment here yesterday.—GEORGE H. NICOL.

DEEP VALLEY, W. Va.—The Arnold Creek Church met their full apportionment.—A. A. DOAK.

NEW GLASGOW, P. E. I.—Offering amounted to \$34. We expect to make it \$50.—A. N. SIMPSON.

DOVER, Ky.—The church at Dover, Ky., gave \$42.85 for the March Offering. Nearly double their apportionment. The Beasley

Creek Church gave \$63.50. Nearly twice their apportionment.—R. L. CARTWRIGHT.

AUGUSTA, Ky.—Apportionment, \$25; offering, \$27.50. Hope to make it \$30.—HOWARD J. BRAZELTON.

ANCONA, Ill.—Offering from Ancona, \$42. This church gave \$4 in 1898; \$27 in 1899.—C. S. WEAVER.

MT. AUBURN, Ia.—We broke the record yesterday. We have more than our apportionment.—R. B. BROWN.

GIBSON CITY, Ill.—Apportionment, \$50; raised \$63.35, and will be quite a little to add to this.—S. E. FISHER.

VERSAILLES, Ky.—Our offering yesterday was \$73.34. We expect to reach the apportionment.—W. B. TAYLOR.

HUNTSVILLE, Mo.—Offering was \$60.10. This is the largest contribution ever made by this church.—L. S. CUPP.

OMAHA, Neb.—Apportionment for Grant Street was \$35. We raised \$40, and will make it more.—W. T. HILTON.

HAGERSTOWN, Md.—The offering amounts to \$151.62. Will be increased by a few personal offerings, I think.—P. A. CAVE.

PADUCAH, Ky.—The First Church, I think, will go beyond what she gave last year for Foreign Missions.—W. H. PINKERTON.

LOUISVILLE, Ky.—Broadway raised its apportionment last Lord's Day, and has \$200 more pledged.—CHARLES ALLEN THOMAS.

MEDINA, O.—Raised \$64. We have \$11 more to raise to meet our apportionment, and we shall do our best to raise it.—D. D. FENNELL.

CHARLESTON, Ill.—Largest collection ever taken. Will go beyond our apportionment, and beyond former years.—F. W. BURNHAM.

STUTTGART, Ark.—Our apportionment was \$10. I set the figure at \$25 and worked for it, and, what's more, I got it.—JAS. SHARPE.

SAN DIEGO, Cal.—The church exceeded our fondest expectations. I asked for \$120; the apportionment was \$100, and we took up \$150.—W. E. CRABTREE.

SAN FRANCISCO, Cal.—West Side gave more than three times as much as last year. We have \$71.65. I hope to make it \$75, anyway. I believe I can raise \$100 next year.—W. M. WHITE.

THE Sixth and Prospect Street Church, Kansas City, Mo., raised about \$400 the first Sunday in March. They will raise enough to support a missionary, and thereby become a Living Link Church. We understand that the Central Church, St. Louis, raised \$600, making it a Living Link church.

CONNERSVILLE, Ind.—I am glad to be able to say that I have never missed taking the foreign missionary offering while pastor of a church since I entered the ministry, and it has never failed to bring rich and lasting blessings. My first collection in 1898 was \$50. Last year we raised \$116. We are aiming to make it \$150 this year. And we may, after awhile, make arrangements to buy a lot and build. In fact, our various missionary contributions have given the church confidence to pay off some old and long-standing debts, and to undertake a larger move. Missions are the heart of church life, and its hope.—GEORGE DARSIE, JR.



## RECEIPTS

For Foreign Missions from February 1 to March 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

ALABAMA.		FLORIDA.		INDIA.	
Individuals.		Individual.		Individuals.	
Lone, Mrs. S. A., Anniston.....	\$ 5 00	Puckett, M. E. Ann, Daytona.....	\$ 25	Adams, M. D., Bilaspur.....	\$ 25 00
White, Belt., Opelika.....	1 00			Franklin, Josepha, Damoh	10 00
Total.....	6 00			Gordon, E. M., Mungeli.....	25 00
CALIFORNIA.		GEORGIA.		Gordon, Mrs. E. M., Mungeli.....	25 00
Individuals.		Individuals.		Total.....	85 00
Forbes, J. F. H., Williams	25 00	Hudson, Mrs. Belle, Conyers.....	2 00	INDIANA.	
Mood, Pauline L., Los Angeles.....	1 00	Stansell, Mrs., Conyers.....	1 00	Churches.	
Utter, W. V., San Bernardino.....	1 00			Concordia, Madison Co.....	3 25
Total.....	27 00	Children of Belmont Literary School, Conyers.....	1 00	Elm Grove (Geneva).....	60
CANADA.		Total.....	4 00	Hamilton.....	2 82
Churches.		ILLINOIS.		Little Flatrock (New Salem).....	10 60
New Glasgow, P. F. I.....	12 00	Churches.		Endeavor Societies.	
Southport, P. F. I.....	11 00	Ingraham.....	5 20	Bloomington.....	10 00
Stayner, O. T.....	5 00	Manark.....	19 48	Indianapolis (Hillside Ave.).....	5 00
Sunday-school.		Stanford.....	10 00	Indianapolis (Sixth).....	15 00
Erin Centre (Hillsburg).....	1 11	Sunday-schools.		Madison.....	5 00
Endeavor Society.		Jacksonville (South Side).....	16 42	Individuals.	
St. Thomas, Ont. (Junior).....	2 00	Sheldon.....	2 60	Alley, Thos., Alaska.....	1 00
Individuals.		Endeavor Society.		Brown, L. E., Frankfort.....	50
Darroch, W. F., Brantford, Ont.....	6 00	Mound.....	1 05	Canfield, Dr. M. S., Frankfort.....	1 00
Sinclair, F., London, Ont.....	1 00	Individuals.		Cramer, Mrs. J. R., Flora.....	1 00
Miscellaneous.		Baldwin, Jacob E. P., Plano.....	10 00	Crane, Mrs., Anderson.....	2 00
Cash, Ontario.....	1 00	Barnett, H. M., Sheldon.....	1 15	Crawford, Mrs. L., West Lebanon.....	4 00
C. W. B. M. of Ontario.....	50 00	Barnett, J. A., Eureka.....	1 00	Davis, F. L., Sheridan.....	1 00
The Christian Messenger, Toronto, Ont.....	145 18	Burgess, Mary, Sheldon.....	1 00	Davis, Mrs. Ida, Sheridan.....	1 00
Total.....	234 28	Crowell, Addie, Chandlerville.....	5 00	George, Dora, Sheridan.....	1 00
CHINA.		Cunningham, Jennie, Jacksonville.....	1 00	Gwinn, Mrs. H. T., Frankfort.....	25
Individuals.		Davis, John H., Polo.....	2 00	Haskell, Mrs. Geo., Vevay.....	1 00
Garrett, Frank, Nankin.....	100 00	Ewen, Warren, Sheldon.....	1 00	Hillis, Mrs. J. E., Frankfort.....	1 00
Titus, C. B., Lu Cheo fu.....	25 00	Hill, Mr. and Mrs. J. C., Albion.....	1 00	Hoskins, M. G., Sellersburg.....	1 00
Ware, James, Shanghai.....	25 00	Hieronymus, Mr. and Mrs. J. P., Atlanta.....	500 00	Houser, Henry, Arney.....	25
Total.....	150 00	Hodgson, Wm., Hopedale.....	20 00	John, Corondo, Boone Grove.....	1 00
DISTRICT OF COLUMBIA.		Jones, Mrs. Charles G., Eureka.....	1 25	Kelley, Robt. A., Georgetown.....	5 00
Individuals.		Keegan, Maggie, Sheldon.....	50	Kennedy, Q. A., Frankfort.....	25
Alden, Mrs. W. P., Washington.....	2 00	McCreary, Mrs. Lavinia, Belle Plain.....	5 00	Lucas, Mrs. T. H., Frankfort.....	2 00
Bon Durant, E. H., Washington.....	1 00	Pike, Mrs. Grant E., Chicago.....	1 20	McBroom, Mrs. E., West Lebanon.....	50
Shelton, C. W., Washington.....	1 00	Reed, Ida I. and mother, Oakland.....	1 25	McClamroch, Mrs. Jas. A., Frankfort.....	1 00
Total.....	4 00	Reigart, James, Sheldon.....	25	Musselman, Mrs. Hattie, Frankfort.....	1 00
ENGLAND.		Rice, Mrs. B. A., Mt. Morris.....	5 00	Nicolson, Mary J., Brazil.....	1 00
Endeavor Society.		Romaine Fanny, Sheldon.....	50	Nicolson, W. S., Brazil.....	2 00
Southport.....	2 75	Scoville, Chas. Reign, Chicago.....	20 00	Parsons, Mrs. Mary E., Frankfort.....	1 00
Individual.		Stevens, A. C., Austin.....	1 00	Robb, B., West Lebanon.....	1 00
Coop, J., Southport.....	250 00	Storey, Effie, Chicago.....	5 00	Schooley, O. D., Jr., Sparksville.....	1 00
Total.....	252 75	Underwood, Mrs., Chicago.....	1 00	Spray, E. A., Frankfort.....	50
		Miscellaneous.		Wallace, Mrs. R. N., Frankfort.....	1 00
		Cash.....	1 25	Watson, Charles, Indianapolis.....	1 00
		Eureka College Missionary Society, Eureka.....	72 00	Wooten, Carrie, Liberty.....	1 00
		Total.....	713 10	Zimmerman, Mrs. Rena, Richmond.....	5 00

Miscellaneous.	
A Sister, Catlin.....	\$ 1 00
A Sister, Orestes.....	10 00
Cash.....	2 25
Cash, Frankfort.....	2 00
Total.....	108 77

## IOWA.

Churches.	
Hamburg.....	7 90
Storm Lake.....	16 44
Endeavor Societies.	
Lenox.....	3 40
Long Grove.....	3 00

## Individuals.

Coë, Mrs. Josiah, Woodbine.....	10 00
Guzeman, J. C., Iowa City.....	2 00
Jaquith, Mabel C., Williamsburg.....	5 00
Jewett, Mrs. M., Shenandoah.....	2 00
Meredith, D. P., De Witt.....	1 00
Meredith, Mrs. Gertie, De Witt.....	25
Meredith, Mrs. J. P., De Witt.....	1 00
Richards, Mary B., Newton.....	5 00
Smith, Mrs. Edith, De Witt.....	25

## Miscellaneous.

Collected by Anna Arcamp, Exira.....	6 00
Collected by T. J. Sefton, Mt. Auburn.....	3 00
"In His Name," Burlington.....	1 00
Total.....	67 24

## KANSAS.

## Endeavor Society.

Chetopa.....	48
Individuals.	
Bobbitt, W. M., Emporia.....	25 00
Bull, J. A., Cimarron.....	2 50
Ball, Mr. and Mrs. John, Cimarron.....	10 00
Hogan, Mrs. E. H., Pleasanton.....	5 00
Reid, Rebecca A., Burlington.....	2 00
Thomas, W. L., Barnes.....	15 00
Welis, J. M., Barnes.....	5 00
Total.....	64 98

## KENTUCKY.

## Churches.

Athens.....	5 00
Murray.....	35 00
Endeavor Society.	
Augusta (Junior).....	70

## Individuals.

Austin, D. S., Fullerton.....	5 00
Bruce, Mrs. M. A., St Paul.....	1 00
Coleman, Cordie E., Montgomery.....	1 00
Coombs, Lou Lou, Erlanger.....	5 00
De Jarnett, Miss A. V., Richmond.....	2 00
Emmal, W. B., Lexington.....	1 00
Johnson, Pleasant, Tackitt.....	1 00

Jones, Peruvia, Penrod.....	\$ 1 50
Kelly, Jos. L., Georgetown.....	5 00
Lawrence, Mrs. J. W., Monterey.....	1 00
Long, G. C., Hopkinstown.....	5 00
McKee, Mrs. Anna B., Cynthia.....	1 00
Meriweather, Mrs. L. E., Guthrie.....	10 00
Myers, Mrs. Laura H., Lexington.....	1 00
Noles, Wm. B., Calhoun.....	3 00
Sullivan, Mrs. Sue, Mt. Sterling.....	3 00
Talley, G. A., Trenton.....	5 70
Tate, Louisa, Stanford.....	2 00
Troutman, Mr. and Mrs. Shirley, Boston.....	2 00
White, Henry H., Lexington.....	5 00

## Miscellaneous.

A Sister, Logana.....	2 00
Sunday-school class (Cordie E. Coleman's), Monterey.....	35
Total.....	104 25

## MARYLAND.

## Endeavor Society.

Baltimore (Harlem Ave.).....	11 00
Individuals.	
Harrison, Annie L., St. Michaels.....	5 00
Harrison, Ellen J., St. Michaels.....	3 00
Total.....	19 00

## MASSACHUSETTS.

## Individual.

Blaisdell, Sophia P., Worcester.....	5 00
Miscellaneous.	
A Sister, Worcester.....	2 00
Cash.....	50
Total.....	7 50

## MICHIGAN.

## Churches.

Ballards.....	30 00
Du Plain.....	19 26
Sunday-school.	
Muir.....	3 00

## Endeavor Society.

Yale.....	1 50
Individuals.	
Jarvis, I. H., East Day-ton.....	1 00
Roe, R. M., Niles.....	1 00
Strubie, L. B., Muir.....	1 00
Total.....	56 76

## MINNESOTA.

## Individuals.

Coe, Aribert, Little Falls.....	50
Crandall, Jane L., Owatonna.....	2 00
Jansen, Adolph, Minneapolis.....	5 00
Shoemaker, Huldah A., Maize Prairie.....	1 00
Smith, Will N., St. Paul.....	2 00

White, Mrs. M. L., Owatonna.....	\$ 1 00
Total.....	11 50

## MISSISSIPPI.

## Individuals.

Estis, Mary E., Como.....	1 00
Wallan, Carrie, Como.....	1 00
Wallan, J. M., Como.....	5 00
Wallan, V. L., Como.....	1 00
Total.....	8 00

## MISSOURI.

## Churches.

Chillicothe.....	20 55
Rosendale.....	13 50
Wilcox.....	5 00

## Endeavor Societies.

Kansas City (Springfield Ave.).....	66
Princeton.....	16 00

## Individuals.

Davis, O. P., Prairie Home.....	10 00
Denham, G. L., Centralia.....	1 00
Martin, S. M., St. Louis.....	5 00
Wood, C. W., Boles.....	1 00

## Miscellaneous.

A Sister, Slater.....	1 00
Sunday-school class (Prima), Kansas City, Sixth and Prospect.....	10 00
Total.....	84 01

## NEBRASKA.

## Churches.

Broken Bow.....	4 00
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## Individuals.

Caton, Margaret, Roseland.....	25 00
Evans, C. P., Arapahoe.....	1 00

## Miscellaneous.

A Friend, Omaha.....	5 00
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Total.....	35 00
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## NEW HAMPSHIRE.

## Individual.

Hill, Mrs. F. B., Portsmouth.....	5 00
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## NEW YORK.

## Individual.

Hatch, Mrs. L. M., Medina.....	1 00
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## Miscellaneous.

Cash, Throopsville.....	5 00
Cash, Tonawanda.....	1 00

Total.....	7 00
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## OHIO.

## Churches.

Carthage.....	6 00
Cincinnati (Fairmount).....	5 70
Cincinnati (Richmond St.).....	12 62
Cincinnati (Walnut Hills).....	4 53
Cleveland (Dunham Ave.).....	10 00
Cleveland (Euclid Ave.).....	25 50
Salineville.....	10 00

## Sunday-school.

Cincinnati (Central).....	1 55
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**Endeavor Societies.**

Bowling Green (Junior)...	\$ 16 00
Bowling Green (Senior)...	5 00
Cleveland (Euclid Ave.)...	5 00
Columbus (Fourth Ave.)...	5 00
Hillsboro.....	11 24
Mentor Plains (Mentor)...	2 17
Youngstown (First).....	5 00

**Individuals.**

Adams, Mrs. J. W., Cleve- land.....	2 00
Alger, Mrs. E. R., West Richfield.....	1 00
Clazier, J. C. and E. E. C., Cleveland.....	2 00
Cliffe, Mr. and Mrs. E. T. S., Mansfield.....	1 00
Cowdrey, Edith, Ashta- bula.....	1 00
Cowdrey, Warren, Ashta- bula.....	25
Cowdrey, W. H., Ashta- bula.....	5 00
Fowler, Jos., Hartford.....	1 00
Gates, Mrs. S. B., Chardon.....	50
Gearhart, D. A., Urbana.....	25
Gray, A. C., Mt. Healthy.....	5 00
Hildebrand, Linnie, New Vienna.....	1 00
Hurd, F. H., Dexter City.....	5 00
Irish, F. V., Columbus.....	1 00
Knowles, T. B., Cleveland.....	1 00
Lemert, Lucie, Cincinnati.....	1 00
Lowe, J. S., Ashtabula.....	50
McKay, Mrs. J. M., Cuba.....	1 00
Moon, J. H., Loyal Oak.....	5 00
Parsons, Everett, Ambler.....	1 00
Rantala, Ida, Ashtabula.....	50
Sala, Mrs., Minerva.....	5 00
Sever, Mrs. A. J., Cosh- octon.....	5 00
Showalter, Mrs. N. J., Center Village.....	1 00
Smith, M. N., Ashtabula.....	1 00
Smith, O. E., Rudolph.....	2 00
Soule, D. L., Digby.....	25 00
Thayer, L. H., Youngs- town.....	5 00
Wilson, Bettie, Cincinnati.....	2 00

**Miscellaneous.**

A Friend.....	1,500 00
A Sister, Marietta.....	1 00
C. W. B. M., Bowling Green.....	31 12
C. W. B. M., Minerva.....	2 40
C. W. B. M., Steubenville.....	5 00
Hiram Students, Hiram.....	1 30
Willing Workers, Steuben- ville.....	3 00

Total.....1,751 13

**OREGON.**

**Individual.**

Wright, W. T., Milton.....	11 00
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**PENNSYLVANIA.**

**Churches.**

Allegheny (First).....	\$ 75 00
Belle Vernon.....	6 00
Canton.....	12 00
Chewton.....	5 75
Enon Valley.....	9 50
McKeesport.....	3 19

**Endeavor Society.**

Indiana.....	5 00
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**Individuals.**

Biddle, F. M., Meyersdale.....	2 00
Challey, Mrs. P. W., New Galilee.....	1 00
Challey, P. W., New Gal- ilee.....	1 00
Dittman, Mr. and Mrs. Elmer, Williamsport.....	5 00
Easton, Geo. F., Pittsburg.....	5 00
Errett, W. R., Pittsburg.....	5 00
Nickel, Sophie, Belle Vernon.....	25 00
Springer, J. M., Belc Vernon.....	5 00

**Miscellaneous.**

Cash, East Smithfield.....	75
C. W. B. M., Allegheny.....	13 75
F. M. S., New Castle.....	5 00

Total.....184 94

**SOUTH CAROLINA.**

**Church.**

Greenwood.....	5 00
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**Individuals.**

Harley, W. H., Orange- burg.....	1 00
Riley, L. E., Orangeburg.....	1 00

Total.....7 00

**SOUTH DAKOTA.**

**Endeavor Society.**

Arlington.....	11 15
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**Miscellaneous.**

Cash.....	50
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Total.....11 65

**TENNESSEE.**

**Endeavor Society.**

Chattanooga (First).....	40 50
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**Individual.**

Potts, Mr. and Mrs. F. O., Chattanooga.....	4 00
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Total.....44 50

**TEXAS.**

**Individuals.**

Billingsley, Lillie, Weath- erford.....	\$ 1 00
Hash, W. H., Ft. Worth.....	10 00
Sloan, Cora B., Dallas.....	1 00

**Miscellaneous.**

Estate of Mrs. Margaret I. Moyer, Sherman.....	1,289 45
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Total.....1,301 45

**VIRGINIA.**

**Church.**

Mt. Jackson.....	25 00
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**Sunday-school.**

Oak Grove (Gunn).....	1 35
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**Individuals.**

Chestnutt, I. L., Ashland.....	2 00
Farrer, Sallie and Sisters, Strasburg.....	4 00
Flippo, Bessie, Paige.....	05
Flippo, Cary, Paige.....	25
Flippo, Frank, Paige.....	50
Flippo, Jeff., Paige.....	50
Flippo, Lillian, Paige.....	75
Flippo, Mary, Paige.....	12
Flippo, Mrs. T. J., Paige.....	50
Hardaway, Bettie, Paige.....	50
Lane, Mrs. M. L., Louisa.....	3 00
Smith, Jeff., Salem.....	1 00
Whitacre, Mrs. W. C., Whitacre.....	2 00

**Miscellaneous.**

Estate of Mrs. S. H. Kra- mer, Strasburg.....	2,000 00
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Total.....2,041 52

**WASHINGTON.**

**Endeavor Society.**

Ellensburg.....	60
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**WEST VIRGINIA.**

**Individuals.**

Wynne, R. H., and Family, Bethany.....	5 00
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**MISCELLANEOUS.**

A Friend.....	1 50
Cash.....	1 00
Collected by G. L. Whar- ton for Famine Relief.....	63 93
Interest.....	292 43

Total.....358 86

**Grand total.....\$7,773 04**

## Receipts for Foreign Missions from March 1 to March 15, 1900.

<b>ALABAMA.</b>		Glencairn, Ont. ....	\$ 48 00	<b>Endeavor Society.</b>	
<b>Churches.</b>		Walkerton .....	23 45	Eustis .....	\$ 3 00
Cambridge (Orville) .....	\$ 10 00	<b>Individuals.</b>		Total .....	132 40
Oxford .....	6 50	Ballard, Peter, Woodford,		<b>GEORGIA.</b>	
Selma (First) .....	34 15	Ont .....	2 50	<b>Churches.</b>	
<b>Sunday-school.</b>		Bligh, Abram, Billtown,		Acworth .....	2 50
Greenville .....	7 20	N. S. ....	2 00	Athens .....	16 10
Total .....	57 85	Campbell, Belle, Dunt-		Bethel, (Conyers) .....	7 10
<b>ARIZONA.</b>		roon, Ont .....	1 00	Buckeye (Rosa) .....	3 00
<b>Individual.</b>		Darroch, John, Harriston,		Conyers .....	11 00
Jasper, Mrs. C. H., Senti-		Ont .....	5 00	Fitzgerald .....	9 15
nel .....	1 00	Forbes, Mrs. Geo., Hol-		Grovetown .....	7 00
<b>ARKANSAS.</b>		land, Man .....	1 00	Liberty (Dodson) .....	1 25
<b>Churches.</b>		Frick, Mrs. Jno., Hum-		Macon .....	11 90
Bentonville .....	10 06	berstone, Ont .....	1 00	Orphans (Eastman) .....	4 99
Bentonville (colored) .....	1 00	McClelland, Mrs. James,		Sandersville .....	6 31
Big Flat .....	10 00	Ottawa, Ont .....	50	Savannah (First) .....	35 00
Fayetteville .....	135 24	McDougall, Mrs. D. S.,		Statham .....	3 68
Harrison .....	10 00	Upper Selma, N. S.,		Tallapoosa (First) .....	5 58
Morrell .....	11 00	McKillop, D. J., Bellville,		Tennille .....	7 25
Nashville .....	11 25	Ont .....	1 00	<b>Endeavor Society.</b>	
Okolona .....	7 15	Sinclair, Mrs. J. D., Blen-		Sandersville (Junior) .....	50
Pine Bluff .....	7 50	heim, Ont .....	1 00	Total .....	132 31
Prescott .....	13 70	<b>Miscellaneous.</b>		<b>IDAHO.</b>	
Siloam Springs .....	15 00	A Few Brethren, Blen-		<b>Church.</b>	
Stuttgart .....	27 50	heim, Ont .....	6 60	Moscow .....	19 25
Texarkana .....	15 00	A Few Brethren, Chatham,		<b>ILLINOIS.</b>	
Tyson S. H. (Harrison) ..	2 50	Ont .....	11 00	<b>Churches.</b>	
Total .....	276 50	A Friend, Ontario .....	5,000 00	Albion .....	10 00
<b>CALIFORNIA.</b>		The Christian Messenger,		Alexis .....	5 00
<b>Churches.</b>		Toronto, Ont .....	90 40	Alvin .....	11 50
Anaheim (First) .....	13 00	Total .....	5,222 61	Ancona .....	44 45
Colusa .....	20 00	<b>COLORADO.</b>		Antioch (Bryant) .....	5 00
Concord .....	10 50	<b>Churches.</b>		Antioch (Cowling) .....	4 42
Corralitos .....	7 20	Craig .....	22 00	Arco .....	10 00
Eureka .....	55 00	Lamar .....	15 00	Atlanta .....	66 30
Fortuna .....	21 35	Las Animas .....	1 75	Austin .....	5 00
Galt .....	1 20	<b>Endeavor Society.</b>		Baders .....	1 00
Gridley .....	5 00	Denver (Central) .....	12 05	Barnett .....	2 00
Irvington .....	30 00	Total .....	50 80	Barry .....	25 25
Kelseyville .....	10 00	<b>CONNECTICUT.</b>		Batavia .....	8 00
Lakeport .....	46 60	<b>Church.</b>		Bethany .....	10 00
Pleasant Grove .....	5 00	Bridgeport (Beach St.) ..	3 00	Bethel (Emden) .....	40 55
Redlands .....	3 00	<b>CUBA.</b>		Blandinsville .....	15 35
Riverside .....	13 16	<b>Church.</b>		Looming Grove (Bloom-	
Sacramento .....	10 00	Havana .....	35 77	ington) .....	22 07
West Butte .....	8 00	<b>Individual.</b>		Chambersburg .....	40 10
Willows .....	10 00	Menges, Melvin, Havana	17 00	Chicago (Garfield Boul.) ..	4 50
<b>Individuals.</b>		Total .....	52 77	Chicago (Monroe St.) .....	60 00
Coulter, B. F., Los Angeles	25 00	<b>DISTRICT OF COLUMBIA.</b>		Decatur (Tabernacle) .....	5 35
Douglas, B., Santa Bar-		<b>Church.</b>		Du Quoin .....	16 80
bara .....	600 00	Washington (Whitney		East Union (Palestine) .....	5 00
Harper, Mr. and Mrs. W.		Ave.) .....	10 00	Elkville .....	15 00
S., Monrovia .....	2 00	<b>FLORIDA.</b>		Emden .....	5 02
Salle, J. N., Orosi .....	1 00	<b>Churches.</b>		Erie .....	10 50
Skinner, B. C., El Dorado	10 00	Bowling Green .....	10 00	Eureka and Eureka Col-	
Utter, W. V., San Bern-		Eustis .....	74 10	lege .....	26 50
nardino .....	5 00	Jacksonville (First) .....	28 80	Fairfield .....	30 00
Wood, Joel, Elmira .....	5 00	Mannville .....	6 50	Ferris .....	5 20
<b>Miscellaneous.</b>		Ocala .....	50 00	Fulton .....	6 00
Auxiliary, Pomona .....	5 00	<b>Sunday-school.</b>		Gerlaw .....	16 00
Total .....	922 61	Eustis .....	20 00	Golden Gate .....	76
<b>CANADA.</b>		<b>ILLINOIS.</b>		Gridley .....	5 31
<b>Churches.</b>		<b>Churches.</b>		Gurnee .....	6 00
Alvinston, Ont .....	3 16	Bowling Green .....	10 00	Harvey .....	7 75
A. rora, Ont .....	12 00	Eustis .....	74 10	Henry .....	5 75
Aylmer, Ont .....	12 00	Jacksonville (First) .....	28 80	Hoopeston (First) .....	10 70
		Mannville .....	6 50	Hutsonville .....	13 77
		Ocala .....	50 00	Illioipolis .....	27 20
		<b>Sunday-school.</b>		Indianola .....	8 00
		Eustis .....	20 00	Ingraham .....	25 00
				Keensburg .....	9 03
				La Crosse .....	4 00
				Lanark .....	121 27
				Liberty .....	2 25
				Lima .....	4 00



Little Prairie (Ellery).....	\$ 5 05
McKinney (Sailor Springs).....	3 20
Macomb.....	9 98
Malone (Green Valley).....	11 51
Martinton.....	7 10
Mason City.....	6 73
Monmouth.....	42 42
Mound.....	1 25
Mt. Morris.....	9 50
Mt. Pleasant.....	6 55
Mt. Sterling.....	15 00
Moweaqua.....	7 00
Number Ten (Armstrong).....	30 00
Ohio.....	15 00
Philadelphia.....	5 25
Prairie Chapel (Longview).....	6 00
Princeton.....	39 25
Raritan.....	2 52
Ripley.....	20 00
Rossville.....	34 10
St. Joseph.....	10 00
Scottville.....	10 00
Shaw's Point (Barnett).....	2 15
Sheldon.....	25 00
Tallula.....	40 80
Texas (Osprey).....	5 00
Toluca.....	17 45
Vermont.....	19 50
Walnut.....	25 00
Waukegan.....	5 30
Wayne City.....	2 70
Williamsville.....	32 27

Sunday-schools.

Christian Union Chapel (Quincy).....	4 00
Dawson.....	2 00
Hume.....	5 41
Monmouth.....	5 00
Philadelphia.....	1 40

Endeavor Society.

Du Quoin (Junior).....	1 00
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Individuals.

Affhauser, L. F., Mat-son.....	1 01
Betts, Mrs. G. A., South Chicago.....	1 00
Compton, Mrs. R., Cropsey.....	2 50
Cooper, W. T., Ipava.....	1 00
Duffie, M. V., Sciota.....	3 00
Grunder, H. and L. B., Murrayville.....	2 00
Hayward, Mrs. Eugene, Cropsey.....	1 00
Jones, Nancy J., Markham.....	10 00
Knox, A. R., Hinsdale.....	1 00
Linthicum, Morillo C., Body.....	2 00
Meeker, Mrs. Goldie, Cropsey.....	50
Mowry, Lewis A., Pleasant Plains.....	10 00
Smith, Geo., Sr., Broadwell.....	2 50
Spence, Mrs., Cropsey.....	50
Trumbo, Mrs. Lillie S., Carlinville.....	1 00

Miscellaneous.

C. W. B. M., Decatur (Tabernacle).....	4 00
Ladies' Aid Society, Decatur (Tabernacle).....	8 00
Total.....	1,320 09

INDIA.

Church.

Damoh.....	6 00
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INDIANA.

Churches.

Alamo.....	\$ 1 64
Andrews.....	2 66
Angola.....	500 00
Antioch (Hillsboro).....	12 00
Antioch (Morocco).....	10 00
Arcadia.....	17 72
Atlanta.....	25 00
Barnard.....	2 76
Bethany Chapel (Fowler).....	14 17
Bethany (Charlestown).....	25 00
Bethel.....	7 00
Bethel (New Castle).....	5 50
Bethel (Otto).....	10 00
Bicknell.....	3 13
Bloomington.....	5 22
Brazil.....	21 30
Brook.....	28 48
Burlington.....	38 88
Busse-on (Oaktown).....	6 66
Campbellsburg.....	3 25
Charlestown.....	62 50
Charlottesville.....	5 45
Christian Chapel (Bud).....	2 50
Clarksburg.....	10 00
Clarksville.....	15 12
Clayton.....	2 00
Decatur.....	15 01
Domestic.....	10 34
Dublin.....	5 35
Edwardsport.....	10 28
Elwood.....	55 00
Fairview (Brazil).....	20 00
Fowler.....	8 12
Gosport.....	3 28
Guthrie.....	1 22
Hamilton.....	15 00
Hammond.....	1 12
Hillsboro.....	9 20
Huntington.....	27 30
Independence (Lipton).....	5 60
Indian Creek (Lucerne).....	16 15
Indianapolis (Fourth).....	27 00
Indianapolis (Sixth).....	16 00
Jacksonburg.....	6 00
Jamestown.....	30 55
Kansas (Edinburg).....	1 97
Kentland.....	25 35
Kokomo.....	50 80
Lawrenceburg.....	2 40
Lebanon.....	103 00
Lexington.....	5 00
Liberty.....	25 00
Lowell.....	15 01
Maplewood.....	3 06
Maikle.....	16 00
Mechanicsburg.....	14 01
Metz.....	42 00
Middletown.....	10 00
Milroy.....	20 00
Montclair.....	29 16
Montpelier.....	11 00
Moscow.....	6 75
Mt. Gilead (Waverly).....	2 00
Mt. Pleasant (Hall).....	6 49
New Lisbon (Castle).....	6 36
New Ross.....	40 00
Noblesville (First).....	80 81
North Scott (Page).....	5 15
Old Augusta (Eck).....	9 75
Oxford.....	25 00
Pennville.....	5 00
Peru.....	25 00
Pleasant Grove (Lafayette).....	5 25
Poseyville.....	8 00
Princeton.....	21 00
Providence.....	10 26
Rensselaer.....	36 36
Rising Sun.....	20 20
Rocklane.....	11 78
Rolling Prairie.....	10 50
St. Paul.....	2 82
Salem.....	35 00
Saturn.....	4 37

Somerset and Sunday-school.....	\$ 7 12
South Scott (Metz).....	15 00
Springersville (Lyons Station).....	2 60
Springport.....	25 53
Springville.....	3 00
State Line.....	20 00
Sugar Creek (Edinburg).....	5 00
Sullivan.....	30 10
Summit.....	7 20
Union City.....	45 00
Warsaw.....	3 65
Wattles S. H. (Fowler).....	2 01
Waveland.....	14 25
Winchester.....	5 00
Windfall.....	12 70
Winslow.....	10 00

Sunday-schools.

Eaton.....	4 00
Fairview (Winamac).....	3 00
Forest (Laud).....	2 50
Glendale (Francisville).....	3 60
Laurel.....	1 01

Endeavor Societies.

Fowler.....	2 10
Laurel (Junior).....	5 58
Laurel (Senior).....	1 91
Orestes (Junior).....	3 02
Peru.....	3 00
Summitville (Junior).....	8 25

Individuals.

Aley, J. J., Arney.....	1 25
Aley, Mrs. Paulina, Arney.....	1 00
Arney, Ada, Arney.....	25
Arney, Josie P., Arney.....	25
Arney, Mrs. Sarah, Arney.....	25
Clifford, Amos, Indianapolis.....	5 00
Colebaugh, Mrs. Della, Arney.....	1 00
Jones, Mrs. Ervin D., Boone Grove.....	1 00
McGowan, W. T., North Vernon.....	1 00
Mitten, Mrs. J. W., Ft. Wayne.....	1 00
Nixon, Mrs. M. C., Ft. Wayne.....	1 00
Palmer, Mrs. Anna, J. mestown.....	1 00
Scott, Mrs. D. M., Alexandria.....	10 00
Thomson, Mr. and Mrs. A. J., New Albany.....	10 00

Miscellaneous.

Auxiliary, Indianapolis (Sixth).....	5 00
Auxiliary, West Lebanon.....	18 65
C. W. B. M., Brookville.....	2 75
Total.....	2,201 59

INDIAN TERRITORY.

Church.

Ardmore.....	30 00
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IOWA.

Churches.

Adel.....	40 53
Albia.....	10 12
Alta.....	5 00
Anita.....	6 00
Anthon.....	5 00
Atlantic.....	7 82
Audubon.....	3 00
Batavia.....	14 10
Blandensburg.....	2 00
Bristow.....	5 05
Carson.....	11 50

Cedar Rapids	\$ 41 03
Centerville	75 00
Chesterfield	1 00
Cogon	15 00
Confidence	2 00
Coon Rapids	25 00
Council Bluffs (First)	20 00
Dixon	12 00
Eddyville	8 35
Eldon	3 40
Everly	7 60
Fertile	12 42
Fonda	11 00
Gilmore City	3 75
Greeley	18 50
Greene	5 05
Griswold (Central)	15 35
Henderson	13 25
Humeston	33 00
Iconium	3 53
Iowa City	25 10
Iowa Falls	15 75
Jamaica	40
Kasson	7 00
Keota	40 00
Kingsley	10 00
Kinross	5 05
Laurens	18 78
Lone Star (Henderson)	4 45
Long Grove	21 05
Lorimer	5 00
Manson	50
Martelle	9 00
Mason City (Main St.)	100 00
Middletown	75
Minburn	4 10
Moulton	15 00
Mt. Gilead (Chequest)	8 25
New Sharon	9 10
Newton	19 20
New York	4 65
Onawa	20 00
Pleasant Ridge (Knoxville)	3 21
Pleasantville	10 00
Red Oak	21 85
Richland	1 00
Rising Sun	35 85
Robertson	12 50
Rock Rapids	7 65
Rockwell City	20 00
Schaller	22 05
Sheldon	5 34
Spencer	7 00
Storm Lake	19 50
Tilton	5 12
Troy Mills	10 76
Tuttles Grove (Coon Rapids)	8 08
Urbana	10 61
Vinton	2 55
Volga City	11 50
Weldon	10 61
West Liberty	58 00
What Cheer	10 00
Whiting	11 00
Woodlawn (Lake City)	17 34
Woodward	50 00
Yale	5 00

## Sunday-schools.

Adel	2 65
Kingsley	1 50

## Endeavor Society.

Dixon	3 00
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## Individuals.

Bunting, Mrs. F.M., Ro. k Valley	10 00
Allen, C., Calkins	10 00
Garris, J. H., and wife, Derby	2 00
Hartscock, W. H., Bondurant	2 00

Lounsbery, S. J., Bangor	\$ 1 50
Miller, Mrs. C. S., Ottumwa	2 00
Murphy, Mrs. M. S., Minburn	5 00
Reynolds, Albert, Pleasantville	2 00
Richards, Sam'l, Newton	15 00
Williams, Mrs. Julia, Columbus Junction	5 00

## Miscellaneous.

A Friend, Colfax	5 00
Cash	50
Total	1,236 41

## KANSAS.

## Churches.

Arcadia	3 00
Atchison	25 00
Big Springs	7 50
Burlington	14 05
Buxton	47
Caldwell	31 00
Chase	10 63
Cherry Creek (Haddam)	1 75
Conway Springs	10 00
Corinth (Arcadia)	72
Delphos	5 00
El Dorado	30 00
Elk Valley	2 75
Erre	15 50
Fairview (Colony)	1 10
Fredonia	4 39
Galena	15 00
Galva	23 05
Glascow	24 00
Glen Elder	13 40
Halstead	2 90
Haysville	6 21
Hiawatha	12 50
Houstonville	11 25
Hutchinson	48 26
Irving	2 00
Kingman	8 10
Larned	17 40
Leon	11 35
Le Roy	2 00
Moundridge	15 68
Mt. Hope	7 00
Neodesha	15 00
Olathe	20 75
Ottawa	14 50
Peabody	11 20
Pittsburg	55 00
Reserve	15 00
Shush S. H. (Eric)	3 80
Selma	60
Seneca	63
Shaw	7 45
South Haven	8 60
Stafford	10 50
Tobo S. H. (Haddam)	3 00
Vining	9 50
Washington	15 90
Wayne	3 00
Wellington	10 79
Wellford	3 50
Wichita (Central)	44 33
Zeandale	11 73

## Individuals.

Belknap, C. F., Atlanta	50
Butts, J. S., and Family, Beaumont	10 15
Hofer, Fred, Kensington	2 00
Long, Mr. and Mrs. M. C., Waveland	2 00
McClure, Harry, Emporia	50
McClure, Mabel, Emporia	50
McClure, Ruth, Emporia	50
Record, Mr. and Mrs. W. L., Beloit	2 00

Smith, H. R., Larned	\$ 2 00
Stewart, Mr. and Mrs. E. T., Hoisington	4 00
Williams, N. S., Stuart	1 00
Wilson, C. E., Parker	1 00
Wilson, Millie, Parker	1 00
Woodul, Mr. and Mrs. J. H., Edna	1 00
Wilson, Robert, Parker	1 00
Wood, Jackson, Burlington	6 00
Yohe, Wm. S., Leavenworth	5 00

## Miscellaneous.

A Sister, De Soto	2 00
Total	802 16

## KENTUCKY.

## Churches.

Antioch (Skylight)	12 00
Athens	40 00
Augusta	27 20
Berea (Harrodsburg)	6 30
Boston	33 25
Briensburg	7 32
Chapin	20 00
Clintonville	4 87
Elizabethtown	2 75
Fairview (Fern Creek)	19 00
Fairview (Williamstown)	4 10
Flemingsburg	67 25
Fulton	20 38
Glendale	10 41
Hampton	4 25
Harrods Creek (Brown'sboro)	44 15
Hilltop	11 75
Hustonville	30 60
Hustonville (colored)	5 00
La Grange	16 10
Lexington (South Side)	53 10
Louisville (Clifton)	43 35
Macedonia (Lexington)	57 50
Mason	5 40
Millersburg	20 00
Monticello	19 00
Moreland	6 45
Mound Hill (Prestonville)	6 52
Mt. Herman (State Line)	7 86
Mt. Vernon (Bohon)	10 66
Murray	36 50
Nebo	8 55
Owensboro	100 00
Owingsville	50 20
Pikeville	10 10
Rich Station (Church Hill)	22 36
Robinson	8 00
Salem	8 40
Selma	25 00
Sherburne	7 00
Siloam (Little)	10 00
Somerset	9 96
Springville	7 50
Stamping Ground	5 35
Tilton	15 25
Union (Crooks)	11 75
Williamstown	26 05
White's Run (Easterday)	10 00

## Endeavor Society.

Newport (Central)	10 00
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## Individuals.

Bedford, Mrs. A. H., Paris	10 00
Caldwell, I. R. H., and Family, Horse Cave	10 00
Carothers, Mrs. R. J., La Fayette	5 00
Clare, Mamie and sister, O'Bannon	1 00
Hazlrigg, J. D., Mt. Sterling	1 00
Hubbard, Mrs. Jas. F., Richmond	2 00

Motley, J. K., Motley...	2 00
Neil, G. F., Port Royal.	2 00
Robb, Mrs. Evie, La Fayette	5 00
Rogers, Laura, Lexington	2 00
Rogers, Mrs. Sarah, Lexington	1 00
Sea, R. S., Talmage	1 00
Taylor, Mrs. Alice, Bardwell	1 00
Tisdale, Mr. and Mrs. James M., Covington	15 00
Townes, Mrs. I. J., Beech Grove	1 00
Wheat and Williams, Montpelier	3 00

Miscellaneous.

A Friend, Erlanger	2 00
A Friend, Goshen	5 00
Ladies' Aid Society, Bardwell	5 00
Total	1,078 50

LOUISIANA.

Church.

Shreveport	10 05
Individuals.	
Jones, Claude E., New Orleans	2 00
Simpson, Mrs. E. E., New Orleans	1 00
Total	13 05

MARYLAND.

Churches.

Good Will	5 05
Hagerstown (First)	151 02

Individual.

Montague, Mrs. S. H., Clayton	1 00
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Miscellaneous.

A Friend	1 50
Total	158 57

MASSACHUSETTS.

Churches.

Boston (St. James St.)	57 28
Brockton	26 50
Springfield	39 00
Total	122 78

MEXICO.

Miscellaneous.

C. W. B. M., Monterey	17 47
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MICH GAN.

Churches.

Ballards	20 30
Bangor	9 70
Cascade	12 00
Copemish	85
Du Pain	6 16
Excelsior (Central)	7 00
Galien enter (Galien)	2 50
Grand Rapids (Lyon St.)	101 00
Grand Rapids (Quimby St.)	5 00
Spart (Free Baptist)	30 00
Wayland and Endeavor Society	16 53
Yale	8 70

Endeavor Society.

Kalkaska	5 00
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Individuals.

Babcock, Rev., Owosso	1 00
Berry, D. E., Reed City	1 50
Berry, E. L., Reed City	1 00
Dodge, E., Owosso	50
Ford, Mrs. A. L., Olivet	5 00
Moon, Mary F., Greenville	30 00
Peters, S. M., Pleasant Valley	50

Miscellaneous.

In Memory of F. A. Moon, Greenville	25 00
Ladies' Aid Society, New Haven	5 00
Total	294 24

MINNESOTA.

Churches.

Austin	3 05
Batavia	10 00
Browerville	10 00
Dassel	4 85
Litchfield	15 00
Luverne	4 30
Madelia	4 00
Montrose	2 00
Redwood Falls	10 25

Sunday-school.

Redwood Falls	5 06
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Total 68 51

MISSISSIPPI.

Churches.

Columbus	10 00
Edwards	16 00
Madison Station	4 18
Mound Bayou	1 00
West Point	40 00

Individuals.

Gilmer, Mrs. E. B., Crawford	10 00
Wallace, Carrie, Como Depot	5 00
Wallace, Miss V. L., Como Depot	1 00
Total	87 18

MISSOURI.

Churches.

Agency	15 00
Antioch (Hale)	5 00
Armstrong	15 20
Bethany (First)	23 50
Bigelow	4 00
Blackburn	28 65
Bowling Green	7 80
Buffalo	11 50
Bunceton	15 00
Butler	9 93
California	15 00
Carrollton	75 00
Centralia	60 00
Chamais	11 30
Clarksville	15 00
Dayton	1 20
Downing	3 65
Eagleville	1 25
East Prairie	2 64
Fair Haven (Eagleville)	2 60
Fairview (Lilly)	5 00
Fairview (Savanna)	2 02
Festus	3 00
Fillmore	3 50
Forest City	1 00
Garden Prairie (Gridley)	4 85
Grand Pass	10 00
Graft City	15 00
Grayson	19 00

Harrisonville	20 00
Hatfield	1 34
Holden	5 80
Hopewell (Excelsior)	3 00
Huntsville	60 10
Jefferson City	16 25
Jerico	2 00
Kansas City (Sixth and Prospect)	125 00
King (City)	30 50
Kingston	1 17
Kirkville	25 00
Kurzon	1 02
Lindley (Buffalo)	3 02
Linn Knoll (Dameron)	7 00
Marine	9 95
Mountain Grove	2 50
Mt. Moriah	2 00
New Point	10 00
Orchid	12 50
Pape	4 20
Pierce City	3 25
Platte City	83 00
Plattsburg	50 00
Ravenwood	8 90
Rothville	5 00
St. Louis (Fifth)	5 30
Savannah	20 00
Sheldon	3 75
Smithton	4 50
Springfield	3 60
Stanberry	12 50
Stewartville	2 25
Sugar Creek (Rushville)	10 05
Tarkio	25 00
Trenton	60 00
Triplett	3 33
Urbana	3 10
Vandalia	15 00
Westboro	25 00
West Plains	25 00

Sunday-schools.

Bolivar	2 00
Cool Spring (Taskee Station)	1 25
Hale	1 00
Mt. Sinai (Naomi)	1 11

Endeavor Society.

St. Louis (Mt. Cabanne)	22 47
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Individuals.

Bacon, C. B., Lawson	3 00
Boles, M. C., Greenfield	1 00
Dawson, C., Plattsburg	10 00
Evans, M. A., Lockwood	1 00
Ford, Emily, Montgomery City	1 00
Hagood, Mary E., Nevada	2 00
Longgear, J. H., Caruthersville	1 00
McKeeves, Mrs. M., Kansas City	2 00
Moore, T. M., Grayson	2 00
Ross, Mrs. J. B., Independence	1 00
Round, Calvin, La Plata	1 20
Thomson, Mrs. J. G., West Plains	30 00
Tinsley, Thad S., Buffalo	5 00
Wetmore, H. C., Lamar	2 00

Miscellaneous.

King's Daughters Circle, Shelbyville	1 70
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Total 1,189 18

MONTANA.

Churches.

Anaconda	5 10
Bozeman	13 25
Whitehall	2 00

Individual.	
Lenley, Mrs. C. T., Great Falls.....	\$ 1 00
Total.....	21 35

## NEBRASKA.

## Churches.

Beaver Crossing.....	4 49
Bower.....	10 00
Broken Bow.....	10 00
Charter Oak (Talmage).....	22 00
Clay Center.....	15 83
Cub Creek (Beatrice).....	1 52
Freeman.....	3 00
Fairfield.....	27 40
Fremont.....	8 00
Greenwood.....	8 92
Harvard.....	20 00
Indianola.....	3 00
Liberty.....	2 00
Mt. Zion (Alliance).....	3 85
Rising City.....	21 00
Ulysses.....	21 00
Unadilla.....	24 10
Verdon.....	12 18
Virginia.....	1 70
Wakefield.....	10 00
Waterloo.....	11 00

## Endeavor Society.

Charter Oak (Talmage).....	5 00
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## Individuals.

Cat'n, Stella, Roseland.....	70 00
Hunter, Eddie, Dickens.....	10 00
Joliff, Julia, Dickens.....	50 00
Peters, J. H., Nickerson.....	1 00
Sparks, S., Dixon.....	2 00
Staley, John, Dickens.....	5 00
Storry, Mr. and Mrs. Walter, Brownville.....	25 00
Thomason, Mrs. M. E., Murray.....	1 00
Tuell, Cecil, Dickens.....	50 00

## Miscellaneous.

A Canadian Sister, Omaha.....	5 00
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Total.....	273 14
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## NEW YORK.

## Churches.

Brewerton.....	14 00
Buffalo (Richmond Ave.).....	41 75
Eagle Mills.....	16 25
Newark (First).....	11 05
New York (Lenox Ave.).....	50 00
Thro psville.....	7 85
Wellsville.....	26 00

## Individuals.

Carr, Maria M., Central Park.....	1 00
Mason, Mrs. Henry, East Aurora.....	1 00
Merriam, Z. D., Carthage.....	15 00
Person, Mrs. Harry H., East Aurora.....	1 00
Woley, Mrs. B. P., East Aurora.....	1 00
Total.....	185 90

## NORTH CAROLINA.

## Churches.

Beaver Dam (Bunyon).....	3 75
Bethany (Baird's Creek).....	10 36
Corinth (Farmville).....	15 00
Gardnerville.....	10 00
Lebanon (Hassell).....	1 71
Mt. Pleasant (Greenville).....	2 00
Robersonville.....	2 12
Selah (Bizzell).....	3 00

South West (Coahoma).....	\$ 4 25
Union Chapel (Eln College).....	2 00
Winston (Fourth).....	27 00

## Sunday-school.

Rural Hall.....	3 15
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## Individuals.

Davis, J. T., Ormondsville.....	1 00
Weaver, Hattie L., Weaverly.....	1 00
Total.....	86 34

## NORTH DAKOTA.

## Individuals.

Bottenfield, Mr. and Mrs. L. S., Fargo.....	2 00
Judd, J. B., Fargo.....	10 00
Judd, Mrs. Elvira C., Fargo.....	1 00
Judd, Mrs. Mattie, Fargo.....	2 00
Mouson, John, Fargo.....	2 00
Shepherd, J. L., Fargo.....	3 00
Total.....	20 00

## OHIO.

## Churches.

Akron (Fourth).....	3 75
Alvordton.....	3 52
Ashland.....	20 25
Augusta.....	8 30
Bend Fork (Belmont).....	13 25
Berea (Salineville).....	5 60
Braceville.....	10 97
Carnahan (Darke).....	7 13
Chagrin Falls.....	17 00
Champion.....	8 48
Chillicothe.....	3 60
Cincinnati (Central).....	121 25
Cincinnati (Eastern Ave.).....	7 00
Cincinnati (Fergus St.).....	20 60
Cleveland (Etna St.).....	20 00
Cleveland (Franklin Circle).....	350 00
Cleveland (German).....	10 00
Collinswood.....	18 20
Danville.....	3 00
East Palestine.....	9 65
Edinburg.....	8 32
Elmore.....	20 00
Felicity.....	5 00
Fields.....	20 40
First Bedford (Flora).....	5 40
Fort Recovery.....	3 80
Glenmont.....	3 40
Greenfield.....	2 75
Greenville (Main St.).....	3 00
Hamersville.....	7 40
Hamilton.....	40 00
Harmony.....	8 75
Harrison.....	9 00
Inland.....	5 00
Irondale.....	11 11
Kensington.....	6 04
Kent.....	50 32
Kipton.....	10 00
Layland.....	1 25
Lima (Wayne St.).....	42 60
Lockland.....	4 05
Long Bottom.....	7 75
Lyon.....	5 00
Macedonia (Okeana).....	15 00
McArthur.....	10 00
McGuffey.....	2 04
Madisonville.....	8 50
Medina.....	75 00
Mentor.....	17 00
Millersburg.....	43 85
Minerva.....	32 70
Mt. Olivet (Carrollton).....	10 00
Mt. Olive (Caster).....	7 23

Neapolis.....	\$ 2 00
New Baltimore.....	16 60
Newberry (Mulberry).....	5 00
Newton Falls.....	4 50
North Branch (Levering).....	4 77
North Fristol.....	5 50
North Eaton.....	22 50
Paulding.....	37 00
Peebles.....	5 00
Pleasant View (Eli).....	10 00
Quaker City.....	18 00
Randolph.....	19 50
Ripley (Third St.).....	11 31
Rock Creek.....	5 00
Rockville (Middleport).....	1 50
Salineville.....	20 25
Shenandoah.....	15 00
Smithfield.....	6 84
Southington.....	10 18
South Russell (Chagrin Falls).....	15 00
Stafford.....	5 00
Steubenville.....	72 27
Sugartree Ridge.....	10 00
Tabor (Stockport).....	2 31
Trimble.....	15 00
Van Wert.....	17 00
West Farmington.....	6 00
Weston.....	6 00
Wolfcreek (Malta).....	6 00
Zanesville (Park St.).....	7 00

## Sunday-schools.

Antioch.....	10 00
Bellaire.....	32 50
West Park.....	2 25

## Endeavor Societies.

Akron (Third).....	50 00
Augusta.....	1 00
Kilbuck.....	8 00
Milo.....	8 00
Mt. Olive (Milton Center).....	4 50
Randolph.....	4 50
Washington C. H.....	10 88

## Individuals.

Alchin, Carrie A., Cincinnati.....	100 00
Bartlett, Mrs. Sarah A., Cleveland.....	375 00
Blosser, Ada, Carbon Hill.....	50 00
Blosser, Albie, Carbon Hill.....	50 00
Blosser, Bessie, Carbon Hill.....	50 00
Blosser, Joel G., Carbon Hill.....	1 00
Blosser, J. L., Carbon Hill.....	2 25
Blosser, Mattie, Carbon Hill.....	25 00
Bowes, Emma C., Dexter.....	1 00
Close, C. R., Kipton.....	1 00
Coleman, Mrs. M., East Cleveland.....	2 00
Cook, Mrs. Ann M., Perry.....	5 00
Cowin, Miss Sarah M., Cleveland.....	2 00
Evans, D. G., Orrville.....	100 00
Gardner, S. P., Woodville.....	2 00
Johnston, Mrs. M. E., North Benton.....	1 00
McKendry, Albert, Crooked Tree.....	2 00
Neal, J. D., Eaton.....	1 00
Paul, Master Justus, Hiram.....	1 00
Prentice, H., Kipton.....	1 00
Raff, W. H., Beach City.....	1 00
Roush, P., Jr., Greenfield.....	75 00
Schaeffer, C. L., North Benton.....	1 00
Schaeffer, Mrs. C. L., North Benton.....	1 00
Sheeby, Mrs. J. A., Lima.....	1 00
Sparks, Silas, Leesburg.....	1 00
Strawn, Emmor, Salem.....	200 00



Truman, Mrs. T. L., Woodville.....	\$ 1 00
Wilson, Ja. W., Center- ville.....	2 00
Wilson, Mary, Centerville	2 00
Woods, Mrs. N. J., Crest- line.....	1 00
<b>Miscellaneous.</b>	
A Friend, Cincinnati.....	50
A Sister, Dodsonville.....	2 00
A Sister, Waynesburgh.....	2 00
A xiliary, Cleveland (Eu- clid Ave.).....	7 00
Auxiliary, Steubenville.....	5 00
C. W. B. M., Beverly.....	5 00
C. W. B. M., Garfield Chapel (Yoder).....	1 00
Students, Hiram.....	1 30
Willing Hand Society, Medina.....	5 00
Total.....	2,471 33

**OKLAHOMA.**

<b>Churches.</b>	
Flint S. H., Grant Co.....	5 40
Iowa City.....	1 00
Lone Star (Mulhall).....	6 73
Perkins.....	3 00
Renfrow.....	2 00
<b>Individual.</b>	
Bowls, Wm., Pawnee.....	1 50
Total.....	19 63

**OREGON.**

<b>Churches.</b>	
Athena.....	9 15
Carlton.....	10 83
Dallas.....	6 35
Dayton.....	1 05
Eugene (First).....	21 00
Hillsboro.....	10 71
McMinnville.....	10 00
Medford.....	12 10
Monmouth.....	25 00
Pleasant Hill.....	10 00
Portland (First).....	7 80
Roseburg.....	13 06
Scott's Mills.....	1 15
<b>Sunday-school.</b>	
Holley.....	1 60
<b>Individual.</b>	
La Raut, Mrs. N., Sr., Wilbur.....	1 00
Total.....	140 80

**PENNSYLVANIA.**

<b>Churches.</b>	
Beaver Falls.....	10 92
Bellevue.....	21 00
Big Run.....	15 00
Canton.....	24 50
Charleroi.....	27 00
Ebensburg.....	29 00
De Lancey.....	3 00
Grover.....	4 75
Holbrook.....	20 00
Indiana.....	6 00
Lock Haven.....	20 00
Milledgeville.....	8 15
North Union (Canton).....	4 00
Rogersville.....	21 80
Sandy Lake.....	2 90
Scottdale (First).....	3 74
West Middletown.....	1 00
<b>Sunday-schools.</b>	
Crafton.....	1 60
Italee Union (Gleason).....	5 00

**Endeavor Society.**

McKeesport.....	\$ 4 00
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**Individuals.**

Bolton, Elder and Mrs. R. H., Le Roy.....	2 00
Crawford, John, De Lan- cey.....	1 00
Crawford, Matthew, De Lancey.....	1 00
Elliott, Mrs. Sarah C., Kenneth.....	5 00
Pasino, C. A., Athens.....	2 00

**Miscellaneous.**

Auxiliary, Lone Pine (Washington).....	6 00
Cash.....	50
Total.....	250 86

**RHODE ISLAND.****Church.**

Manton.....	10 00
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**SOUTH CAROLINA.****Churches.**

Antioch (Erwinton).....	6 00
Cherry Grove (Miley).....	1 74
Evergreen (Walterboro).....	5 35
Greenwood.....	10 00

**Individual.**

Erwin, W. R., Harts- ville.....	5 25
Total.....	28 34

**SOUTH DAKOTA.****Churches.**

Alexandria.....	2 75
Verdon.....	10 00

**Individual.**

Witting, Lydia M, Aber- deen.....	1 00
Total.....	13 75

**TENNESSEE.****Churches.**

Adamsville.....	10 00
Bellevue.....	8 00
Bristol.....	20 20
Clarksville.....	62 40
Crockett Mills.....	20 00
Grace Chapel (Ringgold)	7 65
Harriman.....	25 00
Johnson City.....	10 62
Knoxville (Asylum St.)..	10 16
Memphis (Miss. Ave.).....	35 00
Milligan.....	41 00
Mt. Bethel (Limestone).....	5 70
Nashville (Seventeenth St.).....	6 00
Newbern.....	15 00
Oak Grove (Milligan).....	5 25
Paris.....	30 00
Petersburg.....	10 00
Raleigh.....	1 00
Sherman Heights.....	6 00
Union City.....	58 30

**Endeavor Society.**

Knoxville (Asylum St.)..	1 00
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**Individuals.**

Martin, Bert, Kimberlin Heights.....	1 00
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Matthews, B. L., Kimber- lin Heights.....	\$ 1 00
Nicholson, H. W., Kim- lin Heights.....	1 00
Straley, W. M., Belleville	1 00

**Miscellaneous.**

A Friend, Hartsville.....	2 00
Christian Workers, Mur- freesboro.....	2 00
S. S. Class (No. 3), Bells..	2 35
Total.....	398 63

**TEXAS.****Churches.**

Alvarado.....	5 00
Arcadia.....	5 00
Belton.....	14 85
Brenham.....	13 35
Burnet.....	8 10
Center.....	2 10
Coleman.....	5 25
Dallas (Central).....	67 30
Eddy.....	6 81
Ennis.....	10 85
Farmersville and S. S.....	6 00
Forney.....	16 80
Gano.....	10 00
Georgetown (Central).....	5 00
Glen Rose.....	10 00
Goliad.....	6 00
Grand Falls.....	1 75
Greenville.....	6 00
Hami ton.....	12 00
Henrietta.....	10 00
Hillsboro.....	20 00
Houston.....	25 00
Howe.....	4 50
Huntsville.....	18 08
Itasca.....	1 00
Jacksboro.....	2 50
Lancaster.....	15 00
Llano.....	11 00
Lockhart.....	20 10
Longview.....	34 60
Luling.....	7 00
McKinney.....	100 00
Marshall.....	8 00
Mason.....	11 80
Oak Cliffe.....	5 00
Palo Pinto.....	10 00
Paris (First).....	35 00
Ramsey.....	2 60
San Marcos.....	10 00
Stephenville (First).....	27 35
Sulphur Springs.....	23 00
Sweetwater.....	6 10
Terrell.....	14 15
Timpson.....	4 50
Troy.....	10 20
Tyler.....	5 00
Valentine.....	6 00

**Sunday-school.**

Waco (Add-Ran).....	4 70
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**Individuals.**

Adams, J. J., Ferris.....	1 00
Ezzell, Frank, Ferris.....	1 00
Ezzell, Mrs. M. C., Ferris	1 00
Huffman, P. J., Ferris.....	1 00
Humbord, A. S., Calhoun	50
Knight, R. E., Sterling City.....	5 00
McCoy, G. W., Ferris.....	50
Marshall, F. H., Hermo- son.....	10 00
Turner, Mrs. E. J., Ferris	1 00
Total.....	685 34

**VERMONT.****Church.**

West Rupert.....	18 35
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VIRGINIA.	
Churches.	
Charlottesville.....	\$ 99 00
Chilhowie.....	5 00
Cypress Grove (Snowville).....	2 00
Dayton.....	4 00
Doe Run (English).....	3 68
Gilboa (Cuckoo).....	90 73
New Castle.....	3 45
Rochelle.....	38 50
Tazewell.....	77 00
Union Chapel (Wilburn).....	21 69
Union (Milt).....	18 60
Zion (Maurertown).....	16 12

Individuals.	
Beazley, Mrs. James E., Stanardsville.....	1 00
Bland, Jno. W., Eheart.....	02
Carpenter, M. M., Eheart.....	05
Dabney, Henry, Enon.....	10
Eheart, B. F., Eheart.....	05
Eheart, W. G., Eheart.....	05
Gregory, Mrs. B. F., Lester Manor.....	1 00
Grey, George, Enon.....	05
Jennings, Mrs. Lina O., Enon.....	05
Jennings, Turner, Enon.....	05
Lewellin, Effie, Moore's Mill.....	2 00
Lewellin, Mary J., Moore's Mill.....	1 50
Payne, Belle, Enon.....	05
Ragland, John C., Enon.....	25
Richardson, Jessie, Enon.....	10
Roach, Mamie, Eheart.....	05
Smoot, H. J., Luray.....	10 00

Turner, Gid., Enon.....	\$ 10
Wood, Mrs. Dick, Enon.....	25
Total.....	396 49

WASHINGTON.	
Churches.	
Dayton.....	40 00
Eden Valley (Palouse).....	1 30
Goldendale.....	10 00
Palouse.....	23 70
Tekoa.....	2 75
Total.....	77 75

WEST VIRGINIA.	
Churches.	
Bethany.....	38 86
Bluefield.....	240 00
Brandywine.....	3 29
Bruceton Mills.....	3 52
Cedar Grove.....	10 02
Chapel Hill (Wellsburg).....	6 66
Fork Ridge (Glen Easton).....	4 00
Johnsontown (Soho).....	11 00
McMechen.....	6 00
Morgantown.....	25 00
New Bethel (Glen Easton).....	6 58
Robson.....	1 70
Ronceverte.....	5 00
Union (Woodlands).....	4 00
Wellsburg.....	25 00
West Liberty.....	13 00
West Middleton.....	6 80
Worthington.....	15 50

Sunday-school.	
Cameron.....	13 10
Individuals.	
Canby, Harriet, Soho.....	50
Canby, Lucy, Soho.....	15

Canby, Samuel, Soho.....	\$ 1 00
Manor, Flora, Soho.....	15
Manor, J. D., Soho.....	10
Miller, Mrs. W. J., Scott Depot.....	1 00
Shickle, Mr. and Mrs. J. H., North Mountain.....	50
Smith, Mrs. C. E., Bethany.....	15 00

Miscellaneous.	
A Few Members, Martinsburg.....	5 00
A Friend, West Liberty.....	25
Total.....	462 68

WISCONSIN.	
Churches.	
Milwaukee.....	64 70
Richland Center.....	20 00
Viroqua.....	8 00

Individuals.	
McKittrick, Jennie, Valley.....	2 50
Siaback, Mr. and Mrs. W., Boaz.....	1 00
Thurman, J. C., and Family, Green Bay.....	3 20
Tompkins, J. M., Green Bay.....	1 00
Total.....	100 40

MISCELLANEOUS.	
A Friend.....	2 00
Collected by Standard Pub. Co. for Famine Sufferers, Cincinnati.....	435 04
Total.....	437 04

Grand total.....	\$21,602 29
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THE FIRST DAY IN JUNE IS CHILDREN'S DAY.

# THE MISSIONARY INTELLIGENCER

THE FIELD IS THE WORLD

GO YE INTO ALL THE WORLD

LIBRARY



Edited by.....

A. McLEAN.

F. M. RAINS.

Vol. XIII. CINCINNATI, O., JUNE, 1900.

No. 6.

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# THE MISSIONARY INTELLIGENCER.

VOL. XIII.—JUNE, 1900.—No. 6.



**KAWAMURA SAN AND HIS TWO DAUGHTERS.**

Kawamura San is an evangelist in Sendai, Japan. He is known as "John the Baptist" in that part of the empire. In his youth he was dissipated. His conversion was a thorough work of grace. His life and his all have been laid on the altar. He is a most exemplary and useful worker. His two daughters are in school. They are being trained for Bible women. They need five dollars each a month to support them for the next two years. Frequently Endeavor Societies want to give for some special object. Here are two worthy girls in need of help. Any society desiring to furnish the amount specified may inform the Foreign Secretary of the fact.



## FINANCIAL EXHIBIT.

Comparing the receipts for Foreign Missions for the first seven months of the current missionary year with the corresponding time, 1899, shows the following:

	1899.	1900.	GAIN.
Number of Contributing Churches....	2,707	2,855	148
Number of Contrib. Sunday-schools..	113	137	24
Number of Contrib. C. E. Societies..	277	179	98*
Number of Individual Offerings.....	518	1,111	593
Amount .....	\$75,074.39	\$88,266.55	\$13,192.16

Comparing receipts from different sources, shows the following:

Churches .....	\$43,089.08	\$46,149.75	\$3,060.67
Sunday-schools .....	519.28	851.30	332.02
C. E. Societies.....	1,505.21	1,174.53	330.68*
Individual Offerings.....	6,233.52	7,766.49	1,532.97
Miscellaneous .....	1,973.40	3,587.90	1,614.50
Annuities .....	14,200.00	25,100.00	10,900.00
Bequests .....	7,553.90	3,636.58	3,917.32*

\* Loss.

Loss in *bequests*, \$3,917.32; gain in *annuities*, \$10,900; gain in *regular receipts*, \$6,209.48; total gain, \$13,192.16.

## EDITORIAL NOTES.

JUNE 3 is Children's Day.

••

MAKE it the greatest day in the year.

••

UNDERTAKE to raise the full apportionment. Determine to have the name of the school on the Roll of Honor.

••

By raising \$25 any school can join the Silver Jubilee League, and receive a certificate worthy to be framed and preserved.

••

THE average offering of the Sunday-schools for last year was \$12.26. It is earnestly hoped that this year it will amount to as much at least as \$15.

••

THE Sunday-schools of Ohio gave last year \$6,330.22. This is the largest amount contributed by the Sunday-schools of any one State. The second largest amount was contributed by Illinois, and was \$4,650. The third larg-

est amount was from Indiana, \$4,077.39. Iowa comes next on the roll, with \$3,499.60. Missouri comes next, with \$3,066.15.

••

LAST year 379 schools in Illinois contributed for Foreign Missions. This is the largest number of schools reported by any State.

••

It should be borne in mind that the Foreign Society has more workers on the field now than it had a year ago. Several new missionaries are under appointment. They will leave for their fields before the Kansas City Convention opens. As the expenses are increasing, it follows that there should be a corresponding increase in the receipts.

••

THE Sunday-school in Allegheny, Pa., gave last year \$637. No other school gave so much as this. The Central of Des Moines, Ia., gave \$550. This school occupies the second place



on the roll. It is believed that before many years a number of schools will be giving as much as \$1,000 each, and that a score of them will be supporting their own missionary.

•••

THE population of South America is 34,000,000; of these, there are about 32,000,000 that have never heard the gospel. In all South America there are 350 missionaries at work. This dark land can truly be called "The Neglected Continent."

•••

FRANK T. LEA and wife have been appointed missionaries to Africa. They will be associated with our other workers now at Bolengi, on the Congo. They have been in Africa for four years. They have been farther south, in Angola. They will give up the work there and move to Bolengi.

•••

It will help to make Children's Day a great success if the minister would preach a sermon to the children on world-wide missions. This will interest the entire congregation. After the sermon he can speak about the offering and its purpose. He can make the entire community understand that Children's Day is one of the greatest events of the year. He can allude to it in his prayers in the pulpit.

•••

WE are living in prosperous times. The country was never so rich before. Many people have so much money that they do not know how to invest it safely and profitably. Meanwhile, the heathen world, like Lazarus, lies at their door. If those who have a superabundance of this world's goods should shut up their compassion against their brothers in need, they may, with good reason, doubt if the love of the Lord dwells in them.

•••

THE number of schools that give one year, and then fail to give the next, is very large. It would seem that a school, having once given, and having tasted the joy of giving would continue to give while the world stands. But it often happens that a school gives a large amount one year, and feels very happy over its offering, and the next year makes no contribution whatever.

This is not the fault of the children. They will give every year if they are asked to give. It is because the leadership is more efficient one year than it is the other.

•••



F. M. RAINS.

Treasurer of the Foreign Christian Missionary Society.

•••

THE annual report of the Foreign Society shows that 1,002 Sunday-schools reached their full apportionment last year. It is hoped that this year not less than 1,500 will do the same. Children and teachers feel better when they have given as much as they were requested to give, or have given two or three times as much, than if they have fallen below the expectations of their friends.

•••

REPORTS have been received at the Mission Rooms that in some cases the churches have been entered at night and the birthday boxes carried off. It would be well for those schools that have a box to take such good care of it that it may not fall into the hands of a burglar. The treasurer should take it with him to his home, or put it in some secure place, so that no evil may befall it.

•••

THE money collected in the birthday boxes throughout the year should be added to the offering on Children's

Day. In many instances this will double the amount that otherwise would be received. It is fitting that the children and teachers should celebrate their natal day; the best form of celebration is to give something to benefit those who need the gospel most.



MISS CARME HOSTETTER,

Who goes to Japan in September as a Missionary.

A. E. CORY is now on his way to Honolulu. Lathrop Cooley gave the Society \$5,000 to plant a mission in the Hawaiian Islands. Shortly before sailing, Mr. Cory spent a Sunday in St. Louis. His preaching made a deep and lasting impression upon the people. Two of those who heard him wrote to the Mission Rooms to say that they were delighted with him; they believe that those who heard him will feel a deeper interest than ever in the cause of world-wide missions.

THE famine area in India is about 300,000 square miles, with a population of 40,000,000. There is a further area of about 145,000 square miles, with a population of 21,000,000, in which more or less scarcity and distress prevail. The Foreign Society has forwarded between four and five thousand dollars to India for famine relief. Most of this was raised through the influence of the appeals made by G. L. Wharton and J. G. McGavran through the *Christian Standard*.

THE Church Missionary Society reports that no less than thirty-four new missionaries, who sailed last year, either went at their own charges or

were supported by individuals or by churches. Of the 805 missionaries of that society, 376 are, in whole or in part, maintained in this way; fifty-six support themselves entirely, and thirteen partly; and ninety others are supported by individual donors.

SUNDAY-SCHOOLS and Endeavor Societies can not do better than to provide themselves with missionary literature. Good books can be purchased very reasonably. A library containing sixteen volumes can be had for \$10. This is much less than cost. If these books are purchased and read, good will follow. Young people will be interested and enlisted, and as long as they live they will contribute to the support of the gospel at home and abroad. It is inexcusable, in this age of cheap and valuable books, to remain ignorant of what God is doing to win this world for himself.

THOSE who wish to make an address on Children's Day will find material in the present number of THE MISSIONARY INTELLIGENCER. The outline of the address on Children's Day will suggest to any thoughtful mind as much as he can say in ten or twenty minutes. The children should be made acquainted with the origin of the day and with its object. They should understand that on that day they make offerings to send the gospel to those who sit in darkness and in the shadow of death.

EVERY school in the land should observe Children's Day. If a school is small and poor, it should still have some fellowship with Christ in his efforts to redeem a lost world. All the literature needed to celebrate the day is furnished gratuitously. If a card is sent to F. M. Rains, Box 884, Cincinnati, O., setting forth the number of scholars in the school, supplies will be sent immediately. Not only should the day be observed, but the offering should be taken. Even if it is not large, it will keep the school in touch with the divine enterprise of world-wide missions. It will widen the mental horizon of the children; it will en-

large their sympathies; it will make their hearts better. The motto this year should be, "An Offering from Every School—a Gift from Every Member."

•••

THE Methodist Episcopal Church is making a call for 500,000 volunteers to enlist in an expansion army. These volunteers are to give \$1 each for ten years to send the gospel to the islands in the Atlantic and Pacific Oceans which have been recently brought under our influence and control by the war with Spain. They are to pledge themselves not in any way to allow this gift to detract from their interest in, and their efforts for, the other great benevolent enterprises of the church. This amount is to be over and above what they would otherwise give. It is believed that the plan will succeed.

•••

THE Church Missionary Society of England is the largest missionary organization in the world. It is over one hundred years old. In the first fifty years of its history an average of eight and one-half men were sent out each year. In the next thirty-eight years it sent out, on an average, nineteen men. In the next twelve years the Society sent out, on an average seventy-one and one-half men every year. The money for their support has been provided in a most marvelous way. In 1887 the income of the Society was \$1,038,965. In 1889 it was \$1,899,130. The Missionary Society has adopted what is known as the "faith policy." It sends out every qualified man that applies for an appointment, trusting, if the Lord has sent the man, he will send the funds to support him.

•••

THE liquor power is invading our new possessions. In Manila, it is said, where there were only two places where intoxicating liquors were sold when the Americans entered, there are now eighteen. There are three hundred licensed places in the city where liquor may be purchased. The license costs \$3 only. The income of the largest is said, on good authority, to be \$700 a night. The street-cars carry large signs detailing the exquis-

ite qualities of certain whiskies. The church should not be less active or less aggressive than the liquor power. Into all these islands the gospel should be carried promptly by able and accomplished men. They should follow up the army and the navy and endeavor to win the people to truth and righteousness. This is the will of God in Christ Jesus our Lord.

•••

THE money raised on Children's Day should all be sent to the treasurer of the Foreign Society. Sometimes the offering is divided and part given to some other cause. This is not right. The Foreign Society has built up this day and is entitled to the money realized from it. Not only so, but the money should be forwarded promptly. If it is put into the general treasury of the Sunday-school or church, and left there for some weeks, there is danger that it will be forgotten altogether. It may be used to pay off some outstanding debt, or it may be used for current expenses. It not infrequently happens that offerings are not sent in for a year after they have been taken. In some cases they are never forwarded. It should go without saying that as soon as the money is received, it should be promptly remitted.

•••

#### VALUABLE INFORMATION.

At the Ecumenical Conference, Dr. James S. Dennis presented a summary of the statistics of Foreign Missions throughout the world. The income for the last year from home and foreign sources was \$17,161,092. The ordained missionaries number 4,953. The unordained, who are not physicians, number 1,247. The married women, who are not physicians, 3,450; unmarried women, not physicians, 3,119. The male physicians number 421; the female, 203. The whole number of foreign missionaries is 13,607. The ordained natives number 4,029; the unordained natives, preachers, teachers, Bible women and other helpers, 69,300. The total number of ordained and unordained native helpers is 73,613. The principal stations number 5,233; all other sub-stations, 25,586. The organ-



ized churches number 10,993; the communicants, 1,289,298. The additions last year were 83,895. The Sunday-schools number 14,940; the membership of the Sunday-schools, 764,684. The native contributions amounted to \$1,833,981. The total native Christian community numbers 4,327,283. The universities and colleges number 93; the pupils, 35,414. Of the pupils, 33,139 are males. The theological and training schools number 358; the pupils, 11,905. The boarding and high schools and seminaries number 857; the pupils, 83,148. Industrial and training institutes and classes number 134; the pupils, 6,309. The medical and nurses' schools and classes number 63; the pupils, 589. The kindergartens number 127; the pupils, 4,502. The elementary or village day-schools number 18,742; the pupils, 904,442. The whole number of schools is 20,374; the whole number of young people under instruction is 1,046,309. The number of languages or dialects into which the Bible is translated, in whole or in part, is 421. The mission publishing-houses and presses number 148; the pages issued each year, 364,904,399. The magazines and papers published number 366; their circulation is 297,435. The hospitals number 355; dispensaries, 753; in-patients, 93,705; total of individual patients, 2,579,651; total number of treatments, 6,647,840. Orphanages, foundling asylums, homes for infants, 213; inmates, 13,039. Leper hospitals, asylums and homes for the untainted children of lepers, 90; inmates, 5,166. Schools and homes for blind and deaf, 30; pupils, 500. Mission steamers, 67; training institutions in Christian lands, 87; native organizations for extension of knowledge and the furtherance of national, social, moral and religious reform, 54.

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### CULPABLE NIGGARDLINESS.

ROBERT N. CUST, LL. D.

He has given us all—all that we possess in this world, all that we hope for in the next. Shall we not give something? Do we value the privileges which we possess, if we do not

assist to extend them to others? The free Anglo-Saxon on both sides of the Atlantic is not content to enjoy freedom, but wishes to impart it to others. The Christian wishes the message of salvation to be conveyed to the whole world. On the clock of history the hour of missions has sounded. The church, the family and the individual, who do not place the duty of conquering new kingdoms to the Lord in the first line of their obligations, abdicate their position. Those who are most liberal to home requirements are not less forward in aiding Foreign Missions. Nor is it money alone that the Lord requires. What shall be said of those who withhold personal service if the message come to them that the Lord calls them to his vineyard, if they find themselves in possession of talents and leisure and means and opportunities? What shall be said of parents who withhold their children when they are ready to go, and who have no field of usefulness at home? Where that exists, and they have unmistakable domestic claims on their services, or a vocation in Home Missions among the poor and suffering of their own people, it is mere idle will-worship and a romantic desire of change that tempts them to new and not necessarily better things. But, when they are sitting at home with folded hands, crushed by the conventionalities of home family life, or are dragged along like slaves attached to the car of unprofitable social worldliness, parents! parents! if the Lord calls them, let them go! Early death, tedious disease, some kind of misfortune, may hereafter come upon you for robbing the Master of his own. What happened to the servant who wrapped his talent in a napkin?

The missionary is undoubtedly the highest type of human excellence in the nineteenth century. He has the enterprise of the merchant without the narrow desire of gain; the dauntlessness of the soldier without the occasion for shedding blood; the zeal of the geographical explorer, but for higher motive than the advancement of human knowledge. The missionary is the salt of the earth.



## CHILDREN'S DAY.

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Children's Day was first observed by our own Sunday-schools in 1881. Long before that time it was observed by many schools in England and America. In response to the first appeal of the Foreign Society, 198 schools gave \$750. Since that time there have been steady and substantial gains, both in the number of schools contributing and in the amounts contributed. Last year the gifts of 3,187 schools aggregated \$39,071. The whole amount raised from the first is \$330,375. That is nearly one-third of all that the Society has received from all sources since its organization in 1875. It is a very creditable showing.

The Sunday-schools were the first to provide the funds for work on heathen soil. Before any missionaries were sent out to any of the great heathen fields, the children began to pour their gifts into the treasury of the Society for that express purpose. The churches had been at work for years; they were afraid to launch out into the deep; they timidly hugged the shore. They sent men to different parts of Europe. The children said, "We want our money to go to send missionaries to those who have never heard the name of Jesus." They struck a new note. As a result, a new policy was formulated. Now most of the workers are on distinctively heathen territory, and the bulk of the receipts are expended on their support. Our missionaries are in China, India, Japan and Africa. The Sunday-schools have not only helped to send and support the workers, but they have built schools, chapels, orphanages, homes, and leper asylums. The Society never could have done the work it has done if it had not been for the faith and enthusiasm and generous gifts of the little ones. In this, as in very many other good works, children have been the leaders.

Children's Day has been a great boon to the Sunday-schools themselves. Children and teachers have come to anticipate it as they do Christmas and Easter. To many thousands it is the brightest and best day in the calendar. It is the day in which most is done for the advancement of the kingdom. Those who work and sacrifice for Christ enter into his joy.

This is a special year in the history of the Foreign Society. The children are asked to help to make it glorious and memorable by raising not less than \$50,000. Strenuous efforts are being made to enlist at least 4,000 schools. The indications are most cheering. Supplies are being ordered by schools in all parts of the continent. Superintendents and teachers say that they propose to do better than ever before. The amplest preparations are being made. There is a widespread feeling that the war-cry of the Society should become a fact before the hosts go up to Kansas City in October. There is an unusual amount of electricity in the atmosphere of the Sunday-schools. Young and old are resolved to do what they can to secure their portion of the \$200,000 to be raised this year. . .

Children are always willing to do what they can. They are ready to sing and speak, to earn and save and give. There is no disposition on their part to hold back. All they need is a chance. Let them know the facts; let them know that the smallest gift is precious in the sight of the Lord. If they are timid, let them be encouraged and stimulated. It is for superintendents and teachers to train up a generation of givers who shall be interested in every department of the Lord's work, from their very infancy. This is one of the greatest needs of the church at the present time.

**THE WORK IN DAMOH, INDIA.**

In January, 1895, Mr. and Mrs. Rambo and Mr. McGavran, with twelve orphan boys from Bilaspur, opened the mission in Damoh. It was Mr. Rambo's plan to open an Industrial School for the boys and teach each one a trade whereby he could earn an honest and independent living. This he thought would be the foundation of a self-supporting native church. Mr. McGavran intended to do evangelistic work in the villages about.

In July, 1895, Miss Josepha Franklin came to Damoh with the idea of teaching the twelve orphan boys and opening other schools as she was able. But Mr. Rambo soon after grew ill with typhoid fever, and, when able, had to return to America for treatment. The famine had begun, and boys came into the orphanage every day. Mr. McGavran took the large boys, and Miss Franklin the small ones, and, for nearly three years after, both had from twenty to sixty mission boys each under their care.

In October the force was increased by Miss Stella Franklin from America, and Miss Helen Anderson from England, who, on her arrival, was married to Mr. McGavran. Mr. McGavran then began the building of the first mission bungalow, the Boys' Orphanage and the school chapel. Miss Josepha Franklin did school and orphanage work, and Miss Stella Franklin spent a year and a half studying, but helping much whenever possible.

By June, 1896, the famine was at its worst, and remained so for a year and a half longer. The number in the mission charge ran rapidly up to one hundred, of whom many died, and their places were quickly filled by others. Miss Franklin sent girls to Bilaspur and Mahoba as long as they would take them, and then later to Methodist missions in Bombay and Bareilly. Food, money and clothing were given out daily to destitute people. In addition to his building, Mr. McGavran opened famine relief works for the strong people, and for the rest of the time (one and a half

years about) supported from fifty to five hundred people.

In January, 1897, the Government forbade Miss Franklin sending any more children from the district, as a new order had been issued making it necessary for all children to be supported by the Government until the famine should be over. After the famine the children might be claimed, first by relatives, second by caste people, and third by co-religionists. After this they might be given to any one known to the Government. At the time Miss Franklin had on hand over eighty children, besides the mission children. She was requested to keep these at the Government's expense until the Government orphanages could be built. Later she received thirty more children, whom she kept in the same way. The English officials in Damoh were all overwhelmed with famine-relief work, and none of them had time to oversee the orphanages. The missionaries knew that if a native were put in charge, that the children would be neglected, and probably the large girls would be sold for prostitution, so they volunteered to oversee the Government orphanages. The offer was gratefully accepted. In each orphanage there were always about one hundred and twenty children. The work among them was done chiefly by the Misses Franklin, while the office work, which was heavy, was done by Mr. McGavran.

Miss Josepha Franklin, in June, 1897, brought a nurse from Bombay to help in caring for the sick.

By August, 1897, the relief work was so heavy that the mission school had to be closed that life might be saved. It was not opened again until December. Mr. Coffman and Dr. Mary McGavran, Americans, had arrived the winter before, but were at the Hills studying the language until October, 1897. As soon as they came down they each took up heavy work. Mr. and Mrs. Rambo returned from America in November. The crops were good that year, and the famine was declared over, although suffering continued. Mr. and Mrs. Rambo took

charge of all the boys. Mr. McGavran continued building, and as soon as the Government orphanages were finally disposed of, turned his attention to regular evangelistic work in the district. This work was continued by him until his departure for home on furlough in 1899.

Mr. Coffman helped as he could with the boys and in relief work, and was later transferred to Hurda.

Dr. McGavran took up the regular medical work of the station, and has had heavy work among the famine orphans and others from the beginning. She has a small grass dispensary, where, with the help of a native assistant, she sees her patients each day in addition to increasingly more frequent calls from the town and villages round about.

Misses Stella and Josepha Franklin and Dr. McGavran continued the care of the unclaimed orphans until the arrival of Dr. Olivia Baldwin, who has since removed all the girls to Deoghur. The boys have all been put in the Damoh Orphanage and Industrial School. This is at present the only boys' orphanage we have in India, and it receives the joint support of all the stations. The force required for this alone is as follows: Missionary superintendent and wife, missionary instructor and native assistants in mechanical trades, and one missionary and five or six capable native assistants for the regular school work. This is for the orphanage and industrial work alone, which needs all the time of at least five foreign missionaries. The medical missionary also has to devote a good share of her time to the constantly ailing children in the orphanage. Besides these, the regular mission work for the Damoh field, which the orphanage force are practically unable to touch, ought to be, at the minimum: One zenana worker, which work Miss Franklin does most effectively; one missionary evangelist, and family, from whom an audience of not far from 500,000 must hear all they are likely to ever hear of the gospel. This work has fallen to J. G. McGavran. He ought to have an-

other missionary man to assist in the village work.

The Australian churches have sent F. E. Stubbin to take charge of the industrial department. He is a capable man, and we confidently expect to see some first-class Christian workmen turned out of the orphanage to honor, with honest work, the Master whose they are. It is hoped, that Mr. Stubbin will be able to take charge of the building operations of the future, and so solve one of the most persistent and vexatious problems which confront missionaries on the field. In this matter of industrial education our course is clearly marked. The work has started well.

The plans are good. The men engaged in the work are in earnest. It is a work in which the whole mission, including both F. C. M. S. and C. W. B. M., are vitally interested. By a concentration of effort and expenditure it promises to be one of the most satisfactory investments ever made on the mission field.

Many results are already visible. When we came, no one wanted our trade, even when we went to them with cash. Now they flock to us and want to sell on credit. The women of the town welcome the ladies to their homes in increasing numbers. Outsiders come to the mission school. Practically all the famine children become Christians on reaching years of judgment. The few who remain outside the church only emphasize the fact that no pressure or compulsion is brought to bear.

The school conducted by Miss Josepha Franklin is a model, and highly successful. The famine children are reading the Bible. The boys are learning to farm successfully, to do good carpenter work, etc. A large number already know how to make and handle brick. The girls have all been removed to other places. We have entered the land, and the Captain of our salvation is possessing it.

#### TURKEY.

GARABED KEVORKIAN: "We have had one more baptism in Tokat since my last. Please pray for us."



## CHINESE DEPARTMENT.

FRANK GARRETT, Editor.

W. P. BENTLEY: "We had two baptisms a week ago in Shanghai."

•••

DR. AND MRS. OSGOOD are rejoicing in the possession of a new home in Chu Cheo. It is considered the most convenient and comfortable house in the mission, though not the largest.

•••

DR. MACKLIN and T. J. Arnold recently took a few days' horseback travel. They had large and interested audiences wherever they went. Tracts and Gospels were distributed, and gladly accepted without a single exception. The good seed was thus scattered broadcast.

•••

IDOL worship makes great demands on the Chinese. Enormous sums are wasted in order to propitiate evil spirits, and secure good luck and riches, long life and posterity for the coming year. Not less than a hundred million dollars is thus squandered annually. Heathenism is a fearfully costly thing.

•••

C. E. MOLLAND: "The work prospers in Wuhu, thank God. We never had so many inquirers or so much interest. The services this year have been hindered with very severe weather; it prevented the attendance of many women, and not a few men. The country around here is in a desperate condition. The secret societies are becoming openly unruly, and, but for several decapitations, would have been unbearable."

•••

JAMES WARE: "I have just returned home from my Tsungming trip. It is wonderful to hear the interest manifested in the gospel in the eastern end of the island. We can say with Paul, 'A great door, and an effectual, has opened unto me, and there are many adversaries.' Among the inquirers ten

have been accepted, whom I hope to baptize on my next visit. We have also many inquirers in Shanghai. The schools are full, and we have to refuse many applications."

•••

T. J. ARNOLD has charge of the college during Mr. Meigs' absence. It is confidently hoped that the number of students will increase. Most of them pay their way either wholly or in part, and we hope, in time, to make the work entirely self-supporting. May we ask the many friends to continue, and, if possible, to increase, their support for the present: It costs \$25 to support a native boy for a whole year; this pays for food, clothing and tuition. We have a few deserving boys, either Christians or sons of Christians, whom we would like to see supported and educated in this way.

•••

W. R. HUNT: "The deep interest continues. The house is crowded every day. Lord's Day services are especially well attended. There have been sixty-two baptisms since my return to China. There is no sign of material motives. There are indications of blessing everywhere in the district. This is the first fruit of long, persistent and faithful witnessing for Christ. The whole city is stirred. On Sunday the house was filled from 10 A. M. to 4:30 P. M. The city magistrate is deeply interested. He has special proclamations issued, remarkable and considerate in character. Hundreds of women hear the gospel. I have received a number of idols as evidence of true and genuine repentance. The magnitude of this work fills us with joy, and widens our responsibilities."

•••

T. J. ARNOLD: "Christian College had its commencement exercises recently. An excellent program was provided. Two young men read essays written for the occasion. They are the first graduates. We have good reason to be proud of these young men; they are bright, earnest Christians, scholarly and gentlemanly, and a credit to the college.

"The students and Christians met on the morning Mr. and Mrs. Meigs

left, to bid them farewell and Godspeed. Everything was arranged by the students. A hymn, composed for the occasion, was sung. After a prayer a procession was formed, headed by long strings of firecrackers, which expresses the Chinese idea of a royal send-off. Quite a number of students escorted Mr. Meigs to the ship."

..

E. I. OSGOOD: "We have a full measure of happiness this winter here at Chu Cheo. W. R. Hunt has no doubt told you of some of it, and I will drop you a line to report progress. A large part of our revival here has sprung from one Chinese home. When E. P. Hearnden was drowned, he was returning from the home of a Christian family where he frequently had services. This family, Chang, has moved within three miles of Chu Cheo. One of his three sons has been a Christian for a long time. This winter and last autumn the younger son, an inquirer himself, began to preach, or, at least, exhort, among his fellow farmers. Two months ago he, with six companions, came up for baptism. Some weeks before he had introduced us to fully thirty inquirers. Of the company of seven, two did not understand sufficiently to warrant baptism, and they waited another month. Then, with them, seven others asked for baptism, that they might stand fully identified with Christ, that they might be the better able to stand the evils and temptations of the Chinese New Year. All showed adequate knowledge and faith in Christ, and so were baptized. Thursday, of last week, these two Christian brothers invited us to their home to set apart one room for chapel purposes. They freely gave a dinner to over thirty people, a no small thing here, and Mr. Hunt and Evangelist Shi had a very attentive and good audience, as they set apart the room for Christian services. On Saturday the younger brother came in with the request from their landlords (two widows) that Mrs. Hunt and Mrs. Osgood should take dinner with them, and preach to themselves and their farmer neighbors. They gladly went.

"Yesterday (Sunday) the younger brother came in with another band, among whom were their mother and three women of their clan, and thirteen men, the latter desiring baptism. After careful inquiry, we advised that six wait longer until they understood better. They have lost faith in idols, but, when asked who Christ was, were unable to say. The other seven, among whom were two old men with their sons, were baptized. This makes twenty-one here, and Evangelist Shi has had ten more at Yu Ho Tsz.

"The brothers' father told us that in the place where they formerly lived, a large number had given up idols, and, with the little they learned from Bros. Hearnden, Hunt and Saw in times past, are seeking to worship God. Thus, to the north of the city, homes among the farmers' class are open to us—three, six and eighteen miles. The father of these young men is now in another city, where there is a similar turning from idols to Christ. The older brother is not yet a Christian, but we pray soon may be.

"Sunday our chapel was crowded to its fullest capacity by probably fifty women and four hundred men. I can not speak too highly of Mr. Hunt's ability to handle and interest and hold such an audience, a large part of whom came simply to loiter away the time, as they do during the first days of the Chinese New Year.

## JAPANESE DEPARTMENT

M. B. MADDEN, Editor.

LAVENIA OLDHAM: "My church work has been especially satisfactory for the past year. The attendance at the services has been unusually good. Up to the present we have had five baptisms. I was especially gratified at Christmas with the hearty good will and help given us, both in money and work, by men who are members of my Bible class, that are not yet Christians. One who left the church

four years ago because demands made by the Japanese at that time were not granted, sent us a contribution Christmas, with regrets that he could not get leave of absence from the bank to be present."

•••

BERTHA CLAWSON: "I am well, and very happy. God is graciously blessing our labor here. The prospects for a good harvest are great. On the 10th of April I will have closed my second year's labor in Japan. I marvel sometimes that God has let me have even a small part in this work for him."

•••

R. L. PRUETT: "Since coming to Japan I have baptized forty. I preach, on an average, five sermons a week. My work is all done in the Japanese language.

"A few days ago I received an invitation from a priest to visit his temple and preach to his people. To this I readily assented. The strange part of the whole matter is that he promised to pay all the expenses connected with the trip. He said his people were immoral and needed restraint; that they wished to learn about the true God, and Jesus Christ whom he had sent, and that he would see to it that a thousand people heard me preach. It seems like a dream, but it is true. I preached to more than a thousand interested hearers; they listened eagerly for two hours at a time. This was all in a heathen temple. The priest paid all expenses, and asked me to come again. I distributed over 50,000 pages of Christian literature."

•••

IN PRISON.—A Christian mother's influence is the same in Japan as elsewhere. There is an earnest Christian young man in Sendai, who came from Akita last spring, with a letter from Mr. Stevens, saying, "This young man is very near the kingdom; do what you can for him." After a few weeks' intercourse, Mr. Madden had the pleasure of baptizing him in the beautiful Hirose River, where it flows past the old daimyo castle cliffs in Sendai. For such a young man (about twenty-seven) he has had quite a history.

His home is in Akita, but, being drafted into the army, he was sent to Sendai, several years ago, as corporal. He was a wild youth; and, one day, when slightly intoxicated, he struck a superior officer. This offense sent him to prison. Before this his mother, a good Christian, whom our sainted Bro. Garst had baptized in Akita several years ago, longing over her wayward son, had come to Sendai to be near him, leaving older sons in Akita with the father. The disgrace of her son was too much for the old mother, and she died of heart failure two years ago, in the Sendai hospital, just a little while before her son was pardoned and freed. During the son's confinement, she never failed to visit him on the days when she was permitted to enter the prison. She kept him supplied with good literature and Christian books; she talked with him and prayed for him. Long before this she had given him a Bible, but he had never read it. Now he read it eagerly, studied it, and asked for help in understanding it, and was fully persuaded to become a good man and *almost* persuaded that the only way to do that was to be a Christian. He also acquired a good knowledge of English during those solitary years. When freed, he went to Akita, his home, and gained his father's consent to his becoming a Christian, and then returned to Sendai, where he was baptized, and is now helping in Sunday-school work and hoping for a way to open for him to prepare for the ministry, the chief hindrance of which is that the Christian Church has no school, and he does not wish to enter a denominational school; so he is doing what he can alone. Speaking of his experience, he says: "It seems strange that being in prison would make a man of me. My mother's prayers, help and influence, and the time for reflection and study which prison life afforded, made me a changed man. I tremble to think where I might be now if I had been allowed to continue in sin. My great regret is that my mother did not live to enjoy this change." Of the twelve prisoners in his cell, three are Christians, and others will become such, he thinks. He is working with them for



their salvation. And, indirectly, it is the work of Mr. Garst. Yea, verily, "they do rest from their labors, and their works do follow them."—MAUDE W. MADDEN.

## EVANGELIZING IN AFRICA.

E. E. FARIS.

Early in January I made my first evangelistic trip. I left early on Saturday morning, and got back Monday afternoon in time to teach the school. The formation of the land here makes such trips peculiarly difficult. Along the river front here is a ridge of a mile or two in width; and to reach one of the towns in the interior one must pass along marsh or swamp, which means wading in the water from one to three or four feet deep, and for hours at a time. Such traveling is in the highest degree unhealthy. I avoided the unpleasant reature by going on horseback. The three causes of fever in the Congo country are exposure to sun, chill and fatigue. In the swamps there is always dense shade, so there is no danger from the sun. Chill and fatigue are almost certain to follow hours of wading among roots and fallen branches, while one is practically free from both on horseback. The question with me was the ability of the horse to travel over the superlatively bad roads, but he does superbly.

In the first town into which we went there was quite a crowd of people; and when they asked me where I was going, I told them I was going to preach in a village beyond. They asked me to stop and preach to them, but I had no time. I started to go to a large town farther on, but stopped short of it because the boys (I had along to carry impedimenta) were exhausted by the noon hour. Having ridden, I was fresh. We had our lunch in this town, but could have no services, because the people were all afraid. The State Government murdered thirty or forty people here some three years ago, tying them up and shooting them, for not bringing in the necessary amount of rubber. They have since removed the rubber tax from this town, on account of the ab-

sence of rubber in the district. The entrance of a white man or a soldier causes a panic. When I told them I was on a peaceful mission, they thought they would be on the safe side, and all but half a dozen left.

I went on to the next village, and at night preached for a long time to a good crowd. The attention was perfect. They were listening to the gospel for the first time. Of course, when a preacher is addressing an audience for the first time, and is limited to one sermon, there is plenty of ground to cover. Many of them declared they were going to adopt the Lord's ways and go up to him. I did not give an invitation and did not get to baptize any, but my heart rejoiced when I overheard a man telling his wife, after the services were over, about the raising of Lazarus.

Sunday was a day of hard work. We had three hours' journey into the next town, and another three hours to get from one end of it to the other. The towns are built on both sides of one long street, with occasional breaks of two or three hundred yards or more. On this account it is practically impossible to get all the people together, as they extend along the street for several miles in the larger towns. By stopping occasionally along the road, many people were reached.

The first service was about 10 A. M., in a large palaver house. I made my address, taking as my text discontent and suffering, and leading up to the story of Jesus. When I had finished, the chief arose and addressed me somewhat as follows: "You have come here as our friend. We love you, and know who you are. Your words are good. But, see here, we and our people and your friends are dying of trouble. The Government heaps taxes upon taxes. Fish we must take to the commandant; mandioc we must prepare and take; rubber we must take; baskets we must weave; game we must collect. All this on time, or war. White man, we are begging you now. You have told us about God. We do not know him, and we never saw him. You say he is your chief and that he loves us. White man, write him a letter and tell him to come here and take



away the Government soldiers. Or, if he does not want that, let us take our wives and children and go down the river to him, for we are dying here." And while the humorous and pathetic were struggling for the supremacy in my mind, I remembered that his words were true, and pity came out uppermost. And so, traveling and preaching, we reached the end of the town about 2 P. M., and then made a hurried lunch and a hurried return. You may be sure I shall be glad to repeat the experiences.

### CUBA.

L. C. McPHERSON: "Yesterday was a glorious day for our mission. We baptized five in the ocean. This is the first fruit among the Americans of our mission. Two are Canadians from Toronto, one is a sergeant in the army, and the other two the grown son and daughter of the man who acts as deacon in the mission."

MELVIN MENGES: "We are finding some splendid boys among the soldiers, as well as some of the most degenerate. Last night, just before our services began, a soldier was shot in a cafe on the Prado. Several have been killed or committed suicide since we came. It makes me very sad that we can do no more for them. Our friends among the Cubans continue to increase, and our love for them to grow in spite of the contempt and hatred with which they are regarded by Americans in general. We expect to begin Sunday afternoon services at our own home in a week or two."

### CHILDREN'S DAY.

I. J. SPENCER.

#### 1. OBJECTS OF CHILDREN'S DAY.

To *instruct*; to enlist *sympathy*; to afford a great *opportunity* for worthy *offerings*.

#### 2. PREPARATION FOR THE DAY.

The purpose often *stated*. Much *prayer* offered. Earnest *appeals* made. Missionary *information* given. *Self-denial* and earnest *efforts* to bring worthy offerings encouraged. *Zeal* on

the part of *teachers* and *superintendents*.

#### 3. WHO SHALL PARTICIPATE?

The *whole school*—old and young, *parents, pupils, teachers* and *officers*; "young men and maidens, old men and children." All children, and all who have the childlike *spirit*.

#### 4. WHY SHOULD ALL GIVE VERY LIBERALLY?

Because *Jesus* gave so liberally for us. Because *he* desires it. Because the *needs* are great. Because he has blessed us *richly*—our *homes*, our *country* and our *lives*. Because he has *commanded* us, and we shall have to give each an *account* at last at his judgment bar. "Because it is more *blessed* to give than to receive."

### BOOK NOTICES.

SWORD AND CROSS, AND OTHER POEMS. By Charles Eugene Banks. Rand, McNally & Co., Chicago.

THE BETTER TESTAMENT. By Wm. G. Shell. Gospel Trumpet Publishing Co., Moundsville, W. Va. Price, \$1. The purpose of this book is to show the superiority of the gospel over the law of Moses.

ABOUT MY FATHER'S BUSINESS. By Austin Miles. The Mershon Co., New York City. Price, \$1.50. The author describes the church as the Father's business, in which there are employed many kinds and conditions of men to carry on the work.

LEAVES FROM MISSION FIELDS. By N. M. Ragland. Christian Publishing Co., St. Louis, Mo. Price, \$1.

This handsome volume contains the memoirs of Mrs. Harriet Newell, Mrs. Ann Judson, Miss Hattie L. Judson, Mrs. Josephine Smith and Charles E. Garst. The author prepared a series of articles for the *Christian-Evangelist*. They were widely read, and were found to be of such value that, in answer to a general demand, they have been revised and published in permanent form. Those who know the writer need no assurances that he has done his work well. He has given just such facts as many friends of missions wish to have at command.

# RECEIPTS.

For Foreign Missions, from March 15 to May 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

ALABAMA.	
Churches.	
Anniston and Sunday-school.....	\$ 12 63
Cambridge (Tasso).....	4 25
Cottondale.....	1 50
Fairhope.....	7 11
Furman.....	1 80
Hartselle.....	1 60
Lebanon (Roanoke).....	7 50
Martin's Chapel (Alexandria).....	2 00
Mt. Pleasant (Fernbank).....	3 12
Plantersville.....	2 57
Richmond.....	2 64
Roanoke.....	3 50
Shady Grove (Opelika).....	6 45
Snow Hill.....	3 35
Total.....	59 02

ARIZONA.	
Church.	
Phoenix (First).....	2 10
Endeavor Society.	
Phoenix (First).....	1 15
Total.....	3 25

ARKANSAS.	
Churches.	
Batavia.....	2 00
Beebe.....	2 36
Eureka Springs.....	25 00
Fender S. H. (Okean).....	3 31
Gravett.....	3 00
Gurdon.....	3 50
Harrison.....	4 50
Hope.....	9 15
Hot Springs.....	10 00
Little Rock (First).....	50 00
Mill Creek.....	3 30
Individual.	
McAllaster, N. A., Russellville.....	5 00
Total.....	121 12

AUSTRALASIA.	
Miscellaneous.	
Foreign Mission Committee, Melbourne.....	50 00

CALIFORNIA.	
Churches.	
Acampo.....	6 00
Alameda (Park Ave.).....	10 00
Aitesia.....	17 80
Bayside.....	16 50
Berkeley.....	15 85
Brentwood.....	3 75
Butte City.....	12 50
Chico.....	10 00
College City.....	5 50
Colina.....	20 60
Elgin.....	10 50
Elk Creek.....	11 50

Elliott.....	\$ 80
Escondido.....	8 25
Eureka.....	17 75
Fairview (Nicolaus).....	10 85
Fresno.....	26 70
Geyserville.....	6 00
Grindstone (Elk Creek).....	5 50
Healdsburg.....	15 00
Hollister.....	6 00
Lakeport.....	3 40
Lodi.....	4 00
Long Beach.....	2 00
Los Angeles (E. 8th St.).....	10 15
Los Angeles (First).....	16 15
Los Gatos.....	13 19
Los Olivos.....	3 60
Napa.....	12 45
Newville.....	2 30
Nordhoff.....	26 00
Oakdale (First).....	4 00
Oakland (First).....	20 00
Orange.....	10 50
Oroville.....	5 00
Palo Alto.....	10 40
Pasadena (East).....	2 50
Petaluma.....	10 00
Pomona.....	156 10
Red Bluff.....	6 25
Redlands.....	1 00
Riverside.....	43 74
Rutherford.....	2 75
San Francisco (First).....	41 25
San Francisco (West Side).....	72 65
San Jacinto.....	5 01
San Jose (Central).....	31 00
San Jose (First).....	15 00
Santa Ana (First).....	58 55
Santa Barbara.....	36 91
Santa Cruz.....	9 00
Santa Maria.....	6 50
Santa Paula (First).....	6 10
Santa Rosa.....	14 28
Saratoga.....	46 50
Selma.....	32 67
Stockton.....	5 23
Tulare (First).....	5 50
Ventura.....	15 00
Visalia.....	7 00
Watsonville.....	67 00
Whittier.....	4 00
Woodland.....	35 00

Sunday-school.	
Escondido.....	2 25
Selma.....	7 37

Endeavor Society.	
Los Angeles (First).....	10 00

Individuals.	
Borden, Mrs. W. W., Carlsbad.....	1 50
Cassius, L., Evergreen.....	10 00
Ferguson, M. J., Los Angeles.....	10 00
Hays, Mrs. C. T., Los Angeles.....	10 00
Hopper, R. A., Escondido.....	5 00
McNemar, Mrs. W. B., Santa Barbara.....	2 00
Utter, Mr. and Mrs. W. V., San Bernardino.....	2 00
Wraith, John, Hanford.....	1 00

Miscellaneous.	
"In His Name," Selma.....	\$ 20 00
Three Sisters, Maxwell.....	1 20
Two Sisters, Elmira.....	20
Total.....	1,343 96

CANADA.	
Churches.	
Acton, Ont.....	14 63
Back Bay, N. B.....	4 00
Bowmanville, Ont.....	65 00
Bridgeburg, Ont.....	22 05
Charlottetown (Central), P. E. I.....	38 05
Collingwood, Ont.....	9 00
Creek Road (Harwick), Ont.....	1 50
Dorchester (Mapleton), Ont.....	18 00
Erin, Ont.....	11 00
Erin Center (Hillsburg), Ont.....	80 85
Everton, Ont.....	60 00
Glencairn, Ont.....	2 00
Glencoe, Ont.....	4 50
Grand Valley, Ont.....	31 58
Guelph, Ont.....	69 00
Halifax, N. S.....	7 75
Hamilton, Ont.....	21 00
Hilliary, Ont.....	2 80
Iona, Ont.....	23 00
Kempt, N. S.....	1 00
Kilsyth, Ont.....	13 00
Le Tete, N. P.....	5 00
Lobo (Poplar Hill), Ont.....	25 50
London, Ont.....	30 00
Lord's Cove, N. B.....	28 00
Marsville, Ont.....	30 00
Milton, N. S.....	34 00
Mimoso (Hillsburg), Ont.....	8 47
Mosa (Alvinston), Ont.....	7 00
Nassagaweya, Ont.....	28 26
New Glasgow, P. E. I.....	40 00
Northwood, Ont.....	2 05
Owen Sound, Ont.....	18 45
Portage La Prairie, Man.....	62 15
Rat Portage, Ont.....	6 00
Ridgetown, Ont.....	18 50
Rodney, Ont.....	12 45
Rosedene, Ont.....	5 80
St. John (Coburg), N. B.....	21 50
St. John (Main St.), N. B.....	6 00
Southport, P. E. I.....	17 10
Stayner, Ont.....	20 00
Summerside, P. E. I.....	6 00
Toronto (Cecil St.), Ont.....	48 57
West Lake, Ont.....	11 25
West Lorne and Eagle, Ont.....	10 00
Winger.....	15 00
Wychood (Bracondale), Ont.....	7 00
Endeavor Society.	
Halifax (Junior), N. S.....	2 25
Individuals.	
Freeman, T. W., Kempt, N. S.....	5 00
Mitchell, Maggie D., Milton, Ont.....	15 00
Wallace, Josiah, West Gore, N. S.....	5 00

<b>Miscellaneous.</b>	
Christi n Messenger, Toronto, Ont.....	\$243 39
Women's Missionary Society, St. Thomas, Ont.....	5 00
<b>Total</b> .....	1,299 50

### COLORADO.

<b>Churches.</b>	
Canon City.....	10 00
Colorado City.....	5 05
Colorado Springs.....	65 51
Denver (Central).....	40 53
Denver (East Side).....	12 25
Golden.....	10 55
La Junta.....	20 15
Manzanola.....	11 50
Mesa (Pueblo).....	41 20
Trinidad.....	10 25

#### Sunday-school.

Glen Grove (Perry Park).....	3 50
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#### Endeavor Society.

Parachute.....	2 00
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#### Individuals.

Baisinger, Helen L., Leadville.....	1 00
Hays, C. T., Denver.....	10 00
Phillips, Eleanor M., Greeley.....	10 00

#### Miscellaneous.

C. W. B. M., Mesa (Pueblo).....	7 83
<b>Total</b> .....	261 32

### CONNECTICUT.

#### Church.

Danbury.....	59 47
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#### DENMARK.

#### Church.

Copenhagen.....	53 00
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### DISTRICT OF COLUMBIA.

#### Churches.

Washington (4th St.).....	40 00
Washington (Vermont Ave.).....	150 92

#### Endeavor Society.

Washington (Vermont Ave.).....	5 00
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#### Individuals.

Snow, Mrs. D. A., Washington.....	5 00
Summy, S. A., Washington.....	5 00

<b>Total</b> .....	205 92
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### ENGLAND.

#### Miscellaneous.

Cash, London.....	1 00
Cash, Margate.....	3 00
<b>Total</b> .....	4 00

### FLORIDA.

#### Churches.

Bristol.....	2 00
Cedar Key.....	14 40
Fellowship.....	1 06

Hampton.....	\$ 10 94
Ocoee.....	3 35

#### Sunday-schools.

Bristol.....	1 00
Ft. King (Fellowship).....	2 00

#### Individuals.

Axline, Jasper, Island Grove.....	1 00
Flower, A., Interlachen.....	5 00

#### Miscellaneous.

Auxiliary, Tampa.....	1 00
<b>Total</b> .....	41 75

### GEORGIA.

#### Churches.

Atlanta.....	47 40
Atlanta (Howell Station).....	2 45
Atlanta (West End).....	1 85
Augusta (Second).....	8 00
Berea (Hampton).....	8 70
Bethel (State Line).....	7 00
Bethany (Williamson).....	8 90
Bogart.....	1 75
Carrollton.....	2 16
Central (East Point).....	3 87
County Line (Digby).....	7 50
Davisboro.....	1 42
Fitzgerald.....	8 5
Free Chapel (Rocky Ford).....	2 60
Galilee (Jefferson).....	3 45
Griffin.....	10 50
Guyton.....	4 50
Hagan.....	4 50
Harrison.....	1 40
Hopewell (Hush).....	60
Lake Park.....	9 41
Meltdrim.....	3 00
Milton Chapel (Reese).....	3 05
Monroe.....	6 13
Mt. Zion (Mechanicsville).....	1 50
Omer (Winder).....	95
Red Oak.....	7 65
Ringgold (Patrick).....	3 60
Spring Hill (Reidsville).....	3 00
Wrightsville.....	2 06

#### Sunday-school.

Lake Park.....	1 00
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#### Endeavor Society.

Savannah.....	5 15
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#### Individuals.

Ferguson, Kilby, Wrightsville.....	1 00
Moore, A. B., Macon.....	1 00

#### Miscellaneous.

Ladies' Aid Society, Fitzgerald.....	1 00
<b>Total</b> .....	184 90

### HAWAIIAN ISLANDS.

#### Church.

Honolulu.....	5 00
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### IDAHO.

#### Churches.

Boise.....	27 25
Lewiston.....	12 10
Payette.....	25 00
Star.....	13 75
Viola.....	1 75

#### Sunday-school.

Troy.....	1 50
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### Endeavor Society.

Viola.....	\$ 1 00
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#### Individuals.

Black, Mr. and Mrs. J. C., Albion.....	2 50
Hunt, Jane, Moscow.....	1 00
Keilen, Mr. and Mrs. Jas., Moscow.....	1 50
Mitchell, Myra N., Bruneau Valley.....	5 00
Thornquest, Ernest, Moscow.....	3 75
Thornquest, Mr. and Mrs. E., Moscow.....	5 00

<b>Total</b> .....	101 10
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### ILLINOIS.

#### Churches.

Albion.....	3 26
Allendale.....	6 25
Allison.....	10 00
Anchor.....	10 25
Antioch.....	33 00
Antioch (Arnold).....	10 55
Antioch (Rossville).....	23 00
Arrowsmith.....	14 17
Arthur.....	3 80
Athens.....	7 40
Auburn and Endeavor Society.....	3 00
Augusta.....	11 50
Austin.....	5 00
Belle Plain.....	11 06
Bethel (Emden).....	34 00
Bloomington.....	89 05
Blue Mound.....	14 56
Bogota.....	5 30
Boston Chapel (Girard).....	4 15
Brockton.....	12 00
Buffalo.....	20 00
Cairo.....	4 62
Cameron.....	10 00
Camp Point.....	10 00
Cantrall.....	20 00
Carl nville.....	2 30
Carlock.....	11 65
Carmi.....	14 00
Carthage.....	22 00
Cazenovia.....	1 50
Centralia.....	18 41
Chambersburg.....	1 00
Champaign.....	5 00
Charleston (First).....	61 00
Chicago (Englewood).....	32 00
Chicago (First).....	35 78
Chicago (Garfield Park).....	2 00
Chicago (Irving Park).....	2 40
Clay City.....	15 12
Clear Lake (Riverton).....	5 00
Clinton.....	16 25
Coleta.....	6 40
Colfax.....	26 26
Concord.....	9 70
Concord (Mackinaw).....	20 75
Danville.....	75 00
Danville (Second).....	15 00
De Land.....	25 00
Denver.....	54 91
Detroit.....	20 00
Dixon.....	28 11
Donovan.....	15 00
Dorchester.....	7 25
East St. Louis (First).....	10 00
Effingham.....	5 43
El Dara.....	5 79
Enfield.....	2 30
Elgin.....	5 00
Ellery.....	5 90
El Paso.....	19 00
Evanston.....	44 25
Fairbury.....	20 00
Fairfield.....	2 40
Franklin.....	6 00

Gibson City.....	\$ 72 50
Gifford.....	15 00
Girard.....	22 85
Golden Point.....	12 10
Green Pond (Pearl).....	65
Griggsville.....	1 00
Harristown.....	23 38
Hermion.....	6 05
Humboldt.....	4 30
Hume.....	11 36
Ipava.....	6 50
Irving.....	10 00
Jacksonville.....	212 00
Joliet.....	14 00
Kankakee (Central).....	10 00
Kansas.....	17 62
Keithsburg.....	30 00
Kell.....	1 00
Knoxville.....	13 00
La Harpe.....	2 50
Lanark.....	10 48
Lancaster.....	7 50
Laurenceville.....	12 25
Le Roy.....	15 25
Lewistown.....	5 00
Literberry.....	16 00
Little Grove (Walnut Hill).....	3 05
London Mills.....	8 95
Long Point.....	30 00
Loraine.....	5 00
Louisville.....	4 25
Lovell's Grove (Omega).....	5 20
Lovington.....	6 00
Lynnville.....	60 00
Mackinaw.....	58 00
Maroa.....	5 20
Marshall.....	5 75
Mattoon.....	43 00
Maul.....	6 11
Mechanicsburg.....	21 00
Metcalfe.....	45
Metropolis.....	16 00
Minier.....	32 26
Morganville.....	11 00
Mound.....	4 45
Mt. Auburn.....	10 00
Mt. Carmel.....	25 50
Mt. Zion (Cruger).....	16 55
Mulkeytown.....	13 75
New Douglas.....	1 52
New Hartford.....	5 35
Newman.....	4 11
Niantic.....	10 73
Number Eight (Hape).....	18 00
Number Ten (Armstrong).....	21 50
Nunda.....	21 00
Oak Grove.....	4 50
Oblong (First).....	13 70
Ogden Grove (Oblong).....	5 00
Old Bedford (Blandinsville).....	25 11
Onarga.....	5 00
Payson.....	3 35
Peoria (Central).....	23 84
Pine Creek.....	6 40
Pittsfield.....	60 40
Pittwood.....	4 47
Pleasant Ridge (Birds).....	5 05
Putnam.....	8 00
Rantoul.....	51 50
Richfield.....	3 50
Rock Falls.....	3 25
Rock Island.....	88 20
Russellville.....	6 60
Rutland.....	42 74
St. Augustine.....	41 55
Saunemin.....	12 09
Secor.....	8 00
Shelbyville.....	50 00
Shiloh (Samsville).....	4 25
Shirley.....	1 00
Sidell.....	30 00
Springfield.....	69 26
Sullivan.....	5 00
Summum.....	8 50
Sweetwater.....	11 00

Talbotts Creek (Coldbrook).....	\$ 6 2
Taylorville.....	1 00
Thomson.....	5 62
Toluca.....	2 00
Tower Hill.....	3 00
Ursa.....	5 00
Vienna.....	2 25
West Pullman.....	15 61
West Salem.....	15 00
West Union.....	10 00
West Village (Albion).....	11 00
Woodhull.....	10 85
Yorktown.....	5 60
Youngstown.....	3 25

#### Sunday-schools.

Chicago (Irving Park).....	5 90
Sterling.....	8 15
Union (Long Point).....	2 25

#### Endeavor Societies.

Albion.....	1 00
Camp Point.....	8 00
Chicago (Englewood).....	20 00
Hoopeston.....	5 25
Metropolis.....	1 00
Murphysboro.....	2 00
Niantic.....	5 00
Rutland.....	4 00
Toluca.....	12 50

#### Individuals.

Bejork in, Mrs., Hermon.....	50
Bliss, Mrs., and Daughter, Hermon.....	1 00
Brasfield, T. H., Sweetwater.....	1 0
Callison, Mr. and Mrs. S. E., Toulon.....	2 00
Cooper, Mrs. A. A., Dana.....	15 00
Cooper, M. T., and Family, Ipava.....	1 00
Dickey, Mrs. V., Grint Park.....	2 00
Ennefer, Mr. and Mrs. L. A., London Mills.....	1 00
Ennefer, W. L., Sweetwater.....	1 00
Frances, Mrs. Mary A., Vienna.....	1 00
Glassford, Mrs. Juliet, Vienna.....	2 00
Horine, Elmer S., Colfax.....	1 00
Hyde, J. S., Bloomington.....	10 00
Inslee, J. W., Cotton Hill.....	5 00
Jennings, Mary A., Grayville.....	1 00
Jennings, Mrs. M. A., Grayville.....	5 00
Johns, Ed., Hermon.....	1 00
Johns, Elisha, Hermon.....	1 00
Johnson, Dr. Ella M., Chicago.....	1 15
Johnson, Mrs. Maud, Decatur.....	150 00
Kenner, B. W., Grayville.....	50
Lappin, H. J., Jeffersonville.....	25
Lester, J. N., Belle Plain.....	10 00
McDaniel, Ida, Jeffersonville.....	75
McShane, R., Lostant.....	2 00
M. S., Saybrook.....	1 00
Moats, Mrs., Hermon.....	50
Perisho, Mrs. J. W., Sidell.....	50
Pickert, Mr. and Mrs. L. B., De Land.....	5 0
Simpson, Green, Illiopolis.....	1 00
Tandy, A. J., Harristown.....	7 00
Tate, Mrs., West Salem.....	1 00
Taylor, K. P., Bloomington.....	5 00
Thomas, Mr. and Mrs. E. V., Sidell.....	2 00
Turney, T. J., Barnhill.....	2 00

Van Petten, Mrs. Jacob, Antioch.....	\$ 1 00
Voyes, William, Bone Gap.....	5 00
Webb, Mrs. E. A., Grayville.....	35 00
Wood, D. B., Elgin.....	5 00

#### Miscellaneous.

A Disciple, Mozier.....	86
A Friend, Raymond.....	2 00
Individuals, Atlanta.....	101 00

Total.....3,250 81

### INDIA.

#### Individual.

Coffman, G. W., Hurda.....	25 00
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### INDIANA.

#### Churches.

Abington.....	1 09
Alamo.....	5 75
Alpine.....	8 62
Anderson (First).....	105 00
Angola.....	205 00
Antioch (Arney).....	6 50
Attica.....	2 95
Bachelor Creek (W. Wash).....	3 55
Bainbridge.....	14 00
Bargersville.....	14 00
Barkley (Valma).....	5 00
Bedford (First).....	100 34
Ben Davis Creek (Maury).....	13 12
Bentonville.....	7 55
Bethany (Evansville).....	12 31
Bethel.....	11 00
Bethel (Ladoga).....	21 00
Bloomfield.....	25 30
Bluff Creek.....	11 00
Boone Grove.....	25 00
Boswell.....	10 00
Boxley.....	2 34
Braytown.....	10 00
Bright.....	3 50
Broad Ripple (Ripple).....	1 26
Brooklyn.....	13 40
Brookville.....	9 60
Brownsburg.....	21 00
Brownstown.....	5 20
Bruceville.....	2 30
Buck Creek (Juhetta).....	5 80
Burlington.....	14 25
Butler.....	10 00
Cadiz.....	4 00
Cambridge City.....	4 66
Carlisle.....	10 30
Cedar Lake (Corunna).....	10 00
Centerville.....	2 00
Centre (Knightstown).....	8 63
Clay Chapel (Kokomo).....	5 50
Clear Creek.....	3 24
Clermont.....	4 55
Clinton.....	27 90
Coburn Corners (St. Joe Station).....	11 40
Coffee Creek (Paris Crossing).....	3 06
Connorsville.....	125 00
Cortland.....	1 65
Covington.....	3 53
Daleville.....	43 00
Dana.....	3 0
Delphi.....	15 40
Dover (Cason).....	3 00
Ebenezer (Trader's Point).....	20 00
Edwards.....	14 00
Edwardsville.....	8 83
Elizaville.....	7 65
Elnora.....	5 25
Evansville.....	9 00
Fairfield (Oakford).....	6 30
Fairland.....	10 45
Fairview (Angola).....	15 25
Fairview (Groves).....	11 20



Fayetteville (Orange).....	\$ 12 50	Oaktown.....	\$ 25 75	Shelbyville (Intermediate).....	\$ 8 00
Fillmore.....	6 55	Old Augusta (Eck).....	2 21	Shelbyville (Junior).....	8 00
Florence.....	8 00	Onward.....	4 72		
Fort Wayne (W. Jefferson		Orestes.....	6 51	<b>Individuals.</b>	
St.).....	15 35	Palestine (Wolcott).....	7 00	Austin, Edward, Rush-	
Foundation City.....	2 68	Parkersburg.....	11 86	ville.....	1 00
Francesville.....	12 12	Parkeville.....	5 00	Biddle, Atherton F., An-	
Franklin.....	42 60	Pine Village.....	11 76	derson.....	5 00
Georgetown.....	36 25	Painfield.....	27 00	Granger, Mr and Mrs. C.	
Greencastle.....	20 00	Pleasant Grove (Kent-		W. Noblesville.....	2 00
Greenfield.....	36 00	land).....	50 70	Hall, Mr. W. C., Frank-	
Green's Fork.....	6 50	Pleasant Ridge (Rising		lin.....	5 00
Greenwood.....	7 40	Sun).....	7 50	Hipp, Flora M., Indian-	
Gwynneville.....	10 00	Plum Creek (Ging).....	33 05	apolis.....	5 00
Hammond.....	5 00	Prairie Creek (Montpe-		Johnson, Lyman, Muncie	1 00
Hannegan (Arlington).....	6 50	lier).....	5 40	Jones, Grace, Pittsboro.	5 00
Harmony (Leisure).....	25 00	Princeton.....	5 25	Jones, L. W., Sulphur.	5 00
Harrisburg.....	8 00	Providence.....	19 44	Keliems, Mrs. Mary, New	
Harris Prairie (Granger).....	2 35	Providence (Orth).....	3 25	Winchester.....	4 00
Hartford City (First).....	10 10	Raleigh.....	3 25	Kneiley, Maggie, Wa-	
Highland (Mauckport).....	2 65	Refuge (Noblesville).....	8 00	bash.....	1 00
Hill Grove.....	60	Remington.....	21 15	Leonard, Lucy, Russell-	
Hillsboro.....	17 94	Reynolds.....	7 00	ville.....	1 00
Homer.....	5 58	Richmond.....	43 92	McClamroch, Mrs. A. A.,	
Hopedale.....	6 35	Roachdale.....	6 50	Frankfort.....	1 00
Indianapolis (Central).....	215 00	Roann.....	5 00	McNeeley, Mr. and Mrs.	
Indianapolis (Fourth).....	7 00	Rochester.....	7 30	J. P., Salem.....	1 00
Indianapolis (Hillside).....	1 28	Rockfield.....	5 80	Ogle, Mrs. A. E., Sullivan	1 00
Indianapolis (Morris St.).....	5 00	Rockville.....	18 80	Oyler, Reed, Converse.....	1 00
Indianapolis (North Park).....	15 50	Rushville.....	123 45	Patterson, Mrs. H. W.,	
Indianapolis (Third).....	102 50	Salem (Cross Plains).....	1 35	Tipton.....	5 00
Ingalls.....	13 00	Scott's Prairie (St am		Schooley, O. D., Jr.,	
Irrington (Downey Ave.).....	156 37	Corner).....	10 00	Sparksville.....	2 00
Jeffersonville.....	36 00	Shelbyville.....	41 00	Sellers, Robert, Irvington	1 00
Kempton.....	1 00	Spring Creek (Brooks-		Shawhan, D. M., Peters-	
Kendallville.....	40 00	town).....	5 85	burg.....	50
Kennard.....	2 93	Spring, Creek (Logans-		Shawhan, Jane, Peters-	
Kewanna.....	3 45	port).....	5 20	burg.....	50
Knightstown.....	5 00	Stilesville.....	3 36	Shawhan, Leta, Peters	
Ladoga.....	31 00	Stinesville.....	1 16	burg.....	25
La Fayette.....	6 10	Summitville.....	20 00	Smith, Jno H., and Sister,	
Liberty.....	6 35	Terre Haute (Second).....	9 00	Wilkinson.....	2 00
Ligonier.....	5 00	Trafalgar.....	14 00	Taylor, Mary, Domestic	1 00
Little Flat Rock (New		Union Chapel (Lacania).....	4 75	Thomson, Mr. and Mrs.	
Salem).....	50 00	Uniontown (Zanesville).....	4 12	A. J., New Albany.....	300 00
Little Sugar Creek (New		Fallonia.....	4 10	Wells, Mr. and Mrs. W.	
Palestine).....	4 62	Valparaiso.....	150 00	T., Huntington.....	20 00
Lizton.....	19 50	Verison (De Gonia Spgs)	1 00	Williams, Reed, Boom-	
Logansport.....	8 50	Vevay.....	12 00	field.....	1 00
Loogootee.....	11 25	Vincennes.....	25 00		
Lynn.....	2 39	Wabash.....	67 60	<b>Miscellaneous.</b>	
Manville.....	13 00	Walnut Corner (State		A Friend, Alaska.....	10 00
Marion (Central).....	12 22	Line).....	4 76	Auxiliary, Shelbyville.....	35 00
Marion (First).....	20 50	Ward.....	6 31	Cash, South Bend.....	6 69
Marysville.....	3 45	Warrington.....	12 42	Ladies' Aid Society, Ken-	
Medaryville.....	20 00	Waveland.....	75	dallville.....	10 00
Metamora.....	10 00	Waynetown.....	21 30	Ladies' Aid Society, West	
Michigantown.....	7 00	West Lebanon.....	25 00	Lebanon.....	5 00
Milford.....	3 20	West Liberty (Covington)	1 95	Six Young People, Ango-	
Milwau.....	2 80	West Point (Rushville)	2 97	gola.....	30 00
Mishawaka.....	44 21	Westville.....	5 00		
Montezuma.....	1 85	Whitcomb.....	75	Total.....	4,232 45
Motticello.....	12 00	Williams Creek (Zions-		<b>INDIAN TERRITORY.</b>	
Moresville.....	6 45	ville).....	10 00	<b>Churches.</b>	
Morocco.....	23 25	Williamsport.....	6 55	Chickasha.....	10 00
Morristown.....	12 60	Winchester (Main St	17 45	Simpson.....	2 00
Mt. Auburn.....	14 50	Young America.....	4 00		
Mt. Hope (Mt. Olive).....	5 00			<b>Individual.</b>	
Muncie (Central).....	30 50	<b>Sunday-schools.</b>		Williams, Mr. and Mrs.	
Muncie (First).....	80 00	Hebron (Russellville) and		R. B., Ky n.....	1 00
Nameless Creek (Winkin-		Endeavor Society.....	9 15	<b>Miscellaneous.</b>	
son).....	10 30	Indianapolis (Hillside) ..	87	Ladies' Aid Soc ety, Daw-	
New Albany (Central).....	30 00	Milton.....	5 00	son.....	5 00
New Castle.....	2 50	St. Joe.....	1 65	Total.....	18 00
New Lisbon.....	10 00	<b>Endeavor Societies.</b>		<b>IOWA.</b>	
New Market.....	21 00	Franklin.....	2 50	<b>Churches.</b>	
New Maysville.....	5 00	Greenfield.....	4 00	Abingdon.....	5 05
New Richmond.....	6 35	Indianapolis (Fourth).....	10 00	Albia.....	6 70
Newville.....	10 75	Laurel.....	1 50	Altoona.....	32 00
Nineveh.....	11 10	Logansport.....	10 00	Ames.....	35 54
Noblesville.....	2 00	Madison.....	3 25	Arlington.....	16 75
North Liberty, Marion		Milton (Junior).....	1 50		
County.....	5 00	Milton (Senior).....	2 00		
North Scott (Metz).....	1 75	New Providence.....	7 70		
Oak Grove (Patton).....	5 00	Shelbyville.....	9 00		
Oakland City.....	5 00				
Oaklandon.....	6 00				

Atalissa	\$ 8 30
Bagley	11 61
Bedford	15 00
Bethel Grove (Iscomb)	15 00
Big Mound	4 00
Bloomfield	3 00
Boone	1 00
Brighton	7 25
Burlington	6 20
Cedar Rapids	26 05
Center Point	1 65
Charles City (First)	7 00
Cherokee	4 00
Carinda	25 30
Collins	6 00
Colo	4 00
Cuba Union (Frederic)	4 00
Cunningham (Redfield)	13 00
Curlew	4 66
Davenport	40 50
Deep River	21 62
Delta	31 40
Des Moines (Highland Park)	22 75
Des Moines (University Place)	58 50
DeWitt	3 25
Dows (First)	4 65
Draper (Monroe)	2 82
Eldon	50
Estherville	19 70
Exira	2 31
Exline	1 00
Fairview (Perry)	5 00
Farragut	13 25
Floris	13 25
Ft. Madison	6 55
Freemont	6 33
Galva	11 00
Garwin	5 25
Glenwood	16 80
Granger	18 50
Greely	22 77
Holly Springs	8 55
Humeston	3 00
Indianapolis	30 40
Irwin	9 09
Jolley	1 00
Kellogg	17 85
Keokuk	26 60
Keota	30
Kirkville	4 45
La Fayette	6 91
Larrabee	3 64
Laurens	5 73
Lenox	18 45
Leon	8 18
Lime City	5 00
Liscomb	30 00
Long Grove (A burnett)	3 50
Lossing	1 30
Lowman (Elliott)	10 00
Marcus	6 73
Marion	6 25
Marshalltown	19 18
Maxwell	12 00
Meadow Grove (Luther)	30 00
Melbourne	3 65
Missouri Valley	15 00
Modale	7 15
Montezuma	10 30
Moorhead	21 50
Mt. Auburn	15 00
Mt. Ayr	45 35
Mt. Pleasant	5 25
Mt. Sterling	70 20
Murray	2 40
Mystic	5 00
Nevada	1 65
New Virginia	8 56
Nora Springs	6 75
North Star (Orient)	6 00
Norwalk	8 17
Oak Grove (Shellsburg)	13 00
Ontario	11 50
Oskaloosa	100 00
Packwood	10 00

Panora	\$ 5 00
Pleasant Grove (Strawberry Point)	5 00
Pleasant Grove Chapel (Ames)	4 98
Pleasant Hill (Tabor)	4 00
Pleasant Ridge (Knoxville)	1 25
Pocahontas (First)	4 56
Pocahontas (Mission)	2 30
Prairie Creek (Vinton)	15 00
Prescott	6 40
Preston	25 50
Pringhar	5 00
Redfield	5 31
Rose Hill	10 11
Russell	4 00
St. Charles	4 05
Schaller	50
Scranton	10 00
Selection	3 00
Shenandoah	8 97
Siam	11 75
Sioux City (First)	14 95
Sloan	5 50
Stanhope	20 65
Stockport	7 00
Sugar Grove (Dallas Center)	15 00
Thornburg	3 50
Tiffin	14 38
Troy Mills	1 00
Union	4 00
Union Chapel (Blakesburg)	11 00
Union City (Kent)	6 50
Van Wert	6 50
Villisca	4 85
Walnut City	5 00
Wapello	5 10
West Liberty	2 51
Wever	22 50
Whitten	7 85
Willow Grove (Casey)	7 00
Winterset	7 00
<b>Sunday-schools.</b>	
Arlington	10 00
Herold (Grimes)	2 55
Laird (Rockwell City)	5 00
Pleasant Valley (Wright)	22 25
Redfield	1 67
Shannon City	7 04
<b>Endeavor Societies.</b>	
Brooks	3 65
Long Grove	15 00
Meriden	6 52
<b>Individuals.</b>	
Garst, Laura D., Coon Rapids	2 00
Hastie, Mr. and Mrs. W. J., Altoona	5 00
La Rue, Kate, Van Horn	1 00
La Rue, Mrs. Eliza, Van Horn	1 00
Lee, James, Newton	5 00
Morgan, W. A., Des Moines	2 00
Scott, B. M., Dubuque	2 00
Shirley, Sarah E., Henderson	1 00
Simons, A and L., Polk	5 00
Vestal, Mrs. S. A., Madrid	50
Wanamaker, Mabel, Plainfield	5 00
Watson, Aggie B., La Dora	1 00
<b>Miscellaneous.</b>	
Ladies' Aid Society, Preston	2 00
Ladies' Aid Society, Whitten	14 00
Total	1,829 26

## JAPAN.

### Individuals.

Clawson, Bertha, Osaka	\$ 25 00
Guy, H. H. Tokio	25 00
Rioch, Mary, Tokio	5 00
Total	55 00

### KANSAS.

#### Churches.

Agra	6 00
Anthony	5 35
Arkansas City	3 00
Ashland	11 00
Barnes	13 66
Beloit	27 30
Belton	10 15
Bethany (Parsons)	2 45
Bluff City	7 00
Bonner Springs	5 30
Burlington	1 00
Burr Oak	5 50
Burton	7 00
Cheney	43 58
Chetopa	5 00
Circleville	6 50
Clearwater	8 47
Clyde	20 50
Coffeeville	4 62
Columbus	17 15
Courtland	4 00
Crestline	21 00
Dodge City	10 00
Douglass	4 80
Downs	10 00
Emporia	130 40
Fairview (Scottsville) and Sunday-school	11 38
Fort Dodge	1 00
Galesburg	2 00
Garden City	1 65
Garden Plain	5 00
Garnett	2 50
Girard	7 25
Greenleaf	6 25
Grenola	5 60
Harmony (Acme)	3 70
Harper	10 00
Havensville	20 00
Hillsdale	8 00
Holton	11 30
Howard	6 00
Howel Station (Dodge City)	1 10
Humboldt	7 50
Hunnewell	7 00
Ivanpah	10 00
Jefferson	1 50
Jewell City	17 00
La Crosse	8 00
Lafontaine	10 00
Langdon	11 80
Lawrence (First)	18 70
Lawrence (North)	1 00
Leanna	5 00
Lebo	2 21
Liberal	8 00
Lyndon	4 00
Lyons	31 20
McPherson	25 00
Manhattan	60 25
Miltonvale	5 00
Morrowville	8 43
Moundridge	4 32
Norcaton	5 50
Norton	5 00
Norwood	1 40
Oneida	5 50
Osawatimie	6 57
Osborne	10 00
Oswego	14 25
Ottawa	50
Oxford	8 30
Paola	25 00
Parsons	14 20

Plainville	\$ 12 50
Pleasant Grove (Nortonville)	4 50
Pleasant Hill (Aliceville)	14 52
Pleasanton	15 00
Powhattan	2 75
Pratt	23 25
Rock	5 00
Round Prairie (Lowemont)	10 50
Royal S. H. (Snyder)	74
Saina	15 00
Scott City	5 00
Sharon	6 50
Smith's S. H.	51
Soldier	20 00
Stafford	50
Stanley	1 75
Starr (Jewell)	1 50
Sterling	1 50
Stockton	8 50
Stuart	12 10
Thayer	21 61
Topeka (First)	73 85
Topeka (North)	5 00
Topeka (Third)	30 23
Try	3 50
Wellington	1 00
Westmoreland	18 65
Winchester	9 50

#### Sunday-schools.

Cedarville	3 90
Kensington	4 34
Moundridge	9 00
Oswego	3 84
Pleasant Valley (Amenaj)	3 04
Quaker Valley (Empiria)	3 50
Starr (Jewell)	1 00
Strawn	5 00

#### Endeavor Societies.

Crandall	1 25
Havensville (Junior)	50
Moundridge	1 00
Stockton (Junior)	1 63

#### Individuals.

Brott, E. E., Burlington	2 00
Carre', Mrs. Lucy A., Mayetta	5 00
Cary, Mrs. I. C., Great Bend	2 00
Chopp'e, R. W., Chanute	2 00
Decker, J. E., Lafontaine	5 00
Didlake, Priscilla, Hopler	1 00
Dooley, Reuben, White-water	5 00
Ela, Laura, Burlington	1 00
George, Jane, Friend	1 00
Hood, Mr. and Mrs. E. T., Pratt	1 00
Keeton, Chas. A., Oakland	2 00
Milton, W. H., Stafford	1 00
Mooney, Jane C., Muscotah	5 00
Myers, Mr. and Mrs. L. W., Blue Rapids	1 00
Pack, J. P., Galva	25 00
Purlee, Ellis, Stafford	50
Reasoner, Mrs. Jacob, Reserve	5 25
Simmons, M. E., Hays	50

#### Miscellaneous.

A Friend, Barnard	1 10
A Sister, Glasco	1 00
A Sister, Pavilion	1 00
A Sister, Sedan	25
Citizens of Leon, Leon	10 00
Ladies' Aid Society, Atlanta	3 00
Total	1,280 16

### KENTUCKY.

#### Churches.

Antioch (Muir)	\$ 52 50
Barboursville	1 25
Bardstown	10 00
Bear Wallow	6 00
Beazley Creek (Tuckahoe)	63 15
Bellevue	32 71
Berea	21 00
Berea (Bethlehem)	7 80
Berea (Donrail)	22 50
Berea (Oakville)	10 00
Bethany (Logana)	10 00
Bethany (Morris)	10 00
Bethel	25 00
Bethel (Woodville)	7 00
Birmingham	3 71
Bloomfield	15 00
Bowling Green (Tenth St.)	49 65
Brooksville	12 00
Burkesville	20 75
Cadiz	68 46
Campbellsburg	38 00
Cane Ridge	12 25
Cane Valley	10 00
Carrollton	25 00
Carterville	2 87
Caseyville	10 00
Chestnut Grove	20 72
Colmanville (Berry)	5 25
Columbia	17 00
Corinth	11 00
Cornwall	1 70
Covington (Fourth St.)	62 98
Danville	171 70
Dover	42 85
Dry Ridge	6 40
East Union (Bramble)	22 75
Ebenezer (Calhoun)	3 13
Elizabeth (Corinth)	5 00
Elizaville	40 10
Fair Dealing	1 45
Ford	10 00
Frankfort	455 10
Georgetown	72 61
Germantown	35 00
Ghent	27 00
Glasgow (Green St.)	55 00
Goshen (Piner)	15 00
Greenwood (Oakton)	25 00
Harrisonville	5 00
Harrodsburg	102 50
Hazel Green	52 00
Henderson	50 00
High Bridge	2 14
Hiersville	2 65
Hodgenville	25 00
Hopkinsville	324 50
Kenton	4 55
Kentontown	8 30
Kirksville	32 50
Lancaster	27 40
Laurence Creek (Moranburg)	12 45
Lebanon	11 30
Leesburg	20 00
Lexington (Chestnut St.)	80 00
Lexington (Forest Hill Mission)	1 00
Liberty (Hopkinsville)	14 50
London	51 50
Louisville (Clifton)	2 00
Louisville (First)	300 00
Louisville (Parkland)	25 00
Ludlow	30 93
Madisonville	50 00
Mayfield	181 00
Maylick	52 95
Maysville	53 20
Mill Creek (Wedona)	40 00
Minerva	7 00
Moorefield	34 20
Morehead	5 00
Morganfield	32 55
Mt. Byrd (Milton)	49 75

Mt. Carmel (Lair)	\$ 22 68
Mt. Eden	8 00
Mt. Olivet	21 60
Mt. Olivet (Heekin)	10 00
Mt. Zion (Davidson)	15 30
Newburg	7 00
New Liberty	13 65
Newport (Central)	34 51
Newport (First)	25 82
Newtown	76 31
New Union (Faywood)	120 00
Nicholasville	100 00
North Pleasureville	6 15
Orangeburg	30 00
Paducah (Tenth St.)	25 00
Paris	11 32
Pleasant Grove (Bryantsville)	70 00
Pleasant Hill (Montpelier)	5 00
Point Pleasant (Bethlehem)	30 80
Poplar Plains	30 25
Powersville	5 75
Providence (Brannon)	158 00
Providence (Hammels)	3 00
Providence (Nineveh)	5 00
Salem (Cave City)	11 26
Sand Hill (Trinity)	15 00
Sharpsburg	15 00
Shelbyville	53 35
Somerset (Mt. Sterling)	50 00
South Elkhorn	50 20
Sparta	3 50
Spencer	8 35
Springfield	5 25
Springville	1 00
Stanford	9 31
Sunrise	2 55
Treton	58 91
Triumph	4 34
Union (Union City)	5 00
Valley Grove (Luck)	5 00
Versailles	86 19
Waddy	15 75
Washington	38 25
Westport	7 25
White Run (Eagle Station)	4 00
Willow Grove (Hustonsville)	2 08
Willmore	12 50
Winchester (First)	25 00
Wrensburg	1 71

#### Sunday-schools.

Carrollton	12 50
Covington (Fourth St.)	5 52
Kirksville	5 50
Wellsburg (Elm Grove)	3 84

#### Endeavor Societies.

Augusta (Junior)	12 63
Covington (Fourth)	5 00
Danville	25 00
Hopkinsville	18 00
Hustonsville	4 30
Lexington (South Side)	5 00
Ludlow (Intermediate)	14 00
Ludlow (Senior)	13 10

#### Individuals.

Balee, Mrs. M. E., Zonetown	1 00
Barnett, Mrs. G. B., Stanford	1 00
Barron, Allie, Nebo	1 00
Bledsoe, John S., Stanford	5 00
Bledsoe, Mr. and Mrs. L., Warsaw	5 00
Brown, Edwin, Richmond	1 00
Dills, Sue M., Cynthiaana	1 00
Dudderar, J. A., Stanford	1 00
Ewing, Margaret, Albany	1 00

Ferguson, Mr. and Mrs. R. V., Hadersville...	\$ 2 00
Ferguson, Mrs. Z. A., Hadersville.....	1 00
Grubbs, Bea, Howell.....	5 75
Hoffler, J. C., La Grange.....	1 00
Hart, M. A., Lexington.....	1 00
Hunt, Mrs., Harrods Creek.....	1 00
Hurt, J. T., Dry Ridge.....	5 00
Jones, Mrs. Dr., Mill Springs.....	1 50
King, Nannie, Sebrce.....	5 00
McKee, Mrs. J. W., Cyn- thiana.....	1 00
Manning, Mrs. L. C., Almo.....	3 50
Mayo, M. V., Goshen.....	1 00
Miller, Mrs. Florence, and Family, Mill Springs.....	2 50
Miller, Mrs. H. R., Jack- son.....	25
Pepper, Eliza J., Paris.....	2 00
Robards, Mrs., Zoneton.....	1 00
Sackett, Mrs., Jane E., Auburn.....	4 50
Shirley, Mrs. W. A., San- ders.....	1 00
Skinner, Mrs. E., Har- rods Creek.....	25 00
Townes, Mrs. Sallie, Beech Grove.....	6 00
Trevathan, Jessie, Almo.....	25
Trevathan, Lois, Almo.....	15
Trevathan, Mrs. May, Almo.....	25
Tyler, Abbie, St. Helen's Young, Nannie, Owings- ville.....	1 00 2 50
<b>Miscellaneous.</b>	
A Few Sisters, Harrods Creek (Brownsboro).....	3 10
A Friend, Orangeburg.....	1 00
Auxiliary, Henderson.....	10 00
Girls' Orphan Home, Ver- sailles.....	2 50
Missionary Bible Class, Lexington (Central).....	50 00
S. S. Class (Mrs. J. S. Quinn's), Louisville (Clifton).....	4 40
Total.....	4 888 64

### LOUISIANA.

#### Individuals.

Jones, C. C., New Orleans	1 00
Simpson, Mrs. F. E., New Orleans.....	1 00
Total.....	2 00

### MAINE.

#### Churches.

Lubec.....	40 40
South Gardiner.....	2 00
South Lubec.....	16 00
South Princeton.....	5 00

#### Sunday-school.

North Lubec.....	10 00
Total.....	73 40

### MARYLAND.

#### Churches.

Baltimore (Calhoun St.).....	73 00
Baltimore (Fulton Ave.).....	13 55
Baltimore (Harlem Ave.).....	175 00
Beaver Creek.....	79 30
Boonsboro.....	6 00
Fork.....	6 15

Hagerstown (First).....	\$ 2 00
Joppa.....	7 01
Olivet (West).....	2 35
Perry Hawkins (West).....	3 53
Rockville.....	27 00
Snow Hill.....	5 00

#### Sunday-school.

Fork.....	25
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#### Individuals.

Connell, Mrs. Wm., Rock- ville.....	50
Owens, Anna, Rockville.....	1 00
Owens, Lizzie, Rockville.....	2 00
Owens, Minnie, Rockville.....	1 00

#### Miscellaneous.

A Friend, Baltimore.....	1 00
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Total..... 405 64

### MASSACHUSETTS.

#### Churches.

Boston (St. James St.).....	13 24
Everett (Hancock St.).....	9 45
Swampscott (Burrill St.).....	22 17
Worcester (First).....	116 69

#### Endeavor Society.

Worcester (First).....	8 00
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#### Individuals.

Brenenstuhl, Mr. and Mrs. J. A., West Fitchburg.....	2 00
Nutting, Mrs. E. J. and Mrs. D. C., Braintree.....	2 00
Wood, Bessie M., Haver- hill.....	1 00

#### Miscellaneous.

Cash, Maynard.....	1 00
Collected by Mrs. A. L. Andrews, Worcester (First).....	18 75

Total..... 194 00

### MICHIGAN.

#### Churches.

Algonac.....	5 00
Barlards.....	18 00
Buchanan.....	8 00
Chippewa (Mt. Pleasant).....	50
Clay Hill (Blanchard).....	85
Coats' Grove.....	2 00
Dowagiac.....	13 95
Durand.....	3 00
Eau Claire.....	10 00
Excelsior (Central).....	1 50
Ferris.....	6 35
Fremont.....	2 30
Gilmore.....	5 20
Hartford.....	4 00
Hudsonville.....	4 76
Ionia.....	25 00
Kalamazoo.....	28 84
Kalkaska.....	21 80
Le Claire.....	13 35
Muir.....	5 00
North Plains (Muir).....	2 01
Petoskey.....	17 25
Pierson.....	4 86
Pleasant Ridge (Coe).....	8 00
St. Louis.....	2 00
West Sebewa.....	40

#### Sunday-schools.

Coats Grove.....	1 00
Detroit (Central).....	5 27
Georgetown.....	2 00
Hills Corners (Glendora).....	5 15
Kalkaska.....	10 00

### Endeavor Societies.

Detroit (Junior).....	\$ 3 00
Owosso.....	10 00

#### Individuals.

Case, James R., Bu- chanan.....	25
Demorest, Clara, Belding.....	3 00
Eldred, L. S., Tekonsha.....	2 00
Kinsman, Mrs. Ella, Du- rand.....	50
Mitchell, Robert J., De- troit.....	12
Smith, Mrs. Florence, Du- rand.....	1 00

#### Miscellaneous.

A Friend.....	1 00
A Friend, Paw Paw.....	1 00
A Sister, Saranac.....	50
Friends, Yac.....	12 10
Ladies' Aid Societies, Bangor.....	22 00

Total..... 294 30

### MINNESOTA.

#### Churches.

Antelope Hills (Canby).....	15 00
Batavia.....	5 00
Cannon City (Dean).....	5 50
Cleveland.....	4 00
Duluth.....	13 33
Dundee.....	1 50
Excelsior.....	7 00
Garden City.....	8 10
Howard Lake.....	4 43
Mankato (First).....	25 76
Marion.....	15 00
Minneapolis (Portland Ave.).....	179 42
Olivia.....	10 00
Plainview.....	7 00
Pleasant Grove.....	23 10
Redwood Falls.....	1 00
Rochester.....	8 00
Saron.....	6 00
West Concord.....	10 16

#### Sunday-schools.

Garden City.....	1 50
Mankato.....	12 50

#### Individuals.

Bender, Mrs. E. J., Win- nebago City.....	1 00
Coe, Albert, Little Falls.....	1 10
Cragun, Laura and Le- land, Jordan.....	1 25
Featherstone, Mr. and Mrs. W. J., Red Wing.....	10 00
Lilly, Mrs. M., Morris- town.....	2 00
Shoemaker, Mrs. Achrah, Maine Prairie.....	2 00
Stone, Mrs. A. A., St. Peter.....	5 00
Thornquest, Emma, Shakopee.....	2 00

#### Miscellaneous.

Collected by Mrs. Fea- herstone, Red Wing.....	11 00
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Total..... 400 65

### MISSISSIPPI.

#### Churches.

Aberdeen.....	13 31
Amory.....	11 35
Corinth.....	10 00
Fayette.....	7 35
Griffith.....	3 25



Jackson.....	\$ 4 25
Madison Station.....	10 00
Tupelo.....	12 00
Water Valley.....	2 65
Total.....	74 16

### MISSOURI. Churches.

Albany.....	20 00
Antioch (Fillmore).....	10 00
Antioch (Queen City).....	8 15
Appleton City.....	6 85
Ash Grove.....	2 90
Ashland (White's Store).....	6 00
Aullville.....	4 00
Barnard.....	6 15
Belton.....	28 85
Berea (Leonard).....	3 50
Berry (Osgood).....	6 00
Bethany (Graham).....	5 00
Bethel (De Kalb).....	15 00
Billings.....	3 65
Bowling Green.....	2 20
Boydsville (Carrington).....	3 00
Brownington.....	1 56
Brunswick.....	6 01
Buena Vista (Canton).....	2 00
Butler.....	1 00
Camden Point.....	10 00
Catawissa.....	35
Christian Union (Cretcher).....	10 00
Clarence.....	5 00
Clarksburg.....	3 00
Cleveland.....	5 63
Coffey (Downing).....	10 79
Coffeyburg.....	3 00
Coleman.....	2 60
Columbia (First).....	100 40
Concord (Mt. Vernon).....	3 10
Corder.....	2 50
Cove Creek (Mayesburg).....	1 75
Cowgill.....	4 25
Cross Timbers.....	2 25
De Kalb.....	10 00
Dover.....	10 00
Edina.....	10 70
Elsberrv.....	10 00
Emerson.....	10 11
Everett.....	3 00
Excelsior Springs.....	7 78
Farber.....	3 18
Faucett.....	6 20
Fulton.....	66 95
Gallatin.....	11 10
Glasgow.....	5 00
Golden City.....	3 00
Gower.....	50 00
Green City.....	2 10
Greenwood.....	2 40
Hannibal (First).....	91 05
Hickory Grove (Platte City).....	4 50
Highland (Breckenridge).....	10 00
Honey Creek Chapel (Dunlap).....	4 20
Hopewell (Excelsior).....	1 25
Hopkins.....	10 00
Illinois Bend (La Plata).....	6 50
Independence.....	57 17
Jasper.....	2 50
Joplin.....	159 68
Kahoka.....	7 25
Kansas City (E. 15th St.).....	15 00
Kansas City (Forest Ave.).....	20 00
Kansas City (Ivanhoe Park).....	5 00
Kansas City (6th and Prospect).....	38 80
Kansas City (South Prospect).....	35 00
Kansas City (24th and Vine St.).....	5 00
Kansas City (West Side).....	11 78
Kearney.....	22 00

King City.....	\$ 5 00
Kingsville.....	10 00
Knob Noster.....	3 15
La Belle.....	6 61
Lawson.....	15 00
Lebanon.....	23 00
Liberty (Teen Prairie).....	50
Linneus.....	6 22
Log (Plattsburg).....	10 44
Louisiana.....	9 36
Macon.....	3 25
Marceline.....	3 50
Marshall.....	118 30
Maryville.....	250 00
Maud.....	10 20
Mexico.....	69 00
Milan.....	6 23
Missouri City.....	10 00
Mooresville.....	1 75
Mt. Vernon.....	5 18
New Haven.....	6 65
New London.....	19 12
New Market.....	11 44
Novelty.....	6 50
Oakland (Brown's Sta.).....	2 70
Oakland (Holt).....	10 00
Oak Ridge (Paris).....	2 00
Oak Ridge (Patton'sburg).....	3 25
Old Union (Halleck).....	3 50
Olivet (Harg).....	8 50
Oregon.....	5 30
Ozark.....	3 75
Palestine.....	5 00
Palmyra.....	66 55
Paradise.....	3 45
Peakesville.....	1 20
Perrin.....	6 87
Perry.....	10 00
Philadelphia.....	2 00
Plato.....	2 70
Poplar Bluff.....	10 00
Prairie Grove (Buffalo).....	2 70
Prince on.....	10 00
Queen City.....	7 55
Ravenna.....	1 10
Rensselaer.....	2 00
Richmond.....	40 00
Ridgely.....	5 00
Rosendale.....	6 82
St. Joseph (Mitchell Park).....	11 24
St. Joseph (Wyatt Park).....	15 22
St. Louis (Central).....	163 00
St. Louis (Fourth).....	25 00
St. Louis (Mt. Cabanne).....	112 05
St. Louis (Second).....	5 00
Salem (Weston).....	5 00
Salem (White Cloud).....	15 00
Schell City.....	5 74
Second Creek (Linkville).....	6 00
Sedalia (First).....	75 00
Shelbyville.....	15 00
Sparta.....	9 20
Springfield (South St.).....	64 52
Strasburg.....	5 00
Sugar Creek (Rushville).....	1 00
Summit (Mound City).....	4 60
Todds Creek (Platte City).....	8 00
Two Mile Branch (Montgomery).....	12 10
Union.....	1 00
Union Hill (Billings).....	3 07
Union Star.....	15 00
Wallace.....	10 00
Warren.....	2 05
Warrensburg.....	45 00
Waverly.....	5 00
Weston.....	12 63
Wheeling.....	7 00
Windsor.....	41 00
Walz Chapel (Spickards).....	1 00
Wyaconda.....	12 50

### Sunday-schools.

Excelsior Springs.....	3 12
Norborne.....	2 05
St. Joseph (Wyatt Park).....	4 40

Shelbyville.....	\$ 3 9c
Sparta.....	9 2c
Union and Christian (Sparta).....	20 8c

### Endeavor Societies.

Appleton City.....	2 5c
Camden Point.....	3 35
Kansas City (South Prospect).....	7 50
Kansas City (South Prospect) Junior.....	15 00
Kansas City (Springfield).....	5 80
Moberly (Central).....	4 25
Orchid.....	1 00
St. Joseph (Mitchell Park).....	3 10

### Individuals.

Adamson, Godfrey, Stephens Store.....	1 00
Allen, J. H., St. Louis.....	25 00
Ash, Mrs. S. E., Milan.....	1 00
Baldwin, S. H., Plevna.....	10 00
Blade, Mrs. M. E., Billings.....	1 00
Bobbitt, Mr. and Mrs. J. D., Sprague.....	2 00
Bonnette, Mrs. M. G., Janesville.....	50
Bryan, Phoebe, Houston.....	1 00
Callaway, Mr. and Mrs. J. P., Marshfield.....	5 00
Carrick, Mrs. A. J., Kahoka.....	7 50
Cason, Mrs. J. R., Stephens Store.....	1 00
Connell, Mrs. J. S., Taylor.....	1 00
Cox, Lola, Cox.....	20
Eades, Dr. M. H., Albany.....	1 00
Glascok, Mrs. A. E., Rensselaer.....	1 00
Houston, W. M., Mexico.....	1 00
Jackson, Josiah, Houston.....	15 00
Keene Mrs. C. W., and Daughter, Lexington.....	5 00
Millard, Mrs. E. M., Houston.....	1 00
Peddicord, Mrs. E. L., Lexington.....	50
Railey, Emma, Weston.....	25
Saunders, Mrs. M. A., Chamois.....	2 00
Swift, Sallie, Clever.....	1 00
Watkins, John W., Bufalo.....	3 00
Wood, Mrs. John O., Canton.....	5 00

### Miscellaneous.

Cash, Lilly.....	2 00
C. W. B. M., St. Joseph (Wyatt Park).....	4 00
Total.....	2,750 82

### MONTANA.

#### Churches.

Bozeman.....	8 75
Butte.....	16 70
Deer Lodge.....	10 00
Helena.....	6 29
Hogan.....	2 40
Missoula.....	12 17
Spring Creek (Calispell).....	2 00

### Sunday-school.

Morning Star (Helena).....	10 00
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### Endeavor Society.

Helena.....	4 71
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**Individual.**

Murray, Mr. and Mrs. D.	
E., Ada	\$ 2 00
Total	74 95

**NEBRASKA.**

**Churches.**

Alma	5 30
Ansley	16 00
Arapahoe	9 50
Arnold	2 00
Ashland	10 84
Auburn	15 00
Avoca	15 00
Bancroft	2 00
Bartley	7 28
Beaver City	20 00
Belvidere	25 40
Bethany	26 13
Beulah	3 51
Blue Hill	11 00
Brock	5 35
Burwell	5 20
Charleston	2 00
Cheney	2 00
Cowles	3 00
Cozad	5 40
Craig	10 10
Deweese	7 31
Dorchester	7 20
Edholm	2 93
Elmwood	50 72
Elwood	10 00
Fairbury	48 22
Fairfield	2 60
Falls City	7 25
Firth	12 75
Fremont	2 00
Gates	5 00
Gordon	1 53
Greenwood	2 30
Guide Rock	7 64
Harvard	30 00
Hastings	29 70
Hebron	13 50
Hill S. H. (Bloomfield)	1 55
Humboldt	20 00
Johnson	3 11
Kearney	5 55
Lanham	7 75
Lexington	19 10
Liberty Ridge (Hubbell)	7 61
Lincoln (Central)	25 00
Lincoln (East)	11 50
Lincoln (First)	41 00
McCook	11 35
Minden	23 04
Nelson	8 56
Odell	5 24
Omaha (Grant St.)	37 40
Pawnee	6 04
Peru	15 00
Red Cloud	3 12
Red Willow (Indianola)	5 00
Republican City	4 40
Riverdale	1 60
Summit (Rising City)	2 25
Tecumseh	9 50
Trumbull	5 70
Valparaiso	11 10
Wilber	10 90
York	12 25

**Sunday-schools.**

Denver Union (Hastings)	16 00
Ox Bow (Angus)	2 57

**Endeavor Societies.**

Deweese	7 38
Omaha (First)	5 00

**Individuals.**

Beckwith, Jos., Broken Bow	90
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Blair, Mrs. S. C., Broken Bow	\$ 1 00
Doolittle, Mrs. F. P., Cozad	1 00
Froi, Mrs., Bradshaw	1 00
Harwood, Jessie, Broken Bow	1 00
Harwood, Mrs. Mary, Broken Bow	1 00
Johnson, Mary L., Atkinson	1 00
Leisure, Tom, Broken Bow	1 00
McDonald, T. B., Broken Bow	2 00
Mitchell, S. L., Bradshaw	2 00
Mou tjoy, Mrs. C. C., Chase	1 00
Radabaugh, H. A., Nebraska City	1 00
Wintjen, John, Danbury.	2 00
<b>Miscellaneous.</b>	
Cash	2 10
Total	806 65

**NEW MEXICO.**

**Church.**

Roswell	19 65
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**NEW YORK.**

**Churches.**

Auburn	36 00
Brooklyn (First)	75 60
Buffalo (Forest Ave.)	51 11
Buffalo (Richmond Ave.)	19 20
Butalo (Thompson St.)	8 00
Cato	18 70
Clarence	5 25
East Aurora	5 00
Elmira (First)	2 50
Gloversville	12 00
Lansingburg	8 27
New York (Second)	42 61
New York (W. 56th St.)	202 31
Niagara Falls	56 15
North Lancaster (Wilhelm)	40 00
North Tonawanda	35 05
Pittstown	7 40
Poestenkill	13 74
Pompey	14 39
Rochester	16 37
South Butler	20 00
South Tonawanda	16 27
Syracuse	40 00
Tully	34 00
Wellsville	54 00
Williamsville	32 50

**Endeavor Societies.**

Buffalo (Richmond Ave.)	25 00
New York (Second)	10 00

**Individuals.**

Guyot, Mrs. J. V., Carthage	2 00
Slade, J. D., Pittstown	6 00
Smith, Mrs. Caroline L., Rome	1 00
Stevenson, R. W., Lansingburg	2 00
Wate, Amanda F., Poughkeepsie	1 00
Wilcox, Mrs. H. A., Deer River	40
Total	913 82

**NEVADA.**

**Individual.**

Greenhalgh, A. H., Junction	1 00
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**NORTH CAROLINA**

**Churches.**

Airy Grove (Kinston)	\$ 6 36
Albemarle (Bay)	5 00
Amity (Baird's Creek)	1 80
Antioch (Farmville)	3 00
Armenia (Kinston)	5 00
Asheville	6 00
Athens Chapel (Bath)	25 00
Bay Creek (Mesic)	6 00
Bethel (Grifton)	5 11
Broad Creek (Olympia)	5 00
Cogdell	1 00
Danbury	1 00
Dunn	5 00
Eureka (Starlight)	1 60
Grifton	5 05
Haskins Chapel (Bonus)	3 00
Hookerton	2 70
James Chapel (Gilead)	2 00
Jamesville	8 00
Kinston	30 00
Kitt Swamp (Askin)	7 00
La Grange	25 00
Live Oak Grove (Beaufort)	2 00
Long Acre (Monticello)	4 32
Middletown	10 00
New Hope (Reelsboro)	5 90
Old Ford (Washington)	14 00
Pantego	13 60
Plymouth	3 00
Poplar Chapel (Jamesville)	5 00
Rountree	5 78
Saints' Delight (Plymouth)	3 00
Scuppernong	75
Spray	10 60
Swan Quarter	4 00
Tuckahoe (Comfort)	2 00
Washington	32 15
Wheat Swamp (Institute)	5 00

**Individuals.**

Basnight, Mr. and Mrs. T. J., Scuppernong	5 00
Lotspe ch, Mrs. Jennie W., Weaverville	1 00
Medd, Thomas and Mary, Marion	3 00
Taylor, F., Charlotte	5 00
Total	294 82

**NORTH DAKOTA.**

**Individual.**

Stevens, Mrs. Mary Sessions, Hillsboro	5 00
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**NORWAY.**

**Churches.**

Bergeri, Yarlzburg	2 62
Holmsbo	11 83
Total	14 45

**OHIO.**

**Churches.**

Ada	11 00
Akron (Broad St.)	33 51
Amherst (Mission)	7 50
Antioch (Weston)	2 00
Ashtabula	33 13
Augusta	1 00
Aurora	7 00
Austintown	17 25
Austintown (Perkins)	20 00
Beallsville	5 00
Bedford and Sunday-school	1 59
Bedford (First)	26 40
Belle Center	6 39

Bethel (Rudolph).....	\$ 42 13	Jackson.....	\$ 7 50	Sullivan.....	\$ 11 85
Bethel.....	23 10	Jamestown.....	4 30	Tedrow.....	20 00
Big Springs.....	10 00	Jeromesville.....	16 50	Tiffin.....	50 00
Blanchard River (Dun-		Kenton.....	80 00	Toledo (Central).....	15 00
kirk).....	7 50	Lakewood (Clifton Park)	5 56	Trumbull.....	6 20
Bowling Green.....	11 65	La Porte.....	3 95	Uhrichsville.....	56 18
Braceville.....	1 55	Lima (South Side).....	10 00	Union (Taylorsville).....	5 00
Brilliant.....	4 00	Lisbon.....	56 50	Union Grove (Gambier).....	10 40
Brookfield.....	7 80	Lordstown.....	25 00	Union Grove (Glenmont).....	9 00
Bryan (E. High St.).....	10 70	Loudonville.....	3 00	Wadsworth.....	7 45
Byer.....	2 30	Lowell.....	4 20	Warren.....	31 72
Cesarea (Mansfield).....	6 20	Malvern.....	9 00	Wasington C. H.....	5 00
Caldwell.....	9 81	Manchester (Nimisola).....	4 85	Welcome.....	8 00
Campbelltown.....	12 60	Mantua Center (Mantua).....	6 50	West Mansfield.....	12 00
Canton (First).....	35 00	Mantua Station.....	3 00	West Milford (Hicksville).....	29 71
Carthage.....	25 00	Marietta (Central).....	4 50	Weston.....	4 00
Celina.....	2 80	Marion.....	17 00	West Unity.....	1 80
Centerville (Demos).....	15 92	Marlboro.....	7 50	Wilmington.....	22 00
Chardon.....	12 00	Marshfield.....	12 00	Wooster.....	17 00
Cincinnati (Central).....	21 00	Martin's Ferry.....	3 50	Worthington.....	16 75
Cincinnati (Delta).....	1 11	Massillon.....	24 00		
Cincinnati (Norwood).....	73 10	Medina.....	10 00	Sunday-schools.	
Cincinnati (Richmond St.).....	39 32	Meigs Creek (Meigs).....	2 00	Garrettsville.....	3 72
Cincinnati (Walnut Hills).....	151 71	Mentor Plains (Mentor).....	3 80	Mantua Center (Mantua).....	6 51
Cleveland (Dunham Ave.).....	36 25	Middleport.....	6 60	Mungen.....	17 40
Cleveland (Euclid Ave.).....	110 00	Milton Center.....	39 95	Nelsonville.....	4 20
Cleveland (Franklin Ave.).....	10 00	Mineral Ridge.....	12 40	North Royalton.....	17 00
Cleveland (Miles Ave.).....	29 50	Mogadore.....	3 02		
Cleveland (West Madison		Monroe (Fidelity).....	1 00	Endeavor Societies.	
Ave.).....	18 10	Monterey.....	30 50	Akron (First).....	5 87
Cleveland (Woolsey St.).....	2 00	Montville.....	12 00	Cincinnati (Central).....	3 00
Collinwood.....	5 00	Morristown.....	31 00	Cleveland (Euclid Ave.).....	6 30
Columbus (Central).....	52 70	Moscow.....	3 00	Cleveland (Franklin	
Coply.....	3 28	Mt. Ephraim.....	8 85	Circle).....	20 00
Corning.....	1 00	Mt. Healthy.....	231 58	Dayton (Central).....	6 00
Cortland.....	10 10	Mt. Olive (Willettville).....	4 00	Elyria.....	10 00
Croton.....	8 45	Mt. Orab.....	8 40	Findlay (Junior).....	8 00
Cuyahoga Falls.....	10 00	Mt. Vernon.....	25 00	Montville.....	2 00
Danville (Nevin).....	2 15	Mountville.....	75	Mungen.....	7 00
Dayton (Central).....	93 94	Mungen.....	57 25	Nelsonville.....	5 00
Deerfield.....	43 15	Nashville.....	3 25	Phillip. (Salem).....	7 00
Delta.....	5 12	Nelsonville.....	41 15	Ravenna (Intermediate).....	5 00
Derby.....	4 50	New Antioch.....	10 30	Salem.....	40 00
Dexter.....	8 40	New Berlin.....	18 30	Warren.....	5 00
East Fairfield.....	10 50	New Holland.....	6 00	Willoughby.....	1 70
East Granger (Worden).....	15 40	New Paris.....	10 00	Youngstown (First).....	5 00
East Liberty.....	5 00	New Philadelphia.....	3 45		
East Liverpool.....	37 24	New Richmond.....	23 00	Individuals.	
East Mecca (Mecca).....	3 00	New Vienna.....	15 00	Bennett, Mrs. W. H.,	
East Thompson (Calm).....	7 34	North Baltimore.....	3 30	Wellington.....	1 00
Eden (Martinsburg).....	5 55	North Bloomfield.....	1 00	Rigley, Hettie, Sharon.....	25
Edgerton.....	15 00	North Fairfield.....	32 15	Rigley, Wiley, Sharon.....	25
Edinburg.....	15 27	North Royalton.....	5 25	Black, Caroline, White	
Elyria.....	27 50	Oak Knoll (Jamestown).....	2 50	House.....	1 00
Fairfield (Virgin).....	2 25	Orwell.....	2 50	Blackman, Mrs. Austin,	
Fairview (Russell).....	20 00	Painesville.....	40 00	Ravenna.....	1 00
Findlay.....	107 07	Palmyra (Ankenytown).....	3 56	Blagg, Mrs. H. K., Ur	
First Milford (Mt. Lib-		Perkins.....	1 25	bana.....	50
erty).....	11 53	Perry.....	37 34	Blayne, Mrs. Cad, Edi-	
Flushing.....	20 00	Perryton.....	1 32	son.....	75
Fostoria.....	10 00	Phillips (Salem).....	15 71	Brodrix, Mrs. J. B., Paul-	
Franklin (Tappan).....	3 25	Piqua.....	11 00	ding.....	1 00
Garrettsville.....	15 00	Port Jefferson.....	3 00	Brown, Mrs. L. L., and	
Geneva.....	5 00	Portsmouth.....	130 20	Mrs. J. M. Cummins,	
Gibsonburg.....	2 60	Prairie Depot.....	18 36	Montpelier.....	11 00
Girard.....	7 00	Pricetown.....	2 25	Darah, James, Crooked	
Gladstone.....	2 75	Quaker City.....	3 60	Tree.....	50
Glenmont.....	4 00	Ravenna.....	23 12	Day, H. H. and L. E.,	
Glenville.....	5 00	Reno.....	3 00	Hamersville.....	2 00
Grandview (Hendershot).....	3 01	Richwood.....	10 00	Dean, Mrs. Rachel,	
Greensburg.....	18 68	Ripley (Shreve).....	3 00	Lordstown.....	50
Greenwich.....	15 00	Rocky Fork.....	2 08	Durling, Mary E., Cecil.....	1 00
Harmony.....	6 59	Rogers.....	4 75	Elliott, J., Rich Valley.....	50
Harrison.....	36 60	Rural.....	3 50	Finzel, Mary, White	
Hartford.....	11 00	Rushsylvania.....	18 50	House.....	50
Harts Grove.....	10 75	Rutland.....	31 05	Fowler, James, Hartford.....	2 00
Hebron.....	20 25	Salem.....	83 00	Friday, Miranda, Freder-	
Hicksville.....	14 45	Shalersville.....	10 00	ickdale.....	1 00
High Hill (Sarahsville).....	45	Shawnee.....	5 00	Frost, Mrs. Betsey and	
Hillsboro.....	18 75	Shelby.....	19 00	Miss Alice, Hiram.....	1 00
Holmesville.....	7 00	Solon.....	7 86	Gerould, Dr. H., Cleve-	
Hopedale.....	3 00	Sparta (Pierce).....	9 00	land.....	7 00
Howard.....	5 00	Springfield.....	17 03	Harvuot, Mrs. Eleanor,	
Hubbard.....	3 75	Steeles Corners (Cuya-		Cincinnati.....	5 00
Hunter.....	1 50	hoga Falls).....	4 00	Huffman, Miss M. E.,	
Indian Run (Mapleton).....	9 60	Stockport.....	3 30	Kunkle.....	1 00
Ironton.....	38 01	Stowe (Cuyahoga Falls).....	10 63		

Jones, Cellie, White House.....	1 00
Jones, Rose, White House.....	50
Kelley, Mr. and Mrs. S. R., Findlay.....	2 00
Keyser, Andrew, Rich Valley.....	25
Kidwell, Mr. and Mrs. Jos., Gladstone.....	1 00
Lane, Jas., Urbana.....	50
Leavers, W. F., Akron.....	1 00
Leslie, James, Cincinnati.....	2 00
McCorkle, Mrs. A. G., Lordstown.....	3 00
Manning, Mrs. D. W., Mulberry.....	1 00
Merwin, John, Sciotoville.....	1 00
Moore, Wm., Lisbon.....	5 00
Morgan, Neil and Lyle, Wellington.....	1 00
Morris, Mrs. Mollie, Sabina.....	1 00
Moyer, Sallie, White House.....	1 00
Os'orn, Mrs., Youngstown.....	2 00
Pendleton, Ada H., Cincinnati.....	5 00
Pendleton, Philip Y., Cincinnati.....	5 00
Pew, Mrs. Mary, Lords-town.....	75
Pitzer, Mrs. Lucy A., Rogers.....	1 00
Remington, L. W., and Family, Brinkhaven.....	2 25
Ross, Hattie M., Oneida.....	50
Ross, Mrs. J. S., Oneida.....	1 50
Ross, J. S., Oneida.....	3 00
Scott, Mrs. P. P., Chester land.....	1 00
Smith, S. G., Wilmington.....	5 00
Snow, Mrs. A. A., Hiram.....	5 00
Sutton, Isaac, Rich Valley.....	25
Teachout, Albert Cleveland.....	5 00
Weaver, H. I., Hiram.....	5 00
<b>Miscellaneous.</b>	
A Few Citizens, Quaker City.....	2 90
A Friend Akron.....	1,000 00
A Friend, Cincinnati.....	2 00
A Friend, Hiram.....	1 00
A Sister, Cutler.....	8 00
A Sister, Mechanicsville.....	50
Auxiliary, Calm.....	7 50
Auxiliary, Harmony.....	3 10
Auxiliary, Urbana.....	10 00
Cash.....	10
Cash.....	2,000 00
C. W. B. M., Salineville.....	3 50
Estate of Ann Eliza Renz, Hiram.....	182 30
Estate of E. Otto, Harrison.....	53 64
Estate of E. S. Moody, Chatham.....	10 0
Individuals, Eagleville, (Ted).....	15 00
Ladies' Aid Society, Cincinnati (Fergus St.).....	6 15
Ladies' Aid Society, White House.....	1 00
Sunday-school Class (Infant), Salineville.....	50
Sunday-school Class (Mrs. McNaughton's), Rutland.....	1 00
Young Ladies' Auxiliary, Akron (First).....	10 00
Total.....	7,184 28

## OKLAHOMA.

### Churches.

Blackwell.....	\$ 4 50
El Reno (First).....	5 01
Garber.....	4 00
Kingfisher.....	3 21
Nardin.....	12 00
Norman.....	15 00
Oklaoma City (First).....	28 00
Perry.....	20 00
Pleasant Dale (Seven Oaks).....	3 75
Pond Creek.....	5 00
Seiling.....	4 00
Sheridan.....	4 00
Sumner.....	2 60
Tecumseh.....	1 00
Yukon.....	1 12

### Endeavor Societies.

Guthrie (First).....	2 00
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### Individuals.

Hesser, Sarah, Ingalls.....	2 00
Munger, Mrs. Clara B., Watonga.....	5 00
Total.....	122 22

## OREGON.

### Churches.

Albany (Central).....	5 55
Albany (First).....	15 00
Amity.....	6 15
Antioch (Monmouth).....	1 67
Athens.....	11 55
Bethel (McCoy).....	3 60
Corvallis.....	8 50
Cottage Grove.....	1 50
Drain.....	30 23
Dufur.....	18 50
Elkton.....	3 80
Elmira.....	1 28
Fairview.....	2 50
Forest Grove.....	21 16
Harrisburg.....	5 70
Hebron (Cottage Grove).....	15 00
Holley.....	2 23
Jasper.....	8 00
Milton.....	31 45
Monitor.....	2 50
Myrtle Creek.....	6 67
New Pine Creek.....	3 25
North Yamhill.....	7 72
Pendleton (First).....	4 75
Perrydale.....	4 00
Pleasant Hill.....	3 20
Portland (Chinese Mission).....	12 00
Silverton.....	1 33
Tillamook.....	10 10

### Sunday-school.

Roseburg.....	3 45
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### Endeavor Societies.

Cottage Grove.....	5 00
McMinnville (Junior).....	5 00
Roseburg.....	3 55

### Individuals.

Flook, Mrs. J. G., Roseburg.....	50
Metz, Mrs. J. O., Roseburg.....	1 00
Patterson, V. S., Roseburg.....	50
Rose, Mrs. Elma, Roseburg.....	50
Scott, F., Athen.....	1 00
Wood, Mrs. W. A., Roseburg.....	1 00
Wright, Mr. and Mrs. W. T., Milton.....	10 00

## Miscellaneous.

"Brother," La Grande.....	\$ 10 00
Total.....	303 39

## PENNSYLVANIA.

### Churches.

Alba.....	12 28
Allegheny (Shady Ave.).....	13 30
Alt'ona (First).....	8 19
Banksville.....	5 00
Belle Vernon.....	64 00
Blanchard.....	10 75
Canoe.....	90 50
Craddock Camp.....	14 00
Carnegie.....	61 40
Centerville (Glade).....	12 50
Connellsville.....	129 38
Covington.....	15 41
Duquesne (First).....	11 00
East Smithfield.....	20 03
Eron.....	15 00
Erie.....	11 75
Granville Centre.....	4 55
Greensburg.....	11 20
Harrisburg.....	2 42
Hills Grove.....	5 50
Hooversville.....	13 85
Howard.....	2 24
Huntsville.....	2 10
Johnstown.....	60 35
Johnstown (First).....	14 32
Knoxville.....	5 73
Lemoine.....	1 50
Le Roy.....	2 00
Library.....	15 15
Lone Pine.....	20 00
Lycoming (Linden).....	1 20
McKeesport.....	27 24
McKees Rocks (First).....	12 21
Mackeyville.....	11 91
Maple Creek (Lover).....	5 00
Meyersdale.....	10 00
Mill Hall.....	1 26
New Castle (Long Ave.).....	24 00
New Castle Park.....	77 09
Oak Grove (Morris Cross R ads).....	8 00
Philadelphia (Kensington).....	15 65
Philadelphia (Sixth).....	7 00
Philadelphia (Third).....	53 00
Pine Flats.....	21 24
Pittsburg (Central).....	60 00
Pittsburg (Herton Hill).....	15 00
Plymouth.....	46 00
Reading (First).....	10 52
Romola.....	3 56
Sample Run.....	21 00
Scranton (First).....	64 76
Sharon.....	10 50
Somerset.....	75 00
Steam Valley.....	1 40
Stillwater.....	3 87
Sweet Valley.....	1 97
Sylvania.....	25
Troy.....	42 86
Turtle Creek.....	6 35
Uniontown (Central).....	70 00
Washington.....	27 00
Waynesburg.....	4 50
Williamsport.....	2 64
Willow Grove.....	8 00
<b>Sunday-schools.</b>	
Big Run.....	5 73
Uniontown (Central).....	75 50
<b>Individuals.</b>	
Cunningham, Mrs. Lydia, Dawson.....	1 00
Cutts, Mrs. F. G., and Mrs. M. S. Scanton, Sylvania.....	5 00



Davis, Wm., Hillsville...	\$ 10 00
Frye, Mr. and Mrs. I. N., Charleroi	2 00
Heacock, Josiah, Mil- ville	5 00
McCreedy, Mrs. E., Smith's Ferry	1 00

**Miscellaneous.**

Auxiliary, Connellsville...	32 22
C. W. B. M., Pinevale (Decker's Point)	5 00
Two Friends, Gans	4 00
<b>Total</b>	<b>1,551 80</b>

**PORTO RICO.**

**Church.**

San Juan	15 00
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**SOUTH CAROLINA.**

**Churches.**

Bethany (Roadville)....	10 00
Branchville	1 00
Daisy May Chapel (Ellen- ton)	7 00
Ellenton	5 01
Robertsville	19 00
Russellville (St. Ste- phens)	15 00
Three Mile Creek (Ul- mers)	3 25
Wesley Chapel (Early Branch)	1 57

**Individual.**

Fitts, Albert T., Gifford..	2 00
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<b>Total</b>	<b>63 83</b>
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**SOUT DAKOTA.**

**Churches.**

Aberdeen	22 75
Arlington	40 00
Bradley	30 30
Highmore	10 00
Sioux Falls (First)	5 75
South Elrod (Clark)	20 80
Spencer	7 19

**Sunday-school.**

Arlington	16 25
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**Endeavor Societies.**

Arlington	9 00
Highmore	5 55
Sioux Falls	1 00

<b>Total</b>	<b>168 65</b>
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**SWEDEN.**

**Churches.**

Helsingborg—Ramlosa	
Crum	3 07
Malmo—Linhamm	6 85
<b>Total</b>	<b>9 92</b>

**TENNESSEE.**

**Churches.**

Adamsville	5 00
Bellevue	2 00
Grace Chapel (Ringgold)	1 00
Harrison (Johnson City)	4 25
Henderson	14 47
Hubertville	4 72
Knoxville (Park St.)	50 56
Memphis (Third)	9 35
Nashville (Vine St.)	100 00
Nashville (Woodland St.)	71 26

Post Oak Springs	\$ 5 00
Rockwood	30 00
Springfield and Sunday- school	31 26
Union City (First)	15 00

**Individuals.**

Beckham, Lizzie, Martins Mills	1 00
Crampton, C. H., Chat- tanooa	2 00
Daniels, J. L., Dyersburg	50
Ewell, Mrs. M. W., Dyers- burg	25
Harrell, Susie, Dyersburg	50
Harrell, Tucker, Dyers- burg	50
Harrell, Mrs., Dyersburg	1 00
Miller, States, Dyersburg	1 00
Moss, Mrs. A. E., Dyers- burg	50
Moss, Mrs. Lula, Dyers- burg	1 00
Moss, Mrs. W. P., Dyers- burg	50
Parker, S. G., Dyersburg	1 00
Stansberry, Mrs. Eliza, Kimberlin Heights	1 00
Stansberry, Sallie, Kim- berlin Heights	1 00
Williams, J. T., Dyers- burg	2 50
Zimmerman, Marion, Dy- ersburg	50

**Miscellaneous.**

A Brother and Sister, Kingston	1 00
Collected by M. T. Ever- ist, Kimberlin Heights	4 00
Ladies' Aid Society, Dy- ersburg	1 00
School of the Evangelists, Kimberlin Heights	4 40

<b>Total</b>	<b>369 02</b>
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**TEXAS.**

**Churches.**

Abilene	40 35
Albany	3 00
Allen	15 00
Athens	10 00
Austin (Central)	9 10
Austin (Hyde Park Mis- sion)	3 22
Benjamin	35 00
Bethany (Plano)	1 25
Bethel	2 50
Brady	10 75
Buda	10 00
Caddo	5 00
China Springs	5 00
Cisco	20 00
Corsicana (First)	9 90
Dawson	2 50
Duncanville	6 63
Fairview (Thorp Spring)	6 00
Gainesville (First)	55 25
Galveston	8 00
Grandfalls	1 00
Groesbeck	17 00
Hico	16 60
Holland (Central)	3 00
Hubbard	5 80
Isby (Weatherford)	33 00
Italy	4 20
Kaufman	15 50
Lancaster	3 00
Liverpool	2 20
McKinney	44 60
Manor	14 50
Martindale	10 70
Melissa	20 00
New Hope	2 43
Oak Cliff	50

Pendletonville	\$ 4 50
Sabinal	14 15
Sherman (Central)	61 15
Taylor	30 90
Temple	13 15
Throckmorton	8 25
Vineland	20 00
Waco (Central)	40 00
Weatherford (Central)	15 00
Whitt and Ladies' Aid Society	5 00
Winsboro	3 00

**Sunday-schools.**

Bertram	2 50
Cameron	5 00
Palestine	10 00
Pendletonville	5 00

**Endeavor Society.**

Huntsville	15 00
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**Individuals.**

Allen, Grace, Dallas	50 00
Iedsoe, E. S., Howe	50
Ellis, Mary, Lockhart	2 50
Reed, Annie, Dallas	1 00
Rider, D. W., Christian	5 00
Sloan, Cora, Dallas	1 00

**Miscellaneous.**

A Sister, Fleming	50
C. W. B. M., Gainesville	6 00
Citizens of Cisco, Cisco	5 00
Collected by Arthur A. Everts, Dallas	9 13
Ladies' Aid Society, Cisco	5 00
Ladies' Missionary So- ciety, Eagle Lake	10 00
People of Lagarto, La- garto	3 70

<b>Total</b>	<b>798 01</b>
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**TURKEY.**

**Individuals.**

Kevorkian, G., Tocat	25 00
Shishmanian, G. N., Con- stantinople	50 00

<b>Total</b>	<b>75 00</b>
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**UTAH.**

**Church.**

Salt Lake City (Central)	11 00
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**VERMONT.**

**Church.**

West Pawlet	5 25
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**VIRGINIA.**

**Churches.**

Antioch (Bowling Green)	9 76
Antioch (Pridemore)	2 16
Antioch (Spencer)	5 23
Antioch (Stony Man)	8 75
Beech Grove (Aylmer)	2 85
Bethany (Bumpass)	1 25
Bethel (Andrews)	1 00
Bethpage (Harris)	13 00
Centennial (Long's Shop)	2 50
Chestnut Grove (Looney)	11 00
Corinth (Enfield)	12 00
Cove Alum, Botetourt Co.	1 00
Crewe	15 00
Edenburg	10 00
Fairview (Hood)	7 28
False Capes	8 70
Forest Grove (Enon)	6 60
Galilee (Grimes)	25 00
Galilee (Wytheville)	7 10
Gethsemane (Old Church)	50 00
Gordonsville	12 00

Grafton .....	\$ 5 20
Hampton .....	20 00
Healing Springs .....	7 65
Holly Grove (Foster) .....	12 00
Holly Grove (Inez) .....	21 00
Jerusalem (King William C. H.) .....	7 30
Jetersville .....	0 60
Kala (Creeds) .....	2 60
Level Green (Huffman) .....	18 20
Liberty (Green Bay) .....	41 00
Louisa .....	51 00
Macedonia (Lahore) .....	52 00
Martha's Memorial (Chandler) .....	3 80
Mizpah (Fife) .....	8 00
Mizpah (Maceo) .....	7 07
Narrows .....	10 60
New Hope (Poole) .....	6 20
Norfolk (Freemason St.) .....	105 65
Oak Grove (Gunn) .....	2 50
Oakland (Whittles Mills) .....	5 00
Olive Branch (Toano) .....	10 00
Philippi (Sandy Bott m) .....	5 00
Piedmont (Stony Point) .....	4 17
Pleasant Hill (Gasburg) .....	2 75
Pounding Mill .....	7 80
Pulaski .....	4 00
Rappahannock (Dunns-ville) .....	5 11
Richmond (Marshall St.) .....	55 00
Roanoke .....	44 18
Rock Enon Springs .....	5 00
Ruckersville .....	9 00
Salem (Gays) .....	8 25
Saltville .....	15 00
Saumsville .....	15 00
Shenandoah .....	6 00
Smyrna (Stevensville) .....	27 44
Somerset .....	14 50
Springfield (Vontay) .....	2 50
Strasburg .....	100 0
Tazewell .....	2 11
Walnut Spring (Vandana) .....	68 61
Westville (Fitchetts) .....	7 50
Woodstock .....	25 00

#### Sunday-schools.

Laurel Hill Union (Profit)	57
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#### Endeavor Societies.

Gordonsville .....	5 66
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#### Individuals.

Book, W. H., Clifton Forge .....	14 00
Clowes, Miss L. M., Fontella .....	4 00
Davis, Mrs. F. E., Zanesville .....	4 00
Flippo, Lillian, Paige .....	1 00
Glascok, S. W., Spencer .....	2 00
Hardaway, Mary, Paige .....	50
Pendleton, Mrs. Mamie, Louisa .....	25 00
Smith, Mrs. Franklin, Newport News .....	1 00
Stevens, S. A., Wytheville .....	2 00
Trice, Mrs. R. A., Frederickshall .....	2 00
Whaley, Mrs. C. A., Arcola .....	1 00

#### Miscellaneous.

A Friend, Cuckoo .....	\$ 1 00
Collected by Louie Caldwell, Gunn, Va. ....	2 10
Friends, Yanceyville .....	7 00

Total .....

#### WASHINGTON.

##### Churches.

Centerville .....	10 00
Colfax .....	8 00
Dayton .....	3 00
Everett .....	12 25
Garfield .....	22 00
Kelso .....	3 00
Lind .....	6 00
Olympia .....	40 71
Palouse .....	1 50
Pomeroy .....	10 71
Port Orchard .....	3 50
Pullman and Sunday-school .....	20 00
Ritzville .....	4 00
St. John .....	2 50
Seattle (Latona) .....	3 00
Spokane (Central) .....	15 00
Tacoma (Central) .....	19 50
Tacoma (First) .....	15 00
Thorp .....	3 35
Waitsburg .....	53 00

##### Endeavor Societies.

Pullman .....	1 20
Waitsburg .....	5 00

##### Individuals.

Caldwell, Mr. and Mrs. W. P., Deer Harbor ..	50
Rose, N. G., New Whatcom .....	10 45
Total .....	273 17

#### WEST VIRGINIA.

##### Churches.

Arnold's Creek (Deep Valley) .....	25 36
Bethany .....	2 40
Bluefield .....	11 10
Cameron .....	25 00
Chapel Hill (Wellsburg) ..	10 00
Colliers .....	2 25
Dickinson's S. H. (Belva) ..	2 6
Doll's Run (Pedlar) .....	20 00
Everson .....	2 00
Garfield .....	5 00
Holliday's Cove .....	4 50
Huntington (Central) .....	43 00
Joppling (Arbutus) .....	2 70
Moundsville .....	18 25
Mt. Hope .....	6 00
Mt. Joy (Howard) .....	3 15
Mt. Pleasant (Wick) .....	6 00
New Zion (Waiteville) .....	6 30
Parkersburg (St. Mary's Ave.) .....	3 15
Paw Paw .....	2 61
Proctor .....	5 20
Raleigh (Beckey) .....	5 00
Ravenswood .....	13 00
Wheeling (First) .....	82 39
Wheeling (Second) .....	9 51

#### Individuals.

Amos, Mrs. Mary, Manganes .....	\$ 1 00
Bode, Addie, Grove .....	4 00
Church, G. M., Moundsville .....	1 00
Doak, Mary E., Grove .....	1 00
Ogden, G. W., Prosperity ..	1 50
Peeler, Jane, Charleston ..	1 50
Porter, G. F., Griffiths-ville .....	1 00
Sellers, Mrs. Nancy, and Daughter, Manganes ..	10 00
Toomey, Mrs. America, Manganes .....	1 00
Williams, Wesley, Charleston ..	1 00

#### Miscellaneous.

A Brother .....	5 14
Cash .....	2 00
Citizens of Bethany, Bethany .....	15 00
Total .....	361 67

#### WISCONSIN.

##### Churches.

Center .....	10 05
Footville .....	23 50
Hickory .....	18 40
Lynxville and Sunday-school .....	4 20
Monroe .....	12 00
Sugar Grove .....	2 00

##### Sunday-school.

Packwaukee .....	5 65
------------------	------

##### Individuals.

Berry, Mr. and Mrs. J. M., Twin Grove .....	5 0
Miller, Mrs. Susan, Fenimore .....	2 00
Newton, Mr. and Mrs. R. H., Durand .....	5 00
Philp, Mrs., Packwaukee ..	5 00

##### Miscellaneous.

Cash .....	2 04
Total .....	95 70

#### WYOMING.

##### Individuals.

Fiscus, Elias, Tensleep .....	1 00
Warner, Mr., and Family, Tensleep .....	1 5
Total .....	2 25

#### MISCELLANEOUS.

A Friend .....	5,000 00
Collected by Standard Pub. Co .....	242 62
Interest .....	263 50
Watson, J. B., .....	3 00
Total .....	5,509 12
Grand total .....	\$43,729 54

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THE BOOKS CLOSE SEPTEMBER 29, 1900.

# THE MISSIONARY INTELLIGENCER

THE FIELD IS THE WORLD

GO YE INTO ALL THE WORLD



Edited by..... { A. McLEAN.  
F. M. RAINS.

Vol. XIII. CINCINNATI, O., JULY, 1900. No. 7

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### CINCINNATI: FOREIGN CHRISTIAN MISSIONARY SOCIETY.

All correspondence relating to missions and missionaries should be addressed to A. McLEAN, Cor. Sec.  
All remittances should be made to F. M. RAINS, Treasurer, Box 884.

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# W

E are in receipt of a communication from the Committee of the recent Ecumenical Missionary Conference stating that no advanced subscriptions for the Report will be received after July 15. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of \$1.00 should remit at once to the Rev. Edwin M. Bliss, Chairman, 156 Fifth Ave., New York. After July 15 the regular price for the books will be \$1.50, and they may be ordered through booksellers or the American Tract Society, New York.

# THE MISSIONARY INTELLIGENCER.

VOL. XIII.—JULY, 1900.—No. 7.



**GARABED KEVORKIAN AT THE GRAVE OF HENRY MARTYN.**

Henry Martyn was sent to India as a chaplain. Afterwards he went to Persia and translated the New Testament into Persian. Feeling that he was dying of consumption, he hastened towards home. He died in Tocat, Turkey. Dr. Kevorkian has been laboring there and in the country roundabout since 1884.



## FINANCIAL EXHIBIT.

Comparing the receipts for Foreign Missions for the first eight months of the current missionary year with the corresponding time, 1899, shows the following:

	1899.	1900.	GAIN.
Number of Contributing Churches....	2,991	3,196	205
Number of Contrib. Sunday-schools...	129	183	54
Number Contributing C. E. Societies..	298	206	92*
Number Individual Offerings.....	553	1,261	708
Amount.....	\$82,147.02	\$96,843.18	\$14,696.16

Comparing receipts from different sources, shows the following:

Churches .....	\$47,734.62	\$52,437.04	\$4,702.42
Sunday-schools .....	580.70	1,211.86	631.16
C. E. Societies.....	1,656.93	1,492.02	164.91*
Individual Offerings.....	6,644.41	8,758.74	2,114.33
Miscellaneous .....	2,066.86	4,026.94	1,960.08
Annuities .....	15,700.00	25,275.00	9,575.00
Bequests .....	7,763.50	3,641.58	4,121.92*)

\* Loss.

Loss in *bequests*, \$4,121.92; gain in *annuities*, \$9,575; gain in *regular receipts*, \$9,243.08.

## EDITORIAL NOTES.

E. M. GORDON reports nine baptisms at Mungeli, India, on confession of faith. The audiences crowd the church.

..

MRS. SAW, of Nankin, expects to go home in the autumn on furlough. Since her last furlough she has lost her husband.

..

THE distress in India will increase until the month of August, when the rice harvest will bring down prices. The missionaries are doing all in their power to relieve the people.

..

FRANK T. LEA sailed for Africa on the 2d of June. He has been in Angola for four years; he and his wife expect to leave Angola and join our forces on the Congo.

..

THE reports from India are very distressing. There are six millions now

on relief works. The missionaries have many opportunities for preaching the gospel; the famine officers do not object.

..

E. W. PEASE, of Oconee, Ga., has been appointed missionary to Norway. He is a native of Connecticut, and a graduate of Yale. His wife is a daughter of Dr. A. G. Thomas, of Atlanta.

..

THE Society has granted \$2,000 to secure two buildings in China; one at Wuhu and one in Wu Wei Cho. The purchase of these buildings will be a saving to the Board of \$17 a month in rent.

..

THE reports from Children's Day to date are encouraging. There seems to be determination with many superintendents to raise their full apportionment and more. Some have raised three times as much as they did



a year ago. If all schools have done as well, there will be abundant reason for rejoicing at the Kansas City Convention.

•••

H. H. GUY and family are on their way home on furlough. They have been in Japan for seven years, and have done good work. They expect to be at the Kansas City Convention in October.

•••

W. P. BENTLEY reports another student baptized in Shanghai. Others have asked for baptism. At one of the out-stations there are three inquirers. Recently there have been four confessions and baptisms at Yangtsepoo Road.

•••

THE school building in Hurda is too small. Seventy-five pupils fill it. There are now over one hundred boys in attendance, and others ready to enter. On this account the Society is enlarging the building. This enlargement will cost about \$1,500.

•••

IN the April INTELLIGENCER, through some oversight, credit is given to C. Allen, Calkins, Ia., for \$10. This should have been credited to the church at Calkins, Pa. The contribution was sent in by C. H. Allen, Calkins, Pa.

•••



PROF. GEO. W. BROWN,

Who Goes to India in September, to Take Charge of the Educational Work.

•••

MISS MAUDE PLUNKETT, of Bloomington, Ind., has been appointed a missionary to China. She will be associated with Mr. and Mrs. Bentley in the work in Shanghai. Miss Plunkett is the daughter of one of our minis-

ters. She is a graduate of the State University. This year she is taking post-graduate work. She has been very active in the church where she has her membership, and also in the university. She is most highly commended by all who know her. The churches that her father has served propose to support her on the field.

•••



MRS. GEO. W. BROWN.

•••

MISS MARY RIOCH reports the Sunday-schools in Tokio well attended. She hopes more from the children than from the parents. The ignorance of the women is a great discouragement to the workers. Sometimes when a woman is ready to confess her faith her husband opposes.

•••

THE Protestant Episcopal Society received from the Sunday-schools in 1878, \$7,070. In 1899 it received \$87,000. About one-half of their schools contribute for missionary purposes. That society is aiming to receive \$100,000 from this source. Their schools are not any more numerous than ours.

•••

IN some parts of the country there is smallpox; in other parts, measles. On this account in some Sunday-schools Children's Day could not be observed at the proper time. Many superintendents, in writing about the matter, said that as soon as the scourge is over they will take the offering and forward it.

•••

PROF. G. W. BROWN and family expect to sail for India in September. Professor Brown is a graduate of Hiram College. He has been teaching

for the past year in Princeton, Mo. He will make his home in Hurda. He will have the oversight of the school work connected with our mission in India.

•••

ON account of the resignation of G. L. Wharton, some one must be sent to India at the earliest possible moment to take his place. A man of good health, culture and devotion is needed. The Executive Committee would be pleased to hear from any suitable man who has it in his heart to go.

•••

THE Society needs a mechanic to go to India to take charge of the Industrial School. There are in the school 160 boys. These must be taught trades of different kinds; some must be taught to be carpenters, others blacksmiths, others tailors. Some one who has had a course in a technical school ought to be able to fill this place.

•••

THE *Christian Herald* has sent large amounts to India for famine relief. Our missionaries have received \$8,800 from this fund, and fifty carloads of corn. M. D. Adams, at Bilaspur, is one of the committee for the distribution of all funds collected by the *Herald*. Our workers in India are in that part of the country where the famine is worst.

•••

A. E. CORY and family landed in Honolulu, Hawaiian Islands, on the 17th of May. The church gave them a very cordial reception. He finds suitable houses scarce and expenses high. He has to pay \$40 a month rent. He states that eggs are five cents apiece; butter, sixty cents a pound; milk, from twelve and one-half to fifteen cents a quart.

•••

THE Foreign Society is seeking to enlist at least 4,000 Sunday-schools this year, and to secure from them not less than \$50,000. This is not too much to ask and to confidently expect from such a great host of young workers. With the co-operation of superintendents and teachers, this num-

ber of schools can be enlisted, and this amount can be raised. With anything like a general movement, twice this sum could be realized.

•••

L. C. MCPHERSON reports good audiences at the Sunday services in Havana. He reports five baptisms among them; his own little daughter, Maurine, nine years old, has made the good confession. They are now in the rainy season. There are several cases of yellow fever. The missionaries are kept in perfect peace because their hearts are stayed on God.

•••

THE Foreign Society has received and forwarded to India for the famine sufferers \$9,169.31. A good part of this has been received from the *Christian Standard*. Other papers have sent in smaller amounts. The *Christian Messenger*, of Toronto, has sent in over \$600. The managing editor, Reuben Butchart, has taken a great interest in this fund.

•••

THUS far our missionaries in China have not been exposed to any peril. They are several hundred miles south of the zone of disturbance. The Boxers are most active around the capital, which is in the far north. Our workers are in the center of China, in the Yangtze Valley. The papers do not indicate that there is any trouble in that section of the empire.

•••

SOMETIMES a man who is suited for the mission field urges that he can not go because of his mother. Instead of shortening her life, it is believed that his going would greatly prolong her days. Not only so, but it would complete her joy. It would give new meaning to her life; it would broaden and deepen it. It would increase her interest in the Lord's cause. It would cause her face to shine.

•••

IF for any reason any church did not make its offering in March, it should do so later on. On no account should this matter be entirely neglected. This is a special year in the history of the Foreign Society. It is hoped that every church that ever

made an offering will contribute this year. It is hoped that hundreds of churches that never contributed will respond to the appeals of the Society before the last day of September.

...

THOSE who contribute for the famine fund should not be distressed because they see their gifts mentioned among the regular receipts received during the month. The space in THE INTELLIGENCER is so limited that the purpose for which every gift was made can not be set forth. The money given for famine relief goes for famine relief, and is not used for any other work whatever.

...

THE official report of the Ecumenical Conference on Foreign Missions can be obtained for \$1 by addressing the Publication Committee, Room 823, 156 Fifth Avenue, New York City. Every preacher, every Sunday-school superintendent and every teacher, and every family in the land that can afford this work should have it. It will be in two large, handsome volumes.

...

THE famine in India is now much more severe than it was in 1897. Not only has food failed, but in some sections water has failed also; the streams have run dry, the wells are empty. England is occupied with the war in South Africa, and is not giving anything like as much as three years ago. India appeals to humanity everywhere. The Sultan of Turkey has urged Mohammedan people to contribute for this purpose. To his disciples now, as in the ancient time, our Lord says, "Give ye them to eat."

...

THE Chicago Standard uses the following significant language: "There is a phase of our missionary beneficence that would be amusing if it were not so inexpressibly pathetic. The extension of the kingdom of God, so far as the giving of some churches goes, depends upon the weather in March. A couple of wet Sundays reduces the contributions by thousands of dollars. Think of the British Government recalling Lord Roberts be-

cause there had been a foggy week in London and taxes could not be collected. Imagine the United States Government abandoning the sanitation, education, civilization of Cuba because there had been a blizzard in the Northern States, and people could not buy revenue stamps. 'If ye shall ask anything in my name, I will do it, that the Father may be glorified in the Son'—provided it does not rain in March. The pity of it."

...

At the International Students' Conference, held in London, one speaker said: "The evangelization of the world is the supreme Christian purpose for which every other Christian purpose exists. The evangelization of the world is the only adequate object for so amazing a life and death as that of Jesus Christ. The evangelization of the world is the only result that will give Christ to see of the travail of his soul."

...

THE cause of world-wide missions has been a great blessing to the churches and to the Sunday-schools. It has saved the churches from narrowness and selfishness. It has saved them from an endless amount of bickering and heartburning. It has brought the membership into closer fellowship with Christ. It has helped them to understand many passages of Scripture that otherwise would be obscure to them. Those who have given to aid this cause have realized from their own experience that it is more blessed to give than it is to receive.

...

GARABED KEVORKIAN is putting up a building in Haji Keni to serve as a house of worship. He has been enabled to do this through the friendship of two Turkish officials. The son of one of these was sick some years ago; Dr. Kevorkian treated him, and he recovered. Ever since his father has been wanting to show him some kindness in return. He has used his influence with other officials to have all opposition to the building taken out of the way. Bakear Pasha has also interested himself in the matter.

Through the intercession of both he has been enabled to proceed with the work; otherwise it would have been impossible.

•••

ACCORDING to the *Review of Reviews*, a two-cent postage stamp a week from each member of the young people's societies of America would mean about \$7,000,000. A penny a day would mean \$20,000,000. If we have 12,000 workers now in the field, \$20,000,000 in addition to the money now spent would give a working force large enough to accomplish all that is expressed in the watchword of the Student Volunteer Movement. All this could be done if the young people who are enrolled under the banner of Christ would give a penny a day for the preaching of his gospel.

•••

SEVERAL of our missionaries are now at home on furlough. They are willing to visit churches and conventions and speak in the interest of missions. Those who invite them should not expect them to travel too far to fill an appointment. Their traveling expenses in every case should be paid by those who invite them. It is a great treat to sit at the feet of the men who have been in the field for years, and who speak out of their own experience. The addresses of these are as follows: G. L. Wharton, Hiram, O.; F. E. Meigs, Holden, Mo.; E. S. Stevens, Augusta, Ky.; Miss Kate V. Johnson, Madison, Ind.; Miss Emma Lyon, Washington, Pa.; Dr. Nina A. Stevens, Augusta, Ky.; H. H. Guy, Artesia, Cal.

•••

THERE has been considerable religious interest at several points in China. Since the beginning of the year, seventy-seven have made the good confession at Chu Cheo. At this point W. R. Hunt and Dr. Osgood and their families are stationed. There are many inquirers at Wuhu. James Ware reports sixty inquirers at Tsungming. Many of these have given up a great deal for Christ's sake. At his last visit he brought away several kitchen gods, tablets and charms. A vegetarian who had been a faithful Buddhist for thirty-two years gave up his

beads. There are four inquirers at Tung Chow. At Chu Cheo the missionaries have received a number of idols and burned them. One temple in a village north of that place has stopped building. The people have refused to subscribe. The priest is inquiring concerning the true faith. One man has dedicated his farm to the Lord.

---

### A CHINESE CHRISTIAN VILLAGE.

In striking contrast with its surroundings is the little village of Kadeng, near Binghai, China. There are only three houses, but it has a population of fifty-one persons. *They are all Christians.* The patriarch of this village has been a Christian for twenty-eight years. His son-in-law knows a little about the use of foreign medicines and sanitary conditions, and has carefully guarded against filth and watched for the first indications of the dread bubonic plague. During nearly the whole year since the plague began the entire village has assembled for a daily prayer-meeting at each house in turn. While thousands died in neighboring villages, *there has not been a single case here.*

Let those who scoff at the work of Christian missions explain away a fact like this. Three generations of Christians dwell there. The superstitions of their heathen neighbors have no more hold upon them than upon American boys and girls. Two useful preachers of the gospel have already gone out from here; and a boy leads his class of over one hundred in the Anglo-Chinese College at Foo-Chow.

It is in groups like that the missionary gifted with prophetic vision sees a redeemed China in the dim future.

---

THIS age will be known in history as the age of Bible translation. At the beginning of the century there were fifty-six versions of the Scriptures; by 1860 the number had risen to 220; by 1890 it had leaped up to 331; and we pass the threshold of the new century with over four hundred versions of the Bible or some portion thereof.—Dr. Fox.



## THE SILVER JUBILEE OF THE FOREIGN SOCIETY.

---

The Foreign Christian Missionary Society was organized in Louisville, Ky., Oct. 21, 1875. At its next anniversary it will be twenty-five years old. This is, therefore, its Silver Jubilee. It should be made the most notable year thus far in the Society's history.

At the time of the organization, interest in missions was confined to a small number. Some of our ablest men were in doubt as to the wisdom of undertaking any work in the regions beyond. The income for the first year amounted to \$1,706. Only twenty churches responded to appeals for contributions. No Sunday-school was enrolled that year among the contributors, and only two the next. The receipts for the first year occupied only one page of the Annual Report. They could all be placed on half a page by using smaller type and by packing the type closer together. Now over three thousand churches and Sunday-schools rejoice in the privilege of contributing to this cause. The receipts for the last year exceeded \$153,000. Our leading men are advocates and supporters of this divine enterprise. The changes that have taken place in a quarter of a century are little less than marvelous.

In the year 1875 there was no man among us ready to enter any non-Christian land with the gospel. To the frequent and urgent calls for men to serve as missionaries, there was no response. It was on this account that so much was done in Europe. There were men ready to labor in France, Scandinavia, Turkey and England. There was no one ready to labor in Africa or India or Japan or China or Korea or South America. In the colleges neither professors nor students knew any more about missions than they knew about Chinese metaphysics or Thibetan ethics. Now we have our missionaries in all the great fields of the world except one. In all our colleges are bands of volunteers who meet once a week or twice a month to study the fields and to prepare themselves in mind and heart to go out as soon as their education is complete and the way is

open. In these twenty-five years public sentiment respecting the cause of missions has undergone a revolution.

The watchword now is \$200,000 for Foreign Missions in this the Silver Jubilee year of the Foreign Society. In order to have a worthy celebration in Kansas City in October, this amount should be raised. It is known to many that F. M. Rains has been disabled for some months. He is the treasurer of the Society. It is his province to raise funds. The Society has not had the advantage of his peerless advocacy since February. Because of his disability, the friends of the work should rally to it as never before, and see that the receipts are not allowed to fall off simply because he is not able to do his part. This is the Lord's work, and it should not be permitted to suffer because of the sickness of one of his agents. Christ is our leader, and if we look to him for guidance we shall do more in this prosperous year than ever before. In no other way can we so well show our gratitude to God for past blessings, and at the same time show our appreciation of the services of our absent treasurer, who has been our leader for the last seven years, and under whose leadership we have more than doubled our receipts and our missionaries and the number of contributing churches and Sunday-schools. This will gladden his heart, and do more for his complete recovery than any amount of medicine.

While it is gratifying to know that so much has been raised for famine relief in India, it should be understood that otherwise much of this would have come to the Foreign Society for its regular work. It is right and Christlike to feed the hungry and to save the lives of those who are ready to perish. But the missionaries themselves should not be forgotten; the evangelistic and educational work should not be neglected. We have treasure enough to aid both. If we give as the Lord has prospered us, we shall give to relieve the famine sufferers and give enough to sustain and to enlarge the work of world-wide missions.

It should be the constant aim and effort of every friend of the Society to see that the amount named and needed is in the treasury before the books close the last day of September. For one million

souls, \$200,000 is not a large sum to raise for Foreign Missions. It is only twenty cents for each member. Those that have not given as yet should respond without any unnecessary delay. Those that have given and are able to give more should send their contributions to the treasurer. May the good Lord open our eyes that we may see our duty, and may he dispose our hearts to perform it.

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## ENLARGEMENT.

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HUGH M'LELLAN.

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If it be unwise to despise the day of small things, how supreme the folly which neglects the day of large things! And the day of large things is our day. Our fathers worked in the smaller beginnings, while we work in the larger outcome. They kept the spring clear, we build the cities along the banks. The spirit of our time is the spirit of enlargement. The whole world is seeking larger things. This is the day of the skyscraper, the twelve-wheeled locomotive, the Oceanic, the leviathan of modern seas. This is the day of the Ferris Wheel and the Eiffel Tower. To-day is the day of gigantic business operations. From one desk goes out the power to control a world-wide commodity. This is the day of big empires. Under an expansive policy the nations of the earth are adding territories to territories until empires so vast are built up that an ancient kingdom could be contained in a modern county. In this spirit the kingdoms of the world and the children of the world undertake the work of the world. There is a lesson in this for the children of light. We have as much business in this world as the worldling, and a better business too—"the Father's business." The kingdom of heaven was the original expansionist. The open-door policy began with the first missionary. The spiritual sign of the kingdom will ever be the cross, but the business sign of the kingdom is the mustard seed. The mustard seed reveals the fact of growth, but it does not reveal the means of growth. The enlargement of the kingdom is not a passive growth, but an active working. It is the result of Christian effort, toil and sacrifice. In working for this enlargement, we should remember that we are not working for mere largeness. It is not a matter of size. Our best effort will always look less bulky than worldly effort. It

is not size, but character. The Amazon is a large river, and the Tiber is a little river; but the Tiber is a greater river because it means more. The Ferris Wheel is a big wheel, but the locomotive wheel is a great wheel. The Pharisee's money, dropped noisily into the treasury, was a large offering; but the widow's mite was a great offering. Jesus said it was "more." The British soldiery in Africa is a large army, but the missionaries of the cross in Africa are a great army. It is said that the Duke of Westminster left a fortune of two hundred millions. We are trying to raise an offering of two hundred thousand. But the two hundred thousand is greater, because it means more to the world than all the duke's millions. I make this point to show that the true idea of enlargement is not in the size of the offering only, but also in its character. If we get the *kind* of offering we want, the *size* will look after itself. A man's offering is never larger than his heart. If you would enlarge his gift, first enlarge his heart. It is evident, then, that any and all enlargement must begin in ourselves.

We need, first of all, an enlarged *knowledge of the world field*. The ignorance of the church about the world field is appalling. The church knows more about the March Offering than it knows about Foreign Missions. The March Offering is persistently advertised, while Foreign Missions is persistently neglected. Foreign Missions is looked upon as a work of supererogation. After we have done our whole duty in other ways, if there is any grace left, then we may give a thought to Foreign Missions. Our preachers ignore it. Occasionally you read in our papers of a preacher (of the advertising type) publishing the fact that he has preached three sermons on Foreign Missions! Think of it! Three whole sermons on Foreign Missions! The very fact of this announcement is the proof of his neglect. There is a good deal of Phariseeism still in our religion. We never seem to get over the idea that *we* have Abraham to our father; forgetting that God is even now, out of the stones of India, raising up children unto Abraham. We need some teaching on the great commission. We have been regarding the commission as the one thing on which we were sound. We have emphasized the "baptizing" and the "disciplining"; we slightly note the "go," and we seem to miss "all the world" and "all nations" and "every creature." You can tell how a man feels on the subject by the way he emphasizes the elements of the commission. What are the large ideas in the commission? The first is, "Gospel"; the next is, "All the world"; the next is, "Saved." The idea in the commission is the gospel for the salva-



tion of all the world. Wrong emphasis means wrong interpretation, and wrong interpretation means wrong doctrine. I would that those who think themselves called to preach, would remember that they are called under this great commission, that they are called into God's field, that God's "field is the world," and that, if a man is not willing to preach in any part of God's field, he is not called to preach at all. You talk about an educational test of efficiency for the ministry! Make it a missionary test, and you will get the right men.

In the second place, if this enlarged knowledge obtains, there will follow *an enlarged sympathy*. When people learn of missions they love missions. Have you ever wondered why Esau loved the wilderness of sand and rock better than the tents and pastures of Israel? It was because he lived in it and knew it. For the same reason, our missionaries who have seen and know, are never willing to return. They have eaten the lotus leaf, and have sat down upon the sand and will return no more. They have a new love, and enlarged sympathy. It is related of a soldier of Napoleon's old guard that, as he was being operated on for a hidden bullet, and the surgeon was probing in the region of his heart, he said: "A little deeper, doctor, and you will find the Emperor." If men had cut into Livingstone's heart, they would have found Africa. You have all seen copies of that old picture of Jesus with his heart exposed and flames leaping from it. It is a fine truth. It would have been a larger truth if the artist had put the world within that heart. The enlarged love is what we need. The love that stops with a state line is not love, but selfishness. The love that stops short of all men is not love, but favor. The love that "believes in Home Missions only," is not love, for "love believeth *all things*."

Again, from this enlarged knowledge and enlarged love, shall follow, as the night the day, *an enlarged liberality*. This fact can be made clear from the lesson of two rivers. The first is the Arkansas River, especially that part of it which flows through the mountainous State of Colorado. It is a narrow, noisy torrent. It is an old stream. For ages it has been flowing in the same bed, cutting its way deep into the rocks. Deeper and deeper it has carved its way, until now it is walled in between great cliffs. Its bed is full of jagged rocks. No cities crowd its banks. No flowers bloom beside its rapids. No children play in its shallows. No birds sing in its ravines. Forever foaming out its own strength and forever shrinking within its canyon walls, it wastes itself upon itself. And there are men like this river—men whose affections flow within the narrow limits of their own in-

terests. Time only intensifies and age deepens their own selfishness. Their words are the foamings of imprisoned affections. Their strength is greediness, and their weakness shallowness. There is no outer world to them, for within their self-made limits they wear deeper the channel of their own narrowness. The other river is the Nile, that from the mountains of Abyssinia flows through the Egyptian plain. It is a stream of noble width. Ancient and modern civilization crowd its banks. In the spring the snows on the Abyssinian highlands melt and flow in torrents into the White and Blue Nile, filling them full. From these and numberless other tributaries the Nile receives its freshets, till the old river, true to the traditions of six thousand years, overflows its banks and floods the plains of Egypt. With all the fatness of loam and silt the river enriches the land. From this comes the corn in Egypt when all the crops of Canaan fail. And there are men like the Nile. Natures that enlarge, and in the fullness get out of their own narrow limits and pour blessing all around. Natures flooded with love from a higher country, that inundate the needy places with a bounteous liberality. But the Nile must first be full before the plain can get a drop; and the heart must first be full before others can expect a blessing.

As a result of this enlarged love, and especially of enlarged service, there will arise *an enlarged vision*. Narrowness of mind and sympathy means narrowness of view. They see most who serve most and feel most. Onlookers are always skeptical. When the seventy came back from their mission and reported to Jesus their power and success, Jesus said, "I saw Satan like lightning fall from heaven!" What a scene that was. Seventy men; not learned men, not great men as the world counts men great, and yet from their work, Jesus, standing in their midst, sees the end of Satan's power. There come to us every year the reports of seventy times seventy missionaries; missionaries of the same spirit, missionaries of the same Christ; they tell us with rejoicing of their cures and their converts, and how many demons they have cast out. We count up the cures and count up the baptisms, and miss the sublime vision of Lucifer in the lightning of his fall. Only those who sacrifice, see. It was when Jesus saw himself lifted up that he saw all men drawn unto him. It was when he had walked all day preaching and teaching, and even in his rest at the well had presented the kingdom to the Samaritan woman, when hunger weakened him, and the disciples thought of meat; in this moment of supreme service he rises out of need, feeling neither hunger nor thirst, but sustained by the vision of a world "white unto the harvest."

And it is the men who sacrifice now who have the visions now. Not to us at ease in Zion comes the great view. We see the success of a church and miss the triumph of the kingdom. But to the missionary sitting in front of his bungalow, when the Indian sun sets red, and the light of a declining day gilds the dome of the heathen temple; when the day's fight with famine and disease and ignorance is over; when the famine-pinched wretches around him crawl in to a hungry rest; at such a time, out of his weariness and out of his sacrifice, born of his weariness and born of his sacrifice, looms up the vision of the coming kingdom. He sees the day when the temple is gone and the famine is passed; when the dry places have become a pool with reeds and grass; when, instead of the sand, there grows the rice, and, instead of the thorns, the roses; when, through the plain, there is a King's highway where walk the redeemed of the Lord; when the ravenous beasts have felt the power of love, for an Indian child lays his hand on the neck of a lion and leads him by his mane. This is the vision of the bungalow; for while Hope may be a theme with the pastor, she is a companion of the missionary.

We should pray, "Enlarge thy work, O Lord!" but we should first pray, "Enlarge me, O Lord." For we can not have the larger interest unless we have the larger knowledge, and we can not have the larger offering unless we have the larger love, and we can not have the larger joy unless we have the larger vision.

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### The Worker's Petition.

"Lord, choose some work for me to do

In thy great field to-day—  
To sow, or reap, or only glean  
A few ears by the way.

Give me a self-surrender'd heart,  
Obedient to thy will,

Whate'er that will may be, and thus  
Thy last command fulfill."

"My child, one seed, if sown with prayer,  
May bear a hundred-fold;

One word in season, said for me,  
Bless multitudes untold.

The *sowing* is thy work to do,  
The *reaping* may not be,  
And with my grace thou need'st not faint,  
Though fruit thou canst not see.

"Thou mayst be called away by death  
Ere yet a blade appear;

The word thou speak'st may seem in vain,  
And cost thee many a tear.

Yet, when the sowing-time is o'er,

And reaping-time is come,  
The fruit of labor shall be seen  
At my great 'Harvest Home.'

"And sowers, reapers, gleaners, then  
One song of joy shall raise,

As each to me their sheaves shall bring  
And hear my word of praise—

'Well done, thou good and faithful one,  
A crown of life is thine,  
A crown with precious jewels set,  
Upon thy brow to shine.'"

"Lord of the harvest, give me grace  
To sow or reap or glean

In thy great field, as thou shalt choose,  
Though unknown and unseen.

And make me willing, eager, glad,  
My bit of work to do,

For can I, dare I, idle stand,  
With such a prize in view?"

—Gleaner.

## INDIA DEPARTMENT.

DAVID RIOCH, Editor.

HURDA.—G. W. Coffman: "We baptized five natives last evening—two women and three men. Two of the candidates were lepers. There are two or three other lepers who wish to be baptized, but it seemed best that they should wait for more perfect instruction.

"DAMOH.—Two high-caste boys came and asked for admittance to the Orphanage. They fully understood that it meant the breaking of their caste, but yet they came, though persuaded by their own caste not to do so. It has been a great pleasure to us all to see how willing they both are to do the work given them. At the Sunday service it was an interesting sight to see the face of the older boy, as he seemed to drink in the truths presented to him for the first time. Miss Stella Franklin says our boys' Sunday-school in the town is a hopeful feature of our work in Damoh. The average attendance of our own boys is about 150. The outsiders who come in to classes vary from thirty to eighty. Besides these, many stop at the gate, or just outside, for a part of the opening and closing exercises. Five of our boys have regular classes. Though only fifteen to seventeen years of age, they make reliable teachers. They teach the other boys of the Orphanage, and seem to have no trouble in retaining the interest of their classes.

"There is a class of educated men and women from the outside, about six of whom attend regularly, and many others who attend occasionally. My own prayer for the Sunday-school is that it may grow until we are ready to organize a church."

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DR. MARY MCGAVRAN: "Not long ago I was called to a village nine miles from Damoh to see a woman who

had been torn by a wild boar. She was very ill and suffering intensely. I did for her what I could, but she died in a day or two. Since that I have had a number of patients at the women's dispensary from that village, and every one who comes has the gospel story told in as good Hindi as I can command. During their first call I felt very helpless. I could hardly make them understand a word. They had never seen a white woman before, and were sure I was talking English. Now, as they come in one by one and find that I am speaking Hindi, they are much surprised. I seldom attempt much preaching in a village the first time I go, but I am always sure to have patients, sooner or later, to whom the lessons are given day by day. The work is intensely interesting, and must bear fruit in souls."

## JAPANESE DEPARTMENT

P. A. DAVEY, Editor.

A JAPANESE preacher writes: "My hope for the twentieth century is founded in Gen. xii. 1-3; Jas. v. 19, 20; I. Cor. xv. 3-8; xvi. 9; Ps. xcivii."

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RECENTLY, about fifty yards from our house, a worshiper placed two pounds of rice before a stone monument that had been erected in memory of an ancestor. Dogs ate the rice which starving people badly needed.

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KOSHIKAWA Church in April raised all the money needed for general expenses, and put \$6 in the bank toward the building fund. Ishikawa San presented this church with a handsome Bible. The members are now learning the joy of giving.

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AN instance of the right of might: Missionaries must now pay income



tax. The tax-gatherer waited on me on May 15, and said, "Sir, please fill out this form. All notices of income must be sent in by April 30. Therefore, write on the notice, 'April,' so that the law may be carried out."

...

As a missionary passed through a shady grove there rang out across the silence, "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." It was a Japanese reading his Bible. He had no reference to the missionary.

...

WHEN the crown prince was married the missionaries were requested to hang out flags and lanterns in honor of the event. The custom of hanging out lanterns superseded an older custom. A deputy was sent to the imperial shrine to announce to the ancestors that the prince was to be married. The prince and princess plighted their troth in a cup of rice whisky.

...

THE church shows great sorrow at the departure of Mr. and Mrs. Guy, who go home on furlough. Both are universally loved by the Japanese, and are highly regarded by the missionaries. We will warmly welcome all new recruits next fall. We need workers badly. A man's interest in Foreign Missions is readily measured, not by his superabundant earnestness on the subject in the pulpit, but by his willingness to go.

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M. B. MADDEN: "R. L. Pruett and I are here at Fukushima on our way north to Tsurugaoka, Akita and Hokkaido. We have had good meetings. Last Sunday we had one baptism in Sendai, and yesterday we had three in Fukushima; also there were three in Innai and one in Hananomachi. We have had good meetings at Tsurugaoka, Sakata and Honjo. Our audiences ran from 200 to 600. The people come out whether it rains or shines."

## CHINESE DEPARTMENT.

FRANK GARRETT, Editor.

CONVERSIONS IN CHINA.—W. R. Hunt: "We are in the midst of an evangelistic revival at Chu Cheo. The North Gate District is producing some fine material in converts. We have constant work in the village preaching. Some fifty-two have responded to the call, and have been baptized. They are laying hold of the vital truth that Jesus Christ is Lord. They have dedicated a native-built church. This means a responsibility in the training of these new converts in the divine life. We pray for wisdom and spiritual power. We want to be able, with the apostle Paul, to say that 'God is mighty in me.' We look for some native preachers from these. It would be worth the labor of a life to train twelve of these new disciples and send them everywhere preaching the gospel of the kingdom.

"The last united conference of the Yu ho Tsz and Chu Cheo Churches was held in the church in Chu Cheo recently. The attendance was good. Dinner and supper were served to the members and inquirers. About fifty sat down. It was a time of reunion and blessing. The reports from the field were very encouraging. Several cold-hearted members came and were warmed by the fellowship. Evangelist Shi was in attendance with his wife and Little Love. Little Love was entertained by Willie and Mabel in our mission home. She is now five years old, and sings sweetly some of the gospel hymns in Chinese. It was very amusing to watch the little ones showing her their toys and trying to entertain her, yet neither of them understood a word of the other's language."

...

FRANK GARRETT: "The Nankin College starts off well this term. There are many more applicants than can be received. The hospital is also crowded, and has been for months. Besides

the inpatients, there have been thousands of outpatients seen. The Girls' School is having a hard time with measles and sore eyes. Nearly all the scholars are afflicted with one or the other; some have both.

"The Advisory Committee at its last meeting decided to build a printing-house. The press more than pays its way. No money will be needed from home for this building.

"Dr. Welpton has been compelled to leave the Yangtse Valley on account of malaria. He is now at Chefoo. If we had a work in the higher altitude of China or in Thibet, and a worker could not stand the climate of one altitude, he could try a different one, without leaving the field permanently.

"Recently I met one of our native Christians, and, asking him how his old father's health was, he replied: 'Have you not heard? My father died last week, but he was a Christian, and died in peace and joy; he was full of hope and ready to leave the world. It is all right; I do not grieve for him; he is happier now.' This is a reversal of a heathen's death. They believe that all go to hell and must endure excruciating tortures. They go to a great deal of trouble and expense to prepare for some easing of these tortures. The family continues to burn money, clothes, and other things, after a man is dead, that he may buy himself off and avoid the pains of cold and hunger.

"Mr. and Mrs. James Ware and children left Shanghai for America on the 11th of April. The work in Shanghai and out-stations is prosperous. Because of abundant winter rains and snows there are good prospects for crops in this part of China.

"A recent telegram from Lu Cheo fu read "Riots"; a later one, "Quiet." Many of the Chinese are so ignorant and superstitious that it is easy to stir them up, and hard to pacify them. We are living in troublous times, and can not tell what a few days may bring forth. We are thankful to America for the interest taken in Chinese affairs. The 'open door' will mean much to us, as it looks strongly toward peaceful development.

"Seven years ago the people of Luhoh would not have sold property in a desirable part of the city to a foreigner for five times its value. Now they are offering us a most excellent position in the very heart of the city at a very reasonable price. This shows great progress in gaining the confidence of the people. If we can open work there, we will be able to preach to vastly increased audiences. Every time we open the door the large hall will be full. Luhoh is an excellent city, and surrounded by a good farming community."

"A lumber dealer of Nankin recently called Dr. Macklin in to talk of the gospel. He said: 'The contractors who have been building for the foreigners and have become Christians have told me the gospel while here buying lumber. I want to hear more of it.' Would that every business man here and at home would speak a word for Christ to the men with whom he trades.

"Last week I saw a little girl crawling in the muddiest street, begging. Both feet had fallen off; she was a victim of the custom of foot-binding. I saw a man dying at the South Gate from cold and starvation. I bought him something to eat. While my back was turned, another stole it from him. Of all the passing crowd not one offered to help. One old man asked me if it could possibly be true that foreigners not only failed to worship printed characters, but actually were so wicked as to trample into the mud papers with printed characters on them?"

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#### REPORT OF ENGLISH WORK.

FRANK COOP: "*Gloucester*.—Baptisms, three. Rejoicing in greater interest in missions. The annual collection amounted to \$36; \$26 were collected for the India Famine Fund.

"*Lancaster*.—Baptisms, two. The work generally is in a very satisfactory condition.

"*Birkenhead*.—Baptisms, twenty-three; added otherwise, three. J. H. Bicknell, of Liverpool, conducted a seventeen days' special mission, resulting in thirty-six converts. The

mission was a real help to the whole church. Dr. H. L. Willett recently gave us his course of lectures on the 'Beginnings of Christianity.' The interest and audiences increased. All were greatly delighted with Dr. Willett's scholarly and devout presentation of the truth.

*"Tasso Tabernacle.*—Baptisms, two; loss by death and removal, two. A basket collection recently resulted in \$420. Of this amount, \$375 goes toward reducing the building debt.

*"Hornsey Tabernacle.*—Baptisms, one; added otherwise, two. G. F. Asister, late of Missouri, is now conducting a special mission.

*"Southampton.*—Added by letter, one; loss by death, two. The church has just celebrated its twenty-sixth anniversary. The reports tell of prosperity in all departments. There is money in every treasury, and all organizations are increasing in members. Fifty new pupils have been added to the Sunday-school. The largest attendance during its twenty-five years of history was reached on April 29. Fourteen names were recently added to the auxiliary. The visit of Dr. Willett was a source of great blessing to the church. Many strangers were reached. Should he come again, a much larger hearing could be gained. The ministers of the town were enthusiastic in attending the lectures, and would gladly co-operate in having him again."

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## MISSIONARY EXPERIENCES IN CHINA.

C. B. TITUS.

If we had supposed that three years of medical work and daily preaching had made some impression on the idolatrous mind of the city and country, we would have been sadly undeceived to-day, when the Cheng Huang Hwei, comprising nine trade organizations, gave a grand parade at early morning. They started from the temples where the city magistrate and district prefect worship, traversed the main streets, passed our chapel, and finally went out the north gate three li, where before the two large idols carried thither, they

burned thirty-three wheelbarrow loads, four boxes and six baskets full of paper money, sending it to 'hades to satisfy the needs of departed relatives, and thus keep them from coming back to torment the living.

All the people were bareheaded, and there was an entire absence of street decorations. Men dressed in red were to be seen with something written on their backs—an outward show of repentance to gain merit. Mistrust of one another prevented any one from acting as leader, which accounted for the go-as-you-please, stop-en-rôte-for-dinner policy. The day opened with a fight as to precedence in the parade, constraining the magistrate to follow in his chair to keep order. Each division was preceded by a band, and one of three flutes, three two-stringed fiddles, cymbals, tambourine and drum gave good music and kept creditable time. The most pitiable feature was the sight of 277 men with a hook in the flesh of each arm suspending a pewter incense-burner, marching before the big idols, deluded by the idea of thus obtaining their parents' restoration to health.

There were all manner of wonderful displays—men on high stilts, bearing aloft the old dragon; little boys dressed like girls in gaudy silk and gilt crowns, perched high on floats borne by eight men; men dressed like women walking on tall stilts; fourteen incense pagoda floats; two men with false faces on horseback; men on foot carrying colored glass lanterns of various devices, flags, streamers, guns, swords, spears, helmets, tridents, clubs, temple mot-toes and large balloon-shaped umbrellas, and 233 men with tiny bench incense holders, kotowing each alley to the alley god. What could be more calculated to mislead the youth? No wonder idolatry is perpetuated from generation to generation!

A man built up in black to a great height had the right of way, for all were superstitiously sure that his touch would prove as fatal as the bite of a mad dog. Dr. Butchart wanted to get a snapshot of this hideous monster, but he was rushed by



too quickly, thrown down, and assisted on all fours to a safe distance. Thus the works of darkness tremble before the light of Christian civilization. The two big idols bring up the rear, each escorted by a mounted guard from the city magistrate. They come in sight. There is a momentary pause. Word has been passed along that the foreign doctor is taking pictures. They must shield the gods at all hazards. So, amid the firing of guns, the explosion of firecrackers and the shouts of guardsmen dividing the crowd, the idols are rushed past with their faces covered by large fans. Thus do the great and boasted guards forget their dignity and power in the terror inspired by the silent little camera.

It would seem that God in his mercy has indeed been with us, for since writing the above we have had a terrible experience. To-day we had dealings with the first mob at this place. Though everything seems quiet, and no serious damage was done, yet we feel that the Lord has been very gracious in sparing us. Our new house is not yet complete. The painters are at work, and usually everything has been quiet. A large procession in the city, like that of to-day, always brings the disorderly element to the front. Night before last there was a heavy thunderstorm, and this morning, after the parade, the story spread like wildfire that a foreigner was struck by lightning and killed in the new house. So about 10 or 11 o'clock a number of people wanted to get in the enclosure to see the foreigner who was dead. The painters, as usual, told them to wait until the house was finished; but they watched their opportunity when some lumber was carried in, and a number rushed in a body through the gate. The painters tried to close the house doors, but to no purpose, for the crowd surged in and up the stairs, broke a bench, pulled out one of the grates and tracked mud all over the floor, just cleaned for painting.

The painters ran for an officer, but, not finding one in, came on in haste to our chapel, where we are still living, and Dr. Butchart and I went

over, but had to force our way into the gate, and then with difficulty got some out the back way, while broken brick were thrown and loud shouts raised. Then we barred the back gate and rushed the balance of the crowd out of the front gate, where Dr. Butchart was struck in the face with a broken brick and his glasses knocked to the ground. He immediately went to the city magistrate's office, while I stayed in the house. Soon the crowd began throwing stones and rained them on the house. They fell on the galvanized roof like the roar of a tempest, and every window in the house was broken, the mob shouting out threats and curses in the meantime. It was fully half an hour before the magistrate arrived. He was accompanied by a squad of soldiers and took charge of the premises immediately. We showed him through the house and the chapel, which was a total wreck. He said something pompous and went away, leaving the soldiers, who left at nightfall after the mob had melted. The magistrate got out a proclamation to-night, which was posted up on the door of his office, to the effect that thunderstorms are of usual occurrence in spring, and that a dead foreigner does not materially differ in looks from a live one. "Now, what do you think of that?" I would be tempted to say if I were not a preacher.

LU CHEO FU.

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### BOOK NOTICE.

AMONG INDIA'S STUDENTS. By R. P. Wilder, M. A. Fleming H. Revell Co. 30 cents.

The topics discussed are these: The Student Field, Hinduism, The Work and the Worker, The Unconvinced, The Convinced, In the Districts, A Stronghold of Brahmanism, Methods of Opposition, Trials, Joys. The writer was born in India. For years he has been working among the student population of that great land. He is an authority on the subject upon which he writes. His work is well worthy of most careful study.



## A RARE OPPORTUNITY TO SECURE A MISSIONARY LIBRARY.

Every pastor, Auxiliary and Endeavor worker will be interested in the movement of the Students' Campaign for the dissemination of missionary literature. This work is one of the most fruitful yet undertaken. A committee composed of such men as Harlan P. Beach selected the books for a library which is being offered to the societies of the Christian Church now for the first time by the Foreign Society. It is composed of sixteen classics on missions, uniformly bound and handsomely printed. They retail at \$20, but the Society will furnish them for \$10, the only condition being that the set can not be broken and cash is to accompany every order. The sum is so small that any society can afford it, yet the amount of reading offered is so much that any society will find it ample.

Where is offered a more practical work for Endeavorers or any church missionary organization? This library will become a nucleus for greater things. It gives the C. E. some tangible property. It educates in regard to the most remarkable events in the church of Christ during this past century. It will set new energies in motion in the society and the church. Missionary knowledge is a synonym for missionary enthusiasm. We may give to missions much as we spend pin money, but when once we know missionary facts our giving will double and treble both in amount and in the pleasure of giving it. The missionary thought is the greatest thought in the church of to-day, but any thought, to be powerful for deeds, must become a passion. Truth is stronger than fiction in missionary history. Learn it, and feel the thrill of it!

This library is thoroughly representative. It includes biography, history, story, adventure, reports, addresses, and everything of missionary interest. Take a special contribution for it, either in lump sum or by weekly subscription, until the whole sum is realized. Hold a missionary rally; get good speakers, the best music, and

take an offering to be used on the library fund. During this summer season young people will find many means by which the sum necessary could be easily realized. Use any method, only get the books. The students among the colleges are becoming interested in this work. They will present it to their home churches. In what way could a few days of a summer vacation be better spent?

We here append a complete list of the books, and the undersigned will be glad to answer any questions:

"Persian Life and Customs," by Samuel G. Wilson.

"The Personal Life of Livingstone," by W. Gordon Blaikie.

"In the Tiger Jungle," by Dr. Jacob Chamberlain.

"The Growth of the Kingdom of God," by Sidney L. Gulick.

Report of Third Student Volunteer Convention.

"Light in the East," by Bishop Thoburn.

"James Gilmore, of Mongolia," by Bishop Lovett.

"Missionary Expansion Since the Reformation," by J. A. Graham.

"The Chinese Slave Girl," by J. A. Davis.

"Nemorama, the Nautchnee," by Edwin McMinn.

"Hu Yong Mi"—an autobiography.

"The Story of Paton," by himself.

"Mackay, of Uganda," by his sister.

"A Mexican Ranch," by Mrs. Dugan.

"Oowikapun," by E. Ryerson Young.

"Life of Mackenzie," by Mary J. Bryson.

Address A. W. Taylor, Box 884, Cincinnati, O.

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God is the source of power; faith, the hand that lays hold of the power.  
—REV. J. HUDSON TAYLOR.

TO RUIN the nations by allowing liquor to be imported is a suicidal policy, and ruination to commerce.—  
DR. HARFORD-BATTERSBY.

IF it is true that knowledge is power, it is doubly true that knowledge of God is spiritual power.—REV. J. HUDSON TAYLOR.

# RECEIPTS

For Foreign Missions, from May 1 to June 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

<b>ALABAMA.</b>		Christian Messenger, To- ronto, Ont. ....		\$86 79	<b>Miscellaneous.</b>			
<b>Churches.</b>		C. W. B. M., Maritime Provinces .....		100 00	Collected by Mrs. J. B. Smith, Fitzgerald.....		\$ 2 65	
Cleveland Mills (Spiott) ..	3 33	Estate of A. McKillop, West Lorne, Ont. ....		5 00	<b>Total.....</b>		<b>42 55</b>	
New Hope (Planters- ville) .....	3 02	<b>Total .....</b>		<b>335 46</b>	<b>HAWAIIAN ISLANDS.</b>			
<b>Individuals.</b>		<b>COLORADO.</b>			<b>Church.</b>			
Yeuell, Claris, Selma.....	75	<b>Churches.</b>			Honolulu .....			48 00
Yeuell, Mrs. Claris, Sel- ma.....	75	Boulder .....		20 05	<b>IDAHO.</b>			
Yeuell, Gladstone, Selma ..	50	Cripple Creek .....		4 50	<b>Church.</b>			
<b>Total.....</b>	<b>8 35</b>	<b>Individual.</b>			Junction.....			1 00
<b>ARKANSAS.</b>		Ogle, T. J., Black Hawk ..		2 00	<b>Individual.</b>			
<b>Sunday-school.</b>		<b>Total .....</b>		<b>26 15</b>	Beswick, Mrs. S. L., Wei- ser .....			2 00
Siloam Springs .....	7 29	<b>DELAWARE.</b>			<b>Miscellaneous.</b>			
<b>Individual.</b>		<b>Church.</b>			Two Small Girls, Moscow ..			2 50
Humphreys, Jane L., Eureka Springs.....	10 00	Ocean View .....		4 50	<b>Total .....</b>			<b>5 50</b>
<b>Total.....</b>	<b>17 29</b>	<b>DISTRICT OF COLUMBIA.</b>			<b>ILL NOIS.</b>			
<b>CALIFORNIA.</b>		<b>Churches.</b>			<b>Churches.</b>			
<b>Churches.</b>		Washington (Third) .....		57 30	Abingdon .....			51 50
Gilroy .....	12 85	Washington (Union Mis- sion) .....		1 45	Adams Corners (Friends- ville) .....			9 90
Ontario .....	8 10	<b>Endeavor Society.</b>			Antioch (Decatur).....			5 73
Pacific Grove .....	12 00	Washington (Ninth St.) ..		42	Atwood .....			6 67
Red Bluff .....	3 00	<b>Total .....</b>		<b>59 17</b>	Barney's Prairie (Friends- ville) .....			10 00
Redlands .....	7 00	<b>FLORIDA.</b>			Bement .....			5 00
Riverside .....	4 00	<b>Churches.</b>			Bethany (Rantoul) .....			19 50
<b>Sunday-schools.</b>		Bartow .....		5 55	Carmi .....			2 62
Los Olivos .....	1 40	De Land .....		54 60	Carrollton .....			5 00
Santa Barbara .....	5 70	<b>Sunday-school.</b>			Chandlerville .....			11 50
<b>Endeavor Society.</b>		De Land .....		32 69	Chicago (Central) .....			5 00
Fresno .....	10 00	<b>Individual.</b>			Chicago (West Side) ..			3 50
<b>Individuals.</b>		Lamoreaux, Chas., Belle- air .....		1 00	Christian Union (Farina) ..			1 65
Cadwell, L. B. and Hat- tie L., Carpenteria ..	5 00	<b>Miscellaneous.</b>			Coleta .....			12 70
Fern, H., Santa Barbara ..	3 00	Collected by R. T. Walker, Cedar Key .....		12 00	Dallas City .....			21 50
Fern, Odin, Santa Bar- bara .....	25	<b>Total .....</b>		<b>105 84</b>	El Paso .....			1 00
Leavitt, Mrs. H. A., Car- penteria .....	5 00	<b>GEORGIA.</b>			Eminence (Atlanta).....			43 65
Musselman, Miss M., Santa Barbara .....	15 00	<b>Churches.</b>			Enfield .....			3 25
<b>Total .....</b>	<b>92 36</b>	Antioch (Elder) .....		10 00	Eureka .....			104 42
<b>CANADA.</b>		Atlanta (First) .....		125 00	Farmer City .....			37 80
<b>Churches.</b>		Atlanta (West End) ..		4 85	Fisher .....			18 00
Erin Centre (Hillsburg), Ont .....	15	Augusta .....		210 00	Gurnee .....			21 30
St. Thomas, Ont .....	102 47	Loganville .....		2 50	Holder .....			6 50
Selkirk, Ont .....	4 80	Union (Bishop) .....		3 45	Lilly .....			5 00
South Macauley (Brace- bridge), Ont .....	5 20	<b>Sunday-school.</b>			Lincoln .....			15 75
Toronto Junction, Ont ..	18 75	Rome (First) .....		9 10	Milo .....			3 75
<b>Miscellaneous.</b>		<b>Endeavor Society.</b>			New Bedford .....			10 00
A Friend, Montague, P. E. I. ....	2 00	Atlanta .....		5 00	Odin .....			4 00
Auxiliary, Leonardville, N. B. ....	10 30				Olney .....			9 45

**Sunday-schools.**

Ludlow	\$ 5 00
Ogdens Grove (Oblong)	1 00
Stanford	15 00

**Endeavor Societies.**

Harvel	2 00
Rutland	3 00
Winchester	6 68

**Individuals.**

Austin, E. M., Litchfield	5 00
Barakat, E. E., Monmouth	6 00
Browning, Emma E., Isabel	50
Falconer, Hattie, Decatur	2 00
Hunter, Austin, Chicago	1 00
Kane, Charles P., Springfield	20 00
Mann, Lucinda D., Odin	5 00
Marshall, O M, Albion	25
May, Mrs. Ann, Albion	1 00
Olsen, Carrie and Anna, Chicago	7 00
Tandy, A. J., Decatur	5 00
Waldo, A. C., Rockford	5 50

**Miscellaneous.**

A Sister, Waverly	2 35
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Total 917 73

**INDIANA.**

**Churches.**

Bachelor Creek (Wabash)	11 41
Bloomington	29 10
Centre Square	5 00
Clarks Hill	1 90
Coburns Corners (St. Joe Station)	3 65
Colfax	3 00
Crawfordsville	50 00
Eagle Creek (Jolietville)	5 00
Edinburg	35 70
Flora	20 00
Florence	2 00
Fort Wayne (W. Jefferson St.)	20 00
Frankton	15 25
Hebron	11 17
Ingersoll Chapel (Waynetown)	5 20
Kokomo	26 15
Liberty	1 00
Little River (Ft. Wayne)	2 00
Loogootee	3 90
Marion (First)	29 75
Martinsville	20 25
Milton	10 00
New Albany (Park)	4 47
New Castle	19 76
New Market	7 44
Pittsboro	9 90
Rocklane	6 45
Sandborn	19 24
Seymour	16 75
South Bend	100 00
State Line	40 00
Thorntown	8 00
Valparaiso	25 00
Washington (First)	10 70
West Liberty	3 00

**Sunday-schools.**

Bethel	5 50
Etna Green	7 78
Hillsboro	22 55

**Endeavor Societies.**

Anderson	15 00
Jeffersonville (First)	18 28
Metamora	5 00

**Individuals.**

Bicknell, Geo., Greencastle	\$ 1 00
Coble, W. B., and Family, Lockport	6 00
Coulson, J. R., Portland	50
Coulson, Mrs. Rachel, Portland	1 00
Crane, Mrs. Anderson	2 00
Fox, Andrew J., Georgetown	175 00
Hampshire, Cynthia, Young America	2 00
Jones, W. C., Portland	50
Jones, Mrs. Seth, Portland	1 00
Schooley, O. D., Jr., Sparksville	1 00
Smith, Percy N., Alaska	1 00
Winters, Chella, Portland	50
Winters, Edith, Portland	50
Winters, Florence, Portland	50
Winters, Martha C., Portland	1 00

**Miscellaneous.**

Collected by Edith Wilson and Clay Cline, Roachdale	1 00
Fourteenth District Convention	9 90
Ladies' Aid Society, Dawson	5 00

Total 865 65

**IOWA.**

**Churches.**

Alburnett	7 00
Bayard	5 50
Bethel Grove (Liscomb)	7 08
Cedar Bluff	5 00
Cherokee	7 25
Columbus City	2 75
Des Moines (Park Ave.)	6 00
Des Moines (University Place)	15 00
Elliott	14 35
Hampton	25 00
Liscomb	24 00
Madrid	5 30
Malvern	10 00
Mitchellville	10 00
Mondamin	10 27
Murray	2 00
Rands	1 25
St. Anthony	10 30
Wauke	22 25
Woodbine	21 50
Zearing	16 13

**Sunday-schools.**

North Star (Liscomb)	16 02
Preston	5 16
Woodburn	8 50

**Individuals.**

Anderson, Mrs. Laura, Pleasant Hill	1 00
Burgett, Mr. and Mrs. S. G., Cumming	1 00
Bush, F. E., Middle River	5 00
Harris, J. R., Spencer	2 00
Nichols, Miss, Pleasant Hill	50

**Miscellaneous.**

Citizens of Corning	20 00
Ladies' Aid Society, New London	1 00

Total 283 11

**JAPAN.**

**Individuals.**

Oldham, Miss Lavenia, Tokio	\$200 00
Rioch, Miss Mary, Tokio	25 00
Total	225 00

**KANSAS.**

**Churches.**

Agra (First)	5 00
Anthony (Homewood)	8 88
Atlanta	5 25
Belleville	20 80
Canema (Eagle)	2 60
Chanute	8 00
Chase	7 00
Cheney	1 95
Courtland and Sunday-school	10 00
Douglass	5 00
Fall River	3 70
Haverhill	5 00
Herington	5 25
Highland (Latimer)	20 00
Hunnewell	8 00
Junction S. H. (Garnett)	1 00
Little Stranger (Hoge)	2 10
Mayview	8 75
Osawatomi	3 85
Pleasant Hill (Burlington)	15 48
Seneca	2 00
Smith Centre	10 25
White City	1 50
Wichita (South Lawrence Ave.)	12 35

**Sunday-schools.**

Douglass	5 00
Galva	5 89
Grenola	8 00
Hartford	5 25
Jefferson	1 50
Kensington	6 30
La Crosse and Church	5 00
Moundridge	6 64
Parsons	9 13
Seneca	2 00

**Endeavor Societies.**

Douglass	1 32
Edwardsville	3 00
Moundridge	1 01

**Individuals.**

Co'e, Elliott, and Family, Cookville	5 00
Harper, William Mt. Hope	1 00
Hollar, W. E., Hoisington	2 00
Lytle, Fannie R., Hiawatha	5 00
Shellenberger, D.A., Ransom	5 31
Thomas, W. I., Morrow	10 00

Total 261 96

**KENTUCKY.**

**Churches.**

Ashland	20 00
Cinton	12 53
Corinth (Ewington)	11 00
Covington (First)	99 57
Danville	11 00
Dry Run	4 65
Fairview (Oak Wood)	2 16
Glade (Berea)	10 00
Hinkleville	2 00
Kirksville	5 00
Knoxville	4 00
Lexington (Broadway)	342 42
Lexington (Central)	273 44
Millville	11 00

Minerva.....\$ 3 00	Excelsior (Central).....\$ 2 50	Mt. Zion (Uva).....\$ 20 00
Morgan.....30 00	Mt. Pleasant (Sodus).....10 00	Newark.....18 36
Mt. Eden (Spears).....13 25	Trowbridge (Merson).....8 60	Norborne.....3 80
Mt. Pleasant (Cordova).....10 00	<b>Individual.</b>	Paris.....50 00
Mt. Zion (Kingston).....5 35	Pearcy, S. W., Saginaw.....10 00	Pleasant Hill.....10 00
Oakland.....7 40	Total.....156 38	Prairie View (Hutchison).....6 70
Old Union (Loradale).....10 00	<b>MINNESOTA.</b>	Price's Branch.....1 50
Owenton.....53 75	<b>Churches.</b>	St. Joseph (First).....100 00
Pleasant Hill (Beard).....26 00	Eden Valley.....5 35	St. Louis (Beulah).....12 00
Republican (Sylvan Dell).....4 50	Maine Prairie.....7 40	Sheridan.....8 42
Sadieville.....20 00	<b>Sunday-school.</b>	Sweet Oak (Knox City).....5 00
Salvisa.....10 00	Garden City.....3 00	Trenton.....7 50
Sanders.....12 81	<b>Endeavor Society.</b>	Troy.....7 00
Smithfield.....7 00	Marion.....5 00	Turney.....5 00
Sycamore (Jeffersonville).....3 00	<b>Individuals.</b>	Walnut Grove (Plevna).....10 00
Union (Roanoke).....5 00	Hammond, Mrs. Ann W., Lewisville.....5 00	<b>Sunday-schools.</b>
<b>Sunday-schools.</b>	Sandberg, Clara E., Red Wing.....1 00	Deepwater.....2 48
Cadiz.....11 75	<b>Miscellaneous.</b>	Foster.....12 75
Corydon (Livesey Memo- rial).....13 87	A Few Members, Worth- ington.....4 30	<b>Individuals.</b>
Henderson.....5 98	Cash, Morris.....1 00	Boulton, W. E., Mound City.....2 50
Kirksville.....2 50	Total.....32 05	Callaway, Mr. and Mrs. J. P. Marshfield.....10 00
Shelbyville and Church.....21 16	<b>MISSISSIPPI.</b>	Frymire, Mrs., Hemaitte.....5 00
<b>Endeavor Societies.</b>	<b>Churches.</b>	Hagans, Mrs. S. H., Brown's Station.....1 00
Athens.....2 50	Baldwyn.....13 30	Morgan, Carl, Magnet.....1 8c
Lexington (South Side) Junior.....10 00	Bethel (Plantersville).....3 00	Washburn, George S., La Belle.....5 00
<b>Individuals.</b>	Columbus.....8 10	<b>Miscellaneous.</b>
Estill, Mr. and Mrs. R. C., Lexington.....15 00	<b>Individuals.</b>	C. W. B. M., King City.....21 00
Garth, C. L., Georgetown.....5 00	Craig, S. B., Plantersville.....50	W. C. T. U., Medall Con- test, Houston.....5 00
Hull, Mira J., Rectorville.....6 00	Jamison, J. M., Planters- ville.....25	Young Ladies of Christian Orphan School, Fulton.....22 50
Mills, Mrs. H. R., Jackson.....8 75	McVay, A. C., Planters- ville.....50	Total.....1,209 15
Quinn, Mrs. J. S., Louis- ville.....1 00	Orr, Dr. J. A., Planters- ville.....1 00	<b>MONTANA.</b>
Reid, Elizabeth J., Mt. Sterling.....10 00	Rhodes, L. C., Planters- ville.....25	<b>Churches.</b>
Shearer, Mrs. Mary E., Kirksville.....5 00	Thomas, R. S., Planters- ville.....1 00	Helena.....5 35
Thurmond, Cettie, Jack- son.....1 07	Thomas, S. B., Planters- ville.....1 00	Missoula.....20 49
Tibbs, W. T., Mt. Sterling.....10 25	White, C. M., Plantersville.....25	<b>Endeavor Society.</b>
Young, Miss Nannie, Owingsville.....2 50	White, J. B., Plantersville.....25	Spring Creek (Kalispell).....2 45
<b>Miscellaneous.</b>	White, W. A., Plantersville.....1 00	Total.....28 29
Collected by Ethel C. Wil- hite, Monticello.....9 23	Total.....30 40	<b>NEBRASKA.</b>
Collected by Mrs. J. W. Lawrence, Monterey.....5 00	<b>MISSOURI.</b>	<b>Churches.</b>
Total.....1,176 39	<b>Churches.</b>	Arapahoe.....50
<b>LOUISIANA.</b>	Antioch (Evansville).....10 25	Cowles.....2 20
<b>Church.</b>	Antioch (Queen City).....1 85	Du Bois.....3 72
New Orleans (First).....21 00	Ariel (Hatch).....1 50	Hampton.....1 12
<b>MAINE.</b>	Callao.....5 00	North Bend.....8 75
<b>Church.</b>	Chillicothe.....82 50	Omaha (First).....26 00
South Lubec.....16 00	Clark.....2 85	Platte Valley (Lexington).....6 00
<b>Sunday-school.</b>	Deer Park.....5 00	Prairie Center (Mt. Clare).....8 38
Princeton.....6 00	Edgerton.....11 00	Sterling.....7 60
Total.....22 00	Excelsior Springs.....7 80	<b>Sunday-schools.</b>
<b>MARYLAND.</b>	Higginsville.....40 00	Bloomington.....1 33
<b>Individuals.</b>	Hughesville.....4 04	Crete.....2 54
Varney, Mr. and Mrs. W. H., Baltimore.....20 00	Kansas City (Sixth and Prospect).....471 21	Elk Creek.....7 55
<b>MASSACHUSETTS.</b>	Kansas City (Springfield Ave.).....42 00	Precept.....6 00
<b>Sunday-school.</b>	Laddonia.....4 30	<b>Endeavor Society.</b>
Springfield.....4 15	Lexington.....51 85	Omaha (First).....25
<b>MICHIGAN.</b>	Long Branch (Rochester).....5 00	<b>Individuals.</b>
<b>Churches.</b>	Middle Grove.....5 00	Corwin, Margaret, Her- shey.....5 00
Angola.....3 45	Moscow.....58	Exley, G. H., Lincoln.....3 00
Chippewa (Baptist).....8 00	Mound City.....100 00	Rivett, C., and Family, Elmwood.....5 00
Detroit (Central).....113 77	Mt. Carmel.....3 10	<b>Miscellaneous.</b>
		Cash.....2 00
		Total.....97 00



## NEW YORK.

## Churches.

Brooklyn (Flatbush and Canarsie Aves.)	\$ 23 39
Throopville	9 20
Troy	35 10

## Individuals.

Rounds, B. A., Belleville	1 00
Slade, J. W., Pittstown	12 00
Stevenson, R. W., Lansingburgh	2 00
Taber, Mrs. Mary J., Buffalo	35 0
Tomlinson, Mrs. M., Marilla	10 00
Total	127 69

## NORTH CAROLINA.

## Churches.

Christian Prospect (Richlands)	2 00
Wilson	66 7

## Sunday-school.

Grift n	5 00
Total	73 70

## OHIO.

## Churches.

Athens	3 20
Bainbridge	3 50
Barnesville	69
Bellaire	26 65
Belle Center	3 85
Bend Fork (Demos)	4 67
Bethel (Rudolph)	30 25
Cincinnati (Richmond St.)	20 00
Clear Creek (Ashland)	3 00
Columbus (Franklin Ave.)	25 00
Diamond	5 00
East Richland	2 00
Edon	20 45
Fincastle	4 10
First Milford (Mt. Liberty)	6 80
Ginghamsburg	2 50
Hiram	100 00
Inland and Sunday-school	10 00
Lima (Wayne St.)	6 00
Lisbon	31 11
Lorain	9 00
Mayhill	1 35
Miami	10 55
Millersburg	6 15
Mt. Healthy	1 00
New Richmond	5 00
Orange (Alfred)	5 00
Pleasant View (Eli)	5 65
Ravenna	22 68
Shenandoah	1 00
Shreve	37 27
Shreve (Presbyterian)	5 13
Unionport	8 00
Warren	35 50
Youngstown (Central)	35 00

## Sunday-schools.

Dexter	3 00
Rutland	15 00

## Endeavor Societies.

Bethel	3 63
Cleveland (Euclid Ave.)	50 00
Cleveland (Franklin Circle)	15 00
Columbus (Franklin Ave.)	4 00
Monterey	17 75
Quaker C. ty	1 40
Ravenna	25 00
Uhrichsville	45 00

## Individuals.

Bosworth, E. A., Alliance	\$ 3 00
Downing, Master Vern, Alfred	8 37
Green, Justin N., Cincinnati	5 00
Hoel, W. L., Montezuma	5 00
Kiddey, W. G., Galion	1 00
Lawson, Mr. and Mrs. George, Mt. Liberty	2 00
Miner, Hala, Sugartree Ridge	1 00
Moore, A. C., North Amherst	25 00
Stout, Lum, Sugartree Ridge	1 00
Thatcher, Clyde, Mt. Liberty	25
Thatcher, Winnie, Mt. Liberty	5
Wilson, Mrs. James, Wilmington	5 00
Works, Nelson, Cincinnati	80

## Miscellaneous.

A Friend, Cincinnati	50
Cash, Cincinnati	5 00
Citizens of Cutler	13 85
Collected by Vivian Shelton, Edon	8 00
In Memory of Mrs. John Sager, N. Bloomfield	5 00
Ladies' Aid Society, Cincinnati (Fergus St.)	4 35
N. P. G. Society, Warren	20 00
Young People's Local Union, Tiffin	34 80
Total	796 25

## OKLAHOMA.

## Churches.

Edmund	7 00
Garber and Sunday school	1 76
Hesser S. H. (Ingalls)	1 50
Total	10 26

## OREGON.

## Churches.

Elkton	6 50
Silverton	3 24
Valley (Hood River)	4 00

## Individuals.

Barbour, A. C., Glentena	3 00
Barbour, Eva, Glentena	50
Coffman, Mrs. Dell, Medical Springs	11 45
Jennings, Mary, Eugene	50
McLellan, C. E., Pendleton	1 00
Total	30 19

## PENNSYLVANIA.

## Churches.

Allegheny (Observatory Hill)	21 50
Beach Grove (Belbend)	4 00
California	2 00
Covington	6 91
Daley	5 00
Hooversville	7 71
Philadelphia (Third)	11 76
Pittsburg (East End)	20 10
Reading (First)	27 00
Taylorstown	29 53
Uniontown (New Salem)	15 00
Was' ington	108 00

## Sunday-school.

Vanderbilt	\$ 15 00
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## Individuals

Ginn, C. J., McKeesport	15 00
Gordinier, J. H., Troy	2 00
Latimer, T. M., Pittsburg	5 00
Tufts, Dr., Pittsburg	100 00
Whitlatch, J. M., Charle-roi	5 00
Wilson, C. B., George town	50
Total	401 01

## SOUTH CAROLINA.

## Church.

Ebenezer (Jedburg)	1 52
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## Individual.

Andrews, Geo. S., Greenwood	1 00
Total	2 52

## SOUTH DAKOTA.

## Sunday-school.

Spencer	10 00
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## Individual.

Heydlauff, Mrs. J., Verdon	3 25
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## Miscellaneous.

A Disciple, Highmore	1 00
Total	14 25

## TENNESSEE.

## Churches.

Bowmantown	2 30
Collierville	25 50
Cross Plains	4 45
Jonesboro	1 50
Memphis (Third)	1 00
Milligan	5 22

## Sunday-school.

Jellico	16 50
Total	56 47

## TEXAS.

## Church.

Beerville	10 00
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## Endeavor Society.

Weatherford	10 00
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## Individual.

Nalley, B. W., Itasca	1 00
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Total	21 00
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## TURKEY.

## Church.

Constantinople	7 10
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## Individuals.

Chapman, A. L., Constantinople	2 45
Shishmanian, G. N., Constantinople	4 37

## Miscellaneous.

Two Girls, Constantinople	1 30
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Total	15 22
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VIRGINIA.		WEST VIRGINIA.	
Churches.		Churches.	
Ashland .....	\$ 10 00	Adaline .....	\$ 5 00
Bartonsville (Kernstown) ..	15 20	Johnsontown (Scho) .....	10 00
Berea (Crocketts) .....	1 00	Individuals.	
Bethel (Simmons) .....	15 50	Underwood, Samuel and	
Beulah (Crewe) .....	15 00	Wife, West Union .....	2 00
Clover Hollow (Newport) ..	4 00	Miscellaneous.	
Danville (Patton St.) .....	28 00	C. W. B. M., New Cum	
Edgemont (Christians-		berland .....	6 30
burg) .....	20 00	Total .....	23 30
Gravel Hill (Simmons-		WISCONSIN.	
ville) .....	40 00	Churches.	
Mt. Ivy (Scruggs) .....	6 50	Hickory .....	2 54
Smyrna (Stevensville) .....	4 81	Richland Center .....	1 00
Strasburg .....	11 00	Total .....	3 54
Union Chapel (Wilburn) ..	3 31	MISCELLANEOUS.	
Walnut Spring (Oranda) ..	12 00	Collected by Standard	
Sunday-school.		Publishing Co. ....	120 25
Olive Branch (Toano) .....	4 00	Interest .....	100 35
Individuals.		Total .....	220 60
Blosser, Susan, Stonyman	50	Gran total .....	\$8 576 63
Brittingham, Mr. and Mrs.			
W. F., Newport News .....	2 00		
Fitchett, W. E., Fitchetts	5 00		
Loyell, L. L., Willow			
Brook .....	1 00		
Printz, Mollie, Stony			
Man .....	50		
Smith, A. H., Richmond ..	1 00		
Varnar, Emma, Stony			
Man .....	\$ 50		
Whatey, Mrs. Arcola .....	1 00		
Woolfolk, Mrs. E., Thorn			
Hill .....	3 25		
Miscellaneous.			
Cash, Churchland .....	1 00		
Three Members, Mace-			
donia (Lahore) .....	6 00		
Total .....	212 07		
WASHINGTON.			
Churches.			
Montesano .....	3 00		
North Yakima .....	25 00		
Seattle (First) .....	17 30		
Walla Walla .....	23 15		
Sunday-schools.			
Eden Valley (Palouse) .....	3 56		
Zillah and Endeavor So-			
ciety .....	11 20		
Individual.			
Letson, Samuel B., Mon-			
tesano .....	4 00		
Miscellaneous.			
Cash .....	50		
Total .....	87 71		

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The following form may be employed by persons desiring to devote a sum of money by will for the use of this Society:

*I give and bequeath to the Foreign Christian Missionary Society, of Cincinnati, O., a corporation existing under the laws of the State of Ohio, the sum of \$..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.*

If real estate is bequeathed, it should be accurately described and located.

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Vol. XIII.

AUGUST, 1900.

No. 8.

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## FOREIGN CHRISTIAN MISSIONARY SOCIETY

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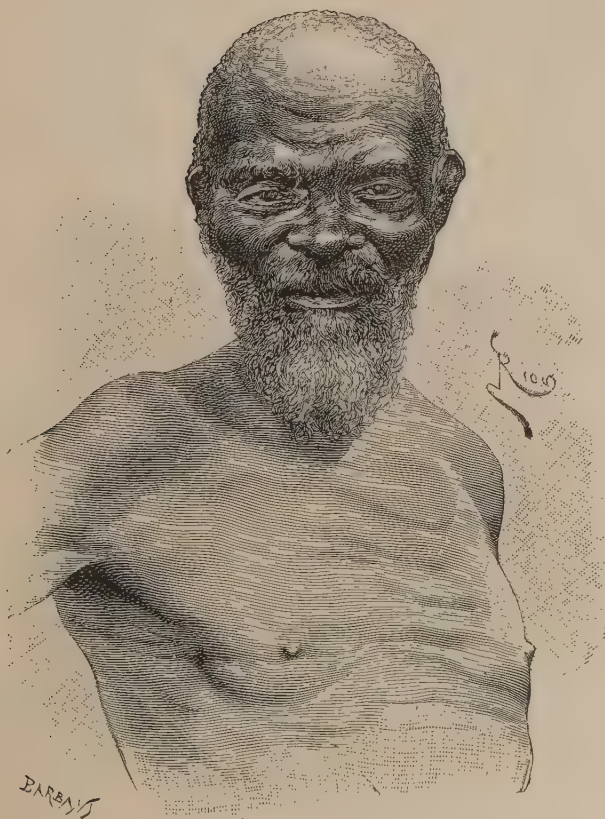
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# THE MISSIONARY INTELLIGENCER.

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Vol. XIII.—AUGUST, 1900.—No. 8.

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CHIEF OF NDOUNBA, WEST AFRICA.

## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions* for the first nine months of the current missionary year with the corresponding time, 1899, shows the following:

	1899.	1900.	GAIN.
Number of Contributing Churches.	3,138	3,411	273
Number of Contributing S. S.'s....	2,420	2,588	168
Number of Contrib. C. E. Soc's....	317	235	82*
Number of Individual Offerings...	618	1,384	766
Amount.....	\$113,731.61	\$132,569.64	\$18,838.03

Comparing receipts from different sources, shows the following:

	1899.	1900.	GAIN.
Churches .....	\$ 50,160.77	\$ 55,854.25	\$ 5,693.48
Sunday-schools .....	28,514.12	31,564.60	3,050.48
C. E. Societies.....	1,762.67	1,766.60	3.93
Individual Offerings.....	7,104.49	9,245.84	2,141.35
Miscellaneous .....	2,105.06	4,539.80	2,434.74
Annuities .....	16,200.00	25,375.00	9,175.00
Bequests .....	7,884.50	4,223.55	3,660.95*

\* Loss.

Gain in *regular receipts*, \$13,323.98; gain in *annuities*, \$9,175; loss in *bequests*, \$3,660.95.

## EDITORIAL NOTES.

THERE are 148 Endeavor Societies in China.

•••

MISSIONARY intelligence is the tap-root of missionary activity.

•••

WE need more missionaries. We need strong men. Missionaries must be weighed, not only counted.

•••

EACH church should support two pastors, one for the thousands at home, the other for the millions abroad.

•••

A SCOTCH captain, Allen Gardner, went three times to carry the Bread of Life to the inhabitants of Terra del Fuego, but finally perished of starvation. When his dead body was discovered they found inscribed on the

rocks above his head the words, "My soul, wait thou only on the Lord, for my expectation is from him."

•••

THOMAS CHALMERS said that Foreign Missions act on Home Missions, not by exhaustion, but by fermentation.

•••

DURING the late Ecumenical Conference Governor Roosevelt said: "Woe to the man who pities the worker." The missionaries all rejoice in their work.

•••

W. F. McDOWELL says: "Cotton is not king; the South thought so. Culture is not king; Greece thought so. Commerce is not king; great cities have thought so and perished. Christ only is king. It is Christ only and



the spirit of Christ that prevents the stock exchange from becoming a stock-yard."

••

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—A. T. Pierson.

••

It is a strange fact that among all the graduates from our colleges this year there was not one that volunteered for the foreign field.

••

THE wealth of the United States is \$81,750,000,000. We are a wealthy people, and the Christians have their full proportion of this great wealth.

••

CHRIST alone can save the world, but Christ can not save the world alone. He wants you. He needs your help. He needs the help of all of his people.

••

IN our theological seminaries we must not only educate the occasional candidate for the field, but arouse every man who enters the doors.—Chas. C. Hall.

••

WHAT should hinder our going forward with increased momentum to the conquest of the world? True, the obstacles appear to be many. There is but one, however: the indifference of the churches.

••

THE Foreign Society has recently received \$1,700 on the Annuity Plan. This fund now amounts to \$89,190, or only \$10,810 short of the \$100,000 the Society hopes to complete this year on this plan.

••

THE civilized nations of the world are demanding the protection of the missionaries and native converts in China. The present trouble in that land, when it is past, will work for the furtherance of the gospel.

••

DR. ASHMORE expresses the belief that before the twentieth century closes Christianity will be the domi-

nant religion among the multitudinous inhabitants of the Chinese Empire. Let us not be unduly anxious about the final outcome of the present China troubles.

••



MISS MAUD MAY PLUNKETT,  
Crawfordsville, Ind., Who Goes to Shanghai,  
China, as a Missionary.

••

THE amount in the Annuity Fund is now nearly \$90,000. A little over \$10,000 more and we will have \$100,000 in this fund, for which we have been laboring.

••

ROMAN Catholic missions number about 3,000,000 native Christians and 3,000 missionaries. Protestant missions, about 4,000,000 native Christians and 6,000 missionaries.—*The Missionary Review*.

••

THE Frankfort (Ky.) Church and Sunday-school and Endeavor Society have raised \$603.72. This makes Frankfort Church a Living Link church. Frankfort is one of the best missionary churches in the brotherhood.

••

It is said that the Anglo-Saxon nations could unite to whip the world. What do England and America want to whip the world for? They could unite with other Christian nations to bring the world to the feet of the Redeemer.

••

A BIRTHDAY box in the Sunday-school is a valuable means of gathering offerings for heathen missions. During the past year many schools increased their offerings in this way. It will be remembered that the For-

eign Society furnishes birthday boxes free of charge. The offerings gathered in the box should be kept until the first Sunday in June, 1901. The offerings should be used for no other purpose.

THE Sunday-schools constitute a large, undeveloped missionary resource. They contain over 20,000,000 scholars. If these were trained to give two cents per week, it would yield an amount greater than the present total missionary gifts of Christendom.

THE "Big Four Route" has been active in securing a low rate to the General Christian Missionary Convention, Kansas City, October 12-18. The friends of missions will show their appreciation of the interest taken by the Big Four by taking this route from Cincinnati.

THE money power of the church is enormous. If one-fourth of the Protestants of Europe and America gave but one cent a day toward the evangelization of the world, it would yield a fund of over \$100,000,000 as contrasted with the \$19,000,000 given during the past year.

We ask the friends of missions to remember the suffering ones in India. The want is indescribable, and the prospect for the coming months is appalling. The famine of 1897 was not so severe or so extensive. Our friends and churches and Sunday-schools have been quite liberal in sending thousands of dollars for the famine relief.

SIMEON CALHOUN said: "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away until the story of the cross would be uttered in the ears of every living man." Gordon Hall and Samuel Newell had the same thought when, in 1818, they issued an appeal to Christians to evangelize the world within a generation. The missionaries of the Sandwich Islands, in 1836, united in a

most impressive appeal to the church to preach the gospel to every creature within their generation.

THE Presbyterian Board of Foreign Missions during the last third of the year 1899 rejected thirty-three out of thirty-eight applicants for the foreign field. The Board is determined to maintain a high standard of fitness for the great work, and exercises great care in choosing candidates for the field abroad. The course of the Board is to be highly commended.

THE Ecumenical Conference in New York City last April was the greatest gathering of its kind in the history of the world. The following facts are interesting:

Countries represented.....	48
Boards and Societies represented.....	115
Delegates.....	1,500
Missionaries.....	600
Meetings held.....	75
Estimated attendance.....	163,000
Attendance at Missionary Exhibit.....	50,000

THERE are two children in Japan who have been adopted by our missionaries, whose support has not been provided for. It will take about \$40 a year to support each of these children. Endeavor societies or individuals needing some special work might do well to inquire concerning these children. One is under the care of Miss Kate V. Johnson, and the other under the care of Miss Mary Rioch.

SINCE last Children's Day two little boys, Clare and Kent Green, of Eugene, Ore., have earned \$6, all of which has been used for the Lord's work. Part of this has gone for famine relief, part of it for Home Missions, and part toward the offering for Children's Day. They earned their money by piling wood, raking yards, selling popcorn, greens and Easter eggs, and by doing any other work they could get to do. Their parents aided them and encouraged them in the work.

THE Protestant world displays greater interest in world-wide missions than the Catholic world. The *Missionary*

*Review* says that, while the Protestants last year expended about \$15,000,000 for Foreign Missions, the great Propaganda was able to gather from all Catholic peoples the paltry sum of only \$1,338,311. This is not much more than either the Methodist or Presbyterian Churches alone expend for world-wide missions.

THE receipts for Foreign Missions to July 25 amount to \$145,954.35, or a gain of \$21,309.32 over the corresponding time last year. If we reach \$200,000 this year, the churches will have to be diligent in forwarding offerings.

MELVIN MENGES writes as follows: "Last Sunday we baptized five more people. The prospects are good for others. Our Sunday-school continues to be an encouraging feature of our work. You will rejoice with us to learn that a young soldier has publicly pledged his life to the service of our Lord. While but a private soldier, he is a young man of good birth and training, and far above his surroundings. God is blessing us with abundant help."

#### ABOUT THE TROUBLES IN CHINA.

It is believed the missionaries will be perfectly safe at Shanghai, one of our important mission stations. There has been no serious trouble in that part of China.

It is said the two sons of Li Hung Chang are studying under a private tutor in Washington, D. C., preparatory to entering Vanderbilt University, Nashville, Tenn., next fall.

CHINA'S debt is \$300,000,000, of which four-fifths has been contracted in recent years. It may be the money has been quietly spent for modern rifles, rapid-fire guns, and improved artillery.

It was thought that 10,000 modern troops could make their way rapidly to Peking. That idea must be revised.

The China of to-day is clearly something more than the China so easily discomfited and disarmed by Japan.

THE latest word from our missionaries in China was June 29. All were safe. The present troubles in China, however, have caused serious interruption to the work. Mrs. A. F. H. Saw, writing under date of June 29, says: "Even now all our work has had to be closed. The interior workers have been recalled by the Consuls, and, until further developments, the work has ceased." She further says, "These are serious times, and we do not know what the end is. We believe it will be the opening of China as never before."

#### THE MISSIONARY LIBRARIES.

CONSIDERABLE interest is being expressed in the plan for furnishing missionary libraries. The Students' Library, an account of which was given in the last INTELLIGENCER, is a rare collection for pastor or church.

ENDEAVOR SOCIETIES can find, in the effort to edify the church regarding missions, one of the best fields for work. Any society will be profited by doing this work. Ten dollars is a small sum, but it will give your society sixteen fine volumes of missionary literature, uniformly bound, and from the pens of the most inspired writers.

WHAT better could a C. W. B. M. Auxiliary do than to spread the missionary gospel in their own church, by placing one of these libraries therein, where all may read it?

OUR missionaries now at home on furlough express their greatest approbation of this work, and are aiding it in every way.

WE are now prepared to offer a smaller library to those unable to buy the Students', but recommend the latter to all. Pastors will find a rich mine of information and inspiration. Address Box 884, Cincinnati, O.

## THE CRISIS IN CHINA.

W. J. LHAMON.

It is surely significant that the close of our century should see China aroused. She has been, above all other nations, conservative. She is the type of stability. She seeks to be an ancient nation in a modern world. The Chinese themselves say, "The Dragon sleeps." But at last the Dragon is awake, and, according to Napoleon's prediction, China threatens to move the world. The Chinese would make their history with their faces to the past rather than the future. They reverence what is ancient, worship their ancestors, and are impatient of change. The list of his forefathers is the Chinaman's Pantheon. Since they are his gods, their customs are his ideals, and change is to him not merely a source of displeasure, but of irreverence.

The present threatened revolution in China is primarily anti-foreign, and only secondarily antichristian. Aside from the Roman Catholic priests, who have by their political meddling brought upon themselves the vengeance of the Chinese, the missionaries are disliked chiefly because they are foreigners, and more remotely because they are Christians. To be sure, Christianity is a foreign religion to the Chinaman, and comes under the ban of all things foreign, and therefore faces persecution.

We do not believe that missionaries are generally censurable for the present state of terror in China, though some of our dailies, voicing the sentiments of irresponsible globe-trotters, would have us believe so. Missionaries are human, but so are merchants and politicians. Possibly some of the missionaries have made mistakes; it would be marvelous if they had not. But, all in all, there is not a braver, truer and more prudent and considerate and Christly class of people in the world than those who have gone out to tell the story of Christ to the peoples who are sitting in darkness. That they are persecuted by such people as the Chinese is inevitable, and it is more to their credit than to their discredit. The Saviour predicted just such treatment to his faithful followers. He was persecuted even unto death, and "the servant is not greater than his master."

So far, therefore, from censuring the Protestant missionaries in China, we should find for them words of comfort and praise and cheer. We should go more fervently onto our knees in their behalf,



and more resolutely into our pockets. It is pathetic and reassuring to see the way in which the native Christians are enduring persecution and torture and death. They are the martyrs of to-day, standing before us and saying as plainly as can be said, even with the emphasis of their blood and their lives, that the hold of the Saviour upon the hearts of men to-day is as firm as it was in the days of Paul and Nero. It is marvelous how Jesus seizes and holds the hearts and lives of men in all nations and through all ages. Our believers all over America ought to be inspired to holier living and higher effort by the example of the thousands of noble Chinese who are perishing for their faith. One paper has reported at least five thousand martyrs.

| Rome persecuted Christians because they were Christians, but she has long since gone and the kingdom of Christ remains. It will be so in China. By very virtue of her excesses, she has compelled herself to face the mightiest argument that even Christianity can plead for herself; namely, the argument of martyrdom. Thoughtful Chinamen will henceforth never be able to forget that great multitudes of their own kindred died rather than deny Christ. They will be compelled to reason that a religion that is worth dying for is worth living for. It is not too much to predict that as it has ever been, so it will ever be—the ashes of the martyrs in China will be the seed of the saints in China. Thus even the darkness is a promise of the dawn. When the smoke of battle has cleared away, we may look for great changes in China, and among the greatest of them the conversion of multiplied thousands of her people. Those who predict that missions in China must be abandoned, and that the Chinese must be left to their fate, do not know either the value of souls or the power of the gospel, and they are ignorant of the ways of God in history.

| The language that the risen Christ and the Holy Spirit taught to the apostle Paul must be the victory cry of coming ages as it has been of past ones: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

| The real church of Christ is a conquering church, just as the Saviour himself is a conquering Saviour. No note of alarm need trouble us now, for we who are in Christ can never beat retreat.

## THE PEERLESS JOY OF THE MISSIONARY LIFE.

### An Appeal to Young Men of Education.

GEO. T. SMITH.

While selfishness is a sin, there is a selfness which is as legitimate as it is unavoidable. To himself each man is of more importance than all the universe besides. The Hopkinsian school of New England Calvinists held that man ought to be willing to be damned for the glory of God. One candidate replied, "No, but I am willing you should be." He was rational. Only a fool or a fanatic could think he was willing to be damned for God's glory.

Man must pursue happiness. That insatiable thirst drives him everywhere and always. Man was made for joy. Sorrow is abnormal. To seek the highest joy is the highest wisdom. That is not selfish. Jesus lived a purely unselfish life. Yet he, "for the joy that was set before him, endured the cross, despising the shame," "If you wish the sublimest life and the most heavenly joy, for your son, and can accomplish it, make him a missionary," was the mature advice of Count Zinzendorf. That is as close to Christ as you can come; it is as near to a supremely unselfish life as man can live.

There is the joy of creation. All creative work brings exquisite pleasure. True, you expect to electrify the world some day with a magnificent oration, a superb poem or a strong book. Be it so. Yet, amid the thousands of books and millions of periodicals annually streaming forth from the press, your effort may be submerged. Invest in men. The book may be still-born, but men go on forever. Go to the Orient; you can start a literature, you can create men. Not so here. A thousand years of Christian blood runs in the veins of every man you induce to begin to live the Christian life. Yours is but one of ten thousand forces, merely the last grain which turns the scale. There is but little creative work in America. In physics, Fulton and Stephenson and a long line of inventors;

in education, Horace Mann and Colonel Parker; in religion, Alexander Campbell and Francis E. Clark have done creative work; but such opportunities come to very few, and these are gifted men.

In Formosa, in Thibet, in Afghanistan, you may create a literature, create ambitions above the stars, create new lives, create thoughts which burn and which will pulsate in higher tide in church and school and government. You may create homes full of blessedness and swarming till the end of time.

There is the joy of redemption. The Soudan has from fifty to eighty million population. All dead. Not a missionary. You could go there and give your life a ransom for many. You could give them the Bible, introduce Christian literature, train a corps of native workers, and arouse the dead. Or you can spend the next fifty years in preaching to dainty audiences, amid perfumed music, blushing at the honors showered upon you while you live with persons who wear clothes, and good clothes at that. But that leaves the Soudanese dead. It takes your mental photograph in the attitude of saying, "Here am I, Lord; send Aaron." It bequeaths to your conscience and memory the ineradicable fact to be carried forever that between ease and danger, between civilization and exile, between building on another's foundation and being Pauline, you choose the ignoble course. It will be your loss through eternal ages. You can never efface it. Jesus faced the same choice now before you. It was dwelling amid the praises of the angels for thirty and three years, or sharing poverty, exile, suffering and shame. He chose to be the Man of sorrows and walked the Via Dolorosa. No other path lies so close parallel to his. No other is the way of redemption.

You may be a Christ, the Anointed of God, to some dark corner of the earth, Africa or Asia may rise up to call you blessed. In this bright land, where living is a constant delight, you may be a helper, a teacher or exhorter, but you can never expect that

"Redeemer of Darfoor," or redeemer of any land, will be the new name which the Lord will give you in that day. A redeemer must go to the people he would help; he must suffer privation, possibly death. Not in a luxurious pastorate, but "it was granted, in the behalf of Christ, not only to believe on him, but to suffer in his behalf, and to fill up on my part, that which is lacking of the afflictions of Christ, in my flesh, for his body's sake, which is the church," that Paul began the redemption of Europe.

There is the joy of heroism. Have you heroic blood in your veins? Prove it. Dewey, living in inglorious ease in Washington, had the foresight to understand where the post of danger and glory would be, and asked for the command of the China Squadron. He foresaw the war with Spain and the way to a pedestal. Have you foresight? Can your eyes pierce time and behold the day when Jesus shall stand before the Father and say: "Behold! I and the children thou hast given me"? That glorious day when he shall recount the victories of the cross, and call the roll of the nations, will see you an insignificant atom of the multitudes of the enlightened nations of the twentieth century, or will look upon you as a leader of a once dark-skinned people who call you their father in the gospel. Are you a hero in the germ? There is no other pathway than the foreign field. Next to it is the work among the submerged in large cities. To do either you must first conquer yourself. Substituting Jesus for Loyola, do you belong to the Society of Jesus? Is your will dead? Is it made the Lord's will completely? Is it your aim, your heart's deepest desire, to live a purely unselfish life? Or do you seek a soft snap, however ignoble? Petted by good society, protected from physical discomfort, surrounded by all that can make life velvety and rosy, with a fat salary, books and friends, there is no heroism in that roast-turkey and mince-pie route. Compare that with the exile and the vermin, the cold and the fever, the scowls and the stones, the perils and trials of the faithful missionary on

the stony ground of heathenism, and ask yourself which Jesus would choose if he were in your shoes. He was a hero.

There is the joy of crucifixion. To all the delights of the home land; to the honors which an educated man may worthily covet; to libraries, yea, almost to books; to the accumulation of wealth; to good schools for your children; to many luxuries, even comforts, of civilization—you will be crucified. "But I do not want to be crucified." Jesus did. Paul also. "I am crucified with Christ." It is not wise to seek happiness directly. Joy flees from the man who makes it the special object of his quest. The highest manhood, the best possible Christlike character, the divine nature of which we are to be partakers—these are the only worthy objects of pursuit for a rational man.

The more repulsive the duty, the richer the prize. Soft duties win an unjeweled crown. Duty here in America is light. It is marked clearly; it is in a land where Christ has no rival in the realm of intellect; where high incomes, comfortable homes, splendid libraries, music, lectures and schools are in reach. A paradise, in the judgment of intelligent men, among less favored lands; a land of light, of song, of ease. Can you nail it to the cross and take a land of darkness, of filth, of wretchedness, of suffering? If not, the full joy of Him who chose Golgotha via Gethsemane can never thrill your soul.

One preacher wrote: "It will be the blackest day of my life when I leave America for the mission field." To him were open some of the best positions in the gift of his denomination. Yet he went. He did not wish to become a missionary. Duty called, love compelled. Why? He had read Bushnell, he had studied Christ. In sounding the depths of life, he dropped his plummet from the throne of God. Eternity was in his calculation. The deep debt of love he owed to the Lord Jesus, the Master transferred to the account of the heathen. Only by service in their behalf could he hope to begin to pay the debt. He looked on the world of the lost through the eyes

of the crucified. Can not you? "Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself."

Go or send. This is the divine command. What if you hinder? By apathy or by opposition. By leaving the cause without support, or by dissuading one whose heart bleeds for the lost. "Heathen at home." Yes, but you do not wish to be one of them. They are so in a flood of light. By choice. O mother, as you look on that darling in the cradle, remember that the highest destiny for him would be to bear the cross, to be called 'Jesus' dog,' 'Jesus' monkey,' by the blinded rabble, or even to meet his death by a mob in a pitiable, degraded land far away.

Cyrus Hamlin was one of the ablest missionaries who have made the nineteenth century lustrous before God. When he was about seven years old, on a certain holiday he went to town to spend the day. He had seven cents he had saved for the festal occasion. His mother said, "You might stop at Mrs. Brent's and put two cents into her missionary box; then you would have five for yourself." When he came back she asked him what he had done with his money, and he answered, "I thought it was selfish to put only two cents into the box for the heathen and to keep five for gingerbread, so I thought I would put in five and keep two, but at last I put all of it into the box, and I'm so hungry." Said he afterward, "My mother pressed me to her bosom, and kissed me and cried, and I wondered why she cried." Will your eyes ever fill with tears of such joy, while your heart overflows with gratitude to God for such a child? Be missionary to the core. Father, do you seek the highest honor for that bright boy? Put him, if you can, near by the side of the Sun of righteousness, and let him shine as a

light to the nations now sitting in gross darkness and the very shadow of death.

Teacher, friend, pastor, do you advise an inferior life, a jewelless crown, to your gifted young friend? Consider that you stand between the life-giving and the dead; you are doing what you can to leave many to wander in darkness and to stumble into graves of irretrievable woe.

### PERSONAL MENTION.

PROF. G. W. BROWN and family expect to leave for India early in September.

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JOHN G. MCGAVRAN and family have started back to India. They will spend a few weeks with relatives in England while on the way.

..

F. E. MEIGS, of Nankin, China, is at home on furlough. He will visit the conventions in Kansas, Nebraska, Iowa, Minnesota and Missouri during September.

..

MISS CARME HOSTETTER is arranging to start for Japan on the 13th of August. She expects to sail from Vancouver on the 20th. She will work in Sendai in connection with Mr. and Mrs. M. B. Madden.

..

MR. AND MRS. F. E. HAGIN and Mr. and Mrs. C. S. Weaver are planning to leave for Japan in September. They will take the places left vacant by C. E. Garst and Frank H. Marshall and their families.

..

JAMES WARE and family are now in England on a furlough. The ship on which they came was on fire at sea. So grave was the peril that the boats were swung out and provisioned in case the ship sank.



## CHINESE DEPARTMENT.

FRANK GARRETT, Editor.

C. E. MOLLAND: "I am glad to report twenty baptisms; eleven in Wuhu, and nine in Wu Wei Cho. These are very encouraging cases, and many

band of some six or seven farmers were threatened by the townsfolk. On a big market day a procession of the anti-foreign agitators marched through, beating drums and threatening injury and confiscation of property to all who entered the Christian Church. After prayerful conference with the Christians I decided we should not be repelled. So we went to the town and prepared to preach the gospel in the streets. Looking at the chart, we found the reading thus



SHANGHAI, CHINA.

others are waiting to be received. We are seeing success in our work, and not the least is the growth in grace of those who have put on Christ."

...

W. R. HUNT: "These are days of abundant service in Chu Cheo. God is giving the grace and wisdom needed. Ninety-seven members here and thirty-five in the country call for considerable executive ability. Our foundations have been laid on the rock. The spiritual growth in grace of the native converts is encouraging. Thirty strong men carried the memorial tablet of A. F. H. Saw into the city from a country farm. They gave one day each of laborious work to it. I had a good supper waiting for them at night, and they slept on the chapel benches.

"On one occasion, at a market town some forty-five li away, our Christian

indicated: "And into whatsoever city or village ye enter, search out in it who is worthy, and there abide till ye go forth." Accordingly we inquired after the official elder and made a courteous call upon him. The result was that we were received with grace. The crowds packed into the courtyard, and we preached by invitation until evening. We were invited to dinner with the official elder, and accepted. He knew of the evil scheme, but could not but receive us kindly. He is won over to us. Last week he came and presented me with a beautiful pair of scrolls. He guarantees our future safety in preaching in that large town. The present aspect is brighter than ever before. On all sides the work is growing out and up. Our new preacher grows in wisdom and grace. He studies and works with me personally."

## INDIA DEPARTMENT.

DAVID RIOCH, Editor.

W. E. RAMBO writes: "We have several boys now in the orphanage almost able to support themselves. A number of them can speak well on Scripture subjects. If you could hear them in the prayer-meeting or on temperance and missionary subjects, I think you would rejoice with us at what God has wrought.

"I have not the figures, but we shall likely have from two to five hundred boys offered us from famine districts. We ought to take them as the best possible means of making the Christian virtue of genuine benevolence overshadow all heathen pretensions, not to mention the duty laid upon us. If we do not take these boys, we shall have to answer for the death of many of them from starvation. Here the famine is not severe this time, but others are so over-run with children that we ought to help them."

•••

DAVID RIOCH: "You may remember that in one of my letters I told you of a number of soldiers that had been baptized. Such good reports have come from them that I thought you would be pleased to hear them. In one station where some of these men were sent they were able to lead six more of their comrades to the Lord; in another station, two, and in another, one. Besides this, in every station to which they went Christian Endeavor Societies and Soldiers' Christian Associations were formed. Yesterday I received a letter from a member of my Soldiers' Bible Class. He wrote from Bloemfontein, South Africa. He said he had been in seventeen general engagements and had seen his comrades shot down all around him, but the good Lord had kept him safely. This young soldier has carried into Africa Hindi books, which, in his leisure time, he studies, hoping to qualify himself as a missionary to India."

HARDA.—G. W. COFFMAN: "In our out-stations about Harda we are now selling grain to thousands. This grain is bought and sold at a loss to the very poor. The Deputy Commissioner stopped us selling grain directly on the relief works near us. His only motive seemed a selfish one—we had not asked him. Yet the English officer in charge of the camp approved of our work.

"A month ago, in the Harda District, out of 150,000 people, 55,000 were on relief works. The number is very likely considerably increased now. Besides selling grain, we are digging two wells. I expect soon to make some bricks for an addition to our overcrowded school building. Much of this can be done as relief work.

"We have also helped some poor weavers by lending them money and buying them clothing. We expect to give away blankets and other kinds of cloth used as clothing at the beginning of the rains. We also expect to give out seed grain to the farmers. To some we may furnish cattle and implements. We need a double portion of wisdom from on high to guide us in this work.

"We are very short of help in Harda now. We are doubly so since the famine is on. We need another man to look after the school and to take charge of the church among the English people. The work in general is moving some, but the famine is the all-absorbing topic now. Cholera is raging in some places. Many are leaving the camps with little or nothing. They prefer to risk their lives at home rather than remain near this dreaded disease. Fortunately, it has not yet reached our district."

## THE WORK IN AFRICA.

E. E. FARIS.

Yesterday was the anniversary of our taking charge of the station and the work at Bolengi. For several weeks previous to that time I was a guest of the station. We have been at work just twelve months, and I thought a review of what has been done might be acceptable. Sickness

has interfered a little, but we have had no serious illness. I have had three fevers, Dr. Dye, three, and Mrs. Dye, two, and other ills.

First of all, we have all three learned enough of the language to be able to carry on preaching and teaching. This in itself is no small task. When you remember there have only been three of us, and that the work had many interruptions, you will see that there is very little leisure to study the language. In the past six months I have not had so much as one hour to give to the language, so completely has my time been taken up.

2. We have under way a school of 150 pupils, which promises to be successful. A start was made in June, but it had to be discontinued owing to the press of other work. Since November, that is, for the past five months, the school has been going on without interruptions. The children are taught to read and write, do arithmetic, repeat Scripture portions, sing hymns, and to speak French.

3. We have preaching on Sunday morning, and are just organizing a Sunday-school in the afternoon. There is a service at 6 A. M. every day. At night, twice a week, a Bible class meets for instruction. This is a total of ten services a week on the station.

4. Occasional services in the villages near by have been held, and a few journeys into the regions beyond, but not enough to show any results, and we hope some day to do much more.

5. Dr. Dye has organized a clinic which is well patronized by the people. The treatment and the medicines, so far, are absolutely free, though some think a small fee would be better. The medical work ought to bear fruit in after years.

6. There have been no baptisms. There have been several applications for baptism, but I had reason to doubt that the applicants were penitent believers. There is a regular meeting of the six applicants for instruction.

7. Much time has been consumed in looking after the station. The grass must be cut continually. I have had to roof nearly all the buildings again. The material is nearly ready to roof the chapel. A fence has been put right around the station. A canoe has been made from a large tree in the forest, and, by much labor, launched and used. The station has been kept in repair. Some of the piles under the house had to be replaced, etc. All this mechanical work takes up time and energy, but must be done.

8. Among other things that have demanded attention it may be mentioned that we have many visitors, being on the main river in the direct route of travel. Scores of people have been entertained at the station during the year. Some five have been down sick, requiring nursing and attention. Our workers have been called to other stations of other missions to meet emergencies. These all have been freely and willingly done, but account must be duly taken of it in summing up our year's work.

We begin the new year's work with the same plans. There is much to do in the language yet. The school we regard as of the highest importance, and have numerous improvements in contemplation. We also hope to start some kind of industrial work before long. Itineration is the only way of reaching the people not in the immediate vicinity. This must be carried on as soon as the force is large enough to admit of one or more being absent from the station for a period of days or weeks. At present this is a risky proceeding. There is urgent need of more workers here at once. The keeping of the station in repair will, of course, require some time, because the white ants are always at work, and the weather decays the woodwork, but this will not take much work till another house is put up.

We go forward in faith and with courage. We believe we are doing the Lord's work, and we expect the Lord's blessing.



## RECEIPTS

For Foreign Missions, from June 1 to July 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

<b>ALABAMA.</b>			
<b>Churches.</b>			
Birmingham	\$ 50 00	Hanford	\$ 10 40
New Decatur	2 50	Hollister	5 42
<b>Sunday-schools.</b>		Hydesville	5 25
Anniston	5 57	Irvington	17 20
Cambridge (Lasso)	8 39	Lakeport	19 57
Fairhope	14 00	Lodi	7 62
Ft Deposit	3 25	Long Beach	6 00
Johns	10 00	Los Gatos	16 00
Lebanon (Roanoke)	9 30	Lower Lake	3 77
Mathews Station	1 00	Madison	1 15
Phenix	4 04	Mannville	4 11
Selma (First)	37 53	Napa	20 20
Zion (Calhoun)	4 00	Ontario	8 00
Total	149 58	Orange	14 00
<b>ARIZONA.</b>		Oroville	6 56
<b>Sunday-school.</b>		Pacific Grove	7 93
Phoenix	5 00	Petaluma	6 00
<b>ARKANSAS.</b>		Pomona	50 10
<b>Church.</b>		Red Bluff	10 00
Russellville	3 25	Redlands	6 20
<b>Sunday-schools.</b>		Riverside	24 24
Arkadelphia	2 27	Rutherford	5 00
Bald Knob	1 50	Sacramento (First)	16 75
Fayetteville (First)	21 20	Salinas	3 00
Ft. Smith	16 36	San Diego	29 45
Hazen	1 50	San Francisco (First)	37 00
Hope	2 15	San Jose (Central)	11 29
Little Rock (First)	20 00	San Jose (First)	11 00
Mena	6 00	Santa Cruz (First)	10 00
Newport	7 41	Santa Paula	4 00
Okolona	1 50	Santa Rosa	18 00
Paragould	8 30	Stockton	6 00
Pea Ridge	9 72	Union (Bayside)	5 30
Pine Bluff	6 60	Warm Springs	7 80
Springdale	5 00	Wheatland	17 52
Stuttgart	7 38	Whittier	4 30
Total	120 14	<b>Individual.</b>	
<b>CALIFORNIA.</b>		Bowen, Edith R., Los Angeles	5 00
<b>Churches.</b>		Total	702 55
Pasadena (First)	48 02	<b>CANADA.</b>	
San Jose (Central)	1 00	<b>Churches.</b>	
Wheatland	4 75	Christiana (Emo), Ont	10 00
<b>Sunday-schools.</b>		Montague, P. E. I.	31 60
Acampo	12 00	<b>Sunday-schools.</b>	
Alameda (Park Avenue)	1 70	Aetna, Ont.	5 50
Anaheim	24 31	Aylmer, Ont.	4 50
Artesia	10 00	Charlottetown (Central), P. E. I.	5 00
Berkeley	11 25	Christiana (Emo), Ont	5 00
Brentwood	26	Collingwood, Ont	4 70
Concord	5 00	Glencairn, Ont.	32 50
Corralitos	5 00	Grand Valley, Ont.	23 50
Covina	41 91	Hamilton, Ont	8 00
Dos Palos Union (Elgin)	9 00	Inwood (Eighth Line Brooke), Ont.	4 24
Downey	3 22	Lords Cove, N. B.	15 00
Eureka	25 00	Macauley (Bracebridge), Ont.	12 00
Fortuna	32 00	Marsville, Ont.	4 30
Garberville	5 00	Milton, N. S.	24 00
Geyserville	12 00	Northwood, Ont	5 00
Gilroy	10 60	Portage La Prairie, Man.	20 00
		Roseneath Baptist (Minneapolis), Man	6 10
		Somersville, N. S.	5 00
		Toronto (Cecil Street), Ont.	25 00
		Toronto Junction, Ont.	\$ 21 25
		Walkerton, Ont.	12 17
		West Lake, Ont.	8 07
		West Lorne, Ont.	6 64
		Yarmouth Heights (St. Thomas), Ont.	2 70
		Zion (Guelph), Ont	5 25
		<b>Individuals.</b>	
		Darroch, W. F., Brantford, Ont.	10 00
		Luig, Mrs Jacob, New Glasgow, P. E. I.	1 00
		Smith, Mrs. Mary, Cedar Springs, Ont.	1 00
		Wood, Mrs. Rachel, Mt. Alberta, Ont.	5 00
		<b>Miscellaneous.</b>	
		A few Disciples, Swan River, Man.	10 00
		Estate of Belle Sinclair, Guelph, Ont.	50 00
		Total	383 92
		<b>CHINA.</b>	
		<b>Church.</b>	
		Shanghai	15 76
		<b>COLORADO.</b>	
		<b>Church.</b>	
		Ft. Collins	10 00
		<b>Sunday-schools.</b>	
		Berkeley (Alcott)	10 96
		Berthoud	8 44
		Boulder	23 15
		Canon City	5 00
		Colorado Springs (First)	56 90
		Cripple Creek	17 87
		Denver (Central)	43 50
		Denver (East Side)	10 00
		Denver (Highland Station)	30 62
		Florence	1 52
		Golden	14 07
		Grand Junction	8 90
		Lamar	4 65
		Las Animas	3 25
		Longmont	20 00
		Loveland	12 00
		Manzanola	13 79
		Mesa (Pueblo)	20 00
		Monte Vista	3 00
		New Windsor	5 06
		Pueblo (Central)	25 90
		Union (Orsburn)	4 00
		Total	352 58
		<b>CONNECTICUT.</b>	
		<b>Sunday-school.</b>	
		Bridgeport	15 25
		<b>Individual.</b>	
		Toof, Elizabeth Fox, New Haven	1 50
		Total	16 75



**DISTRICT OF COLUMBIA.**

**Sunday-schools.**

Washington (Ninth St.)	\$ 83 09
Washington (Vermont Ave.)	100 00
Total	183 09

**FLORIDA.**

**Sunday-schools.**

Bowling Green	5 00
Bristol	2 50
Eustis	32 62
Jacksonville (First)	32 78
Jacksonville (Adams St.)	15 00
Ocala and Junior Band	23 50
Total	111 40

**GEORGIA.**

**Church.**

Poplar Springs	1 00
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**Sunday-schools.**

Athens	4 00
Atlanta (Howell Station)	12 06
Digby	1 85
Dublin	8 09
East Point	10 52
Fitzgerald	10 00
Galilee (Jefferson)	2 20
High Hill (Ashburn)	75
Lake Park	1 07
Macon	2 00
Mt. Zion (Mechanicsville)	9 00
Orphans (Eastman)	4 79
Savannah	22 44
Sylvania	14 26
Total	105 03

**IDAHO.**

**Sunday-schools.**

Lewistown	12 65
Star	8 33
Viola	2 43
Payette	6 20
Total	29 61

**ILLINOIS.**

**Churches.**

Bellflower	40 00
Canton	45 43
Catlin	3 3
Chicago (Englewood)	24 41
Chicago (Irving Park)	4 20
Chicago (Union)	52 10
Cisne	5 60
Clayton	4 00
Delavan	4 00
Emden	5 00
Galesburg	20 00
Heyworth	6 65
Lexington	27 52
Lomax	5 00
Mt. Pleasant (Bentley)	15 00
Oakwood	10 00
Peoria (Central)	11 09
Pleasant Plains (Forest City)	8 03
Prairie Green (Wellington)	4 00
Rantoul	5 00
Springfield	120 00

**Sunday-schools.**

Abingdon	50 00
Adrian	6 40

Albion	\$ 7 85	Concord (Mackinaw)	\$ 18 40
Alexis	11 44	Cuba	7 96
Allendale	6 43	Dallas City	11 21
Anchor	5 35	Dana	20 12
Ancona	10 46	Danville	84 36
Antioch	20 59	Danville (Second)	6 31
Antioch (Arnold)	14 00	Dawson	1 57
Antioch (Decatur)	21 60	Decatur (Edmund St.)	8 00
Antioch (Hugo)	9 24	Decatur (Edward St.)	20 00
Antioch (Keensburg)	6 97	Deland	18 04
Antioch (Toluca)	37 00	Delavan	8 75
Arcola	11 48	Detroit	15 50
Armington	30 00	Dixon	18 80
Arrasmith	10 00	Donoho Prairie (Exchange)	13 00
Athens	16 00	Donovan	18 25
Atwater	10 50	Du Quoin	40 00
Atwood	5 41	East St. Louis (First)	10 0
Augusta	12 00	Edinburg	10 35
Austin	10 00	Elkville	23 50
Baders	3 25	Ellery	4 99
Barnett	3 00	Emden	3 96
Barney's Prairie (Friendsville)	10 00	Eminence (Atlanta)	15 39
Barry	9 25	Erie	7 09
Batavia	17 00	Fairbury	16 25
Belknap	4 00	Fairfield	15 00
Belle Plain	11 81	Fairview (Heyworth)	3 95
Beilmont	5 35	Fairview (Milford)	30 22
Benton	6 93	Flanagan	35 00
Berlin	12 45	Flora	3 00
Bethany	4 56	Galesburg	15 00
Bethel (Emden)	10 24	Gays	2 19
Blaindsville	10 50	Gerlaw	41 32
Blooming Grove (Bloomington)	26 39	Gifford	5 00
Blooming Grove (Palmyra)	4 20	Golden's Point (Sonora)	25 00
Bloomington	35 09	Grand Detour	7 73
Bloomington (Mission)	1 50	Grape Creek	8 00
Blue Mound	10 70	Grayville	9 00
Bogota	8 80	Greenview	30 00
Boston Chapel (Girard)	6 63	Gridley	8 6
Bowen	7 73	Griggsville	2 35
Bowyer	1 63	Gurnee	17 37
Broadwell	10 21	Harristown	18 70
Brocton	11 27	Harvey	8 35
Browning (Central)	5 00	Hazel Dell (Mt. Sterling)	23 25
Brownstown	8 59	Henry	2 80
Bryant	11 40	Henton	2 40
Buckley	13 23	Hermion	10 00
Burnside	8 00	Hindsboro	15 00
Bushnell	4 04	Hitesville (Kansas)	4 31
Bushton	35 14	Hoopeston	13 50
Cairo	5 05	Hugo	18 80
Calhoun	7 18	Hutsonville	10 00
Cameron	12 50	Illioopolis	19 37
Camp Point	8 85	Ingraham	15 00
Canton	20 00	Ipava	3 65
Cantrall	21 50	Irving	4 00
Carlinville	6 30	Jacksonville (Second)	10 25
Carlock	11 00	Jacksonville (South Side)	13 00
Carmi	2 00	Keensburg	12 11
Carrollton	7 25	Keithsburg	5 00
Cartersville	10 83	Kell	2 69
Carthage	26 43	Kellerville	2 44
Catlin	2 60	Kinmundy	3 00
Cazenovia	10 70	Kno-ville	17 33
Center Point (Fairmount)	5 45	LaFayette	11 00
Center Ridge (Emery)	28 52	Lake City	5 00
Centralia	20 00	Latham	5 00
Chambersburg	11 30	Lawrenceville	40 00
Chauncey	2 05	Le Roy	7 17
Cheneyville	8 31	Lewistown	11 33
Chicago (Douglas Park)	5 00	Lexington	50 00
Chicago (Garfield Boul.)	8 91	Liberty	3 90
Chicago (Humboldt Park)	6 55	Lick Prairie (Gards Point)	5 00
Chicago (Hyde Park)	11 31	Lilly	10 00
Chicago (Irving Park)	6 65	Litchfield	7 75
Cisne	1 31	Literberry	16 69
Clear Lake (Springfield)	28 35	Little Prairie (Elle y)	5 00
Clinton	11 00	Loami	7 00
Coal Bank (Geneseo)	12 50	Lomax	25 00
Colchester	14 09	London Mills	4 54
Coleta	34 00	Lone Tree Union (Whitefield)	4 35
Colfax	22 26	Lovington	7 95
Columbus	11 00		
Concord	16 66		

<b>Lynnville</b> .....	\$ 25	<b>Russellville</b> .....	\$ 1000	<b>Anderson (Central)</b> .....	\$ 64 89
<b>Mackinaw</b> .....	30 00	<b>St. Francisville</b> .....	8 25	<b>Andrews</b> .....	5 89
<b>McLeansboro</b> .....	5 90	<b>Salisbury</b> .....	9 00	<b>Antioch (Arney)</b> .....	3 00
<b>Macomb</b> .....	25 00	<b>Sandoval</b> .....	6 62	<b>Antioch (Hamrick)</b> .....	4 00
<b>McVey</b> .....	8 47	<b>Saunemin</b> .....	13 23	<b>Antioch (Hesston)</b> .....	2 00
<b>Malone (Green Valley)</b> ..	14 00	<b>Scottville</b> .....	12 55	<b>Antioch (Hillsboro)</b> .....	12 00
<b>Manchester</b> .....	3 00	<b>Secor</b> .....	11 00	<b>Arcadia</b> .....	20 00
<b>Maple Grove (Edgar)</b> ..	3 00	<b>Shaw's Point (Atwater)</b> ..	4 21	<b>Arlington</b> .....	2 25
<b>Marion</b> .....	25 00	<b>Sh-lyville</b> .....	7 87	<b>Atlanta</b> .....	30 00
<b>Maroa</b> .....	12 64	<b>Sheldon</b> .....	17 30	<b>Attica</b> .....	50
<b>Marshall</b> .....	6 44	<b>Shiloh (Samsville)</b> .....	13 90	<b>Bachelor Creek (Wabash)</b> ..	3 83
<b>Martinton</b> .....	7 15	<b>Shirley</b> .....	25 00	<b>B-inbridge</b> .....	4 19
<b>Mason City</b> .....	6 00	<b>Sidell</b> .....	10 65	<b>Battle Ground</b> .....	13 10
<b>Mattoon (Wabash Ave.)</b> ..	25 00	<b>Smithboro</b> .....	2 30	<b>Ben Davis Creek (Rush-</b>	
<b>Maud</b> .....	7 45	<b>Stanford</b> .....	68 05	<b>ville)</b> .....	5 00
<b>Metcalfe</b> .....	3 55	<b>Stanton</b> .....	12 00	<b>Bentonville</b> .....	6 00
<b>Metropolis</b> .....	8 50	<b>Sterling</b> .....	9 00	<b>Bethany (Anderson)</b> .....	4 00
<b>Minier</b> .....	25 00	<b>Stillwell</b> .....	4 81	<b>Bethany (Charlestown)</b> .....	11 00
<b>Modesto</b> .....	5 50	<b>Stone (Rosi Clare)</b> .....	1 13	<b>Bethany (Evansville)</b> .....	8 66
<b>Mt. Auburn</b> .....	19 33	<b>Stronghurst</b> .....	4 06	<b>Bethany Chapel (Fow'er)</b> ..	13 70
<b>Mt. Carmel</b> .....	12 00	<b>Sullivan</b> .....	8 50	<b>Bethel</b> .....	6 00
<b>Mt. Hebron (Mendon)</b> ..	7 12	<b>Sullivan (Jonathan Creek</b>		<b>Bethel (Newcastle)</b> .....	4 25
<b>Mt. Morris</b> .....	26 00	<b>Church)</b> .....	10 65	<b>Bicknell</b> .....	14 00
<b>Mt. Olive (Clarence)</b> ..	5 00	<b>Summum</b> .....	4 20	<b>Billingsville</b> .....	3 42
<b>Mt. Pulaski</b> .....	6 34	<b>Sweetwater</b> .....	14 54	<b>Bloomfield</b> .....	15 00
<b>Mt. Sterling</b> .....	11 20	<b>Table Grove</b> .....	5 60	<b>Bloomington</b> .....	3 00
<b>Mt. Zion (Cruger)</b> .....	53 25	<b>Talbot Creek (Coldbrook)</b> ..	24 30	<b>Bloomington</b> .....	12 13
<b>Moweaqua</b> .....	2 00	<b>Tallula</b> .....	3 40	<b>Bloomington (Kirkwood</b>	
<b>Mulberry Grove</b> .....	1 00	<b>Taylorville</b> .....	26 00	<b>Ave.)</b> .....	40 00
<b>New Bedford</b> .....	5 00	<b>Texas (Ospur)</b> .....	5 42	<b>Boswell</b> .....	20 78
<b>New Canton</b> .....	4 75	<b>Thomas</b> .....	31	<b>Boxley</b> .....	7 50
<b>New Douglas</b> .....	22 00	<b>Time</b> .....	2 00	<b>Braytown (Craig)</b> .....	3 25
<b>New Grand Chain</b> .....	12 20	<b>Toledo (Cobden)</b> .....	5 01	<b>Brazil</b> .....	6 32
<b>New Hartford</b> .....	5 75	<b>Tower Hill</b> .....	12 25	<b>Bright</b> .....	6 00
<b>Newman</b> .....	7 50	<b>Union (Allentown)</b> .....	6 60	<b>Brook</b> .....	7 47
<b>Newmanville</b> .....	6 57	<b>Union (Oreana)</b> .....	15 00	<b>Brookville</b> .....	4 16
<b>New Salem (Adair)</b> .....	3 72	<b>Union Prairie (Cadwell)</b> ..	25 77	<b>Brownsburg</b> .....	6 14
<b>New Salem (Mt. Sterling)</b> ..	2 56	<b>Ursa</b> .....	7 63	<b>Burlington</b> .....	28 40
<b>New Union (Mt. Pulaski)</b> ..	7 50	<b>Vermont</b> .....	15 00	<b>Busserton (Oaktown)</b> .....	6 34
<b>Niantic</b> .....	58 80	<b>Vienna</b> .....	5 00	<b>Butler</b> .....	9 25
<b>Noble</b> .....	5 00	<b>Virginia</b> .....	5 65	<b>Cadiz</b> .....	1 00
<b>Normal</b> .....	22 49	<b>Wagoner</b> .....	4 00	<b>Cambidge City</b> .....	3 00
<b>No. 8 (Hope)</b> .....	29 27	<b>Wapello</b> .....	8 00	<b>Campbellsburg</b> .....	3 00
<b>No. 10 (Armstrong)</b> .....	30 00	<b>Wayne City</b> .....	5 00	<b>Canton</b> .....	5 20
<b>Nunda</b> .....	6 08	<b>Waynesville</b> .....	6 14	<b>Carlisle</b> .....	8 00
<b>Oakland</b> .....	4 00	<b>West Point</b> .....	7 36	<b>Carthage (East St.)</b> .....	3 50
<b>Oak Mound (Xenia)</b> .....	8 00	<b>West Pullman</b> .....	10 00	<b>Cedar Lake (Corunna)</b> .....	5 52
<b>Oakwood</b> .....	26 50	<b>West Salem</b> .....	20 51	<b>Charlestown (Corunna)</b> .....	24 75
<b>Oblong (First)</b> .....	10 00	<b>West Union</b> .....	2 20	<b>C-e-terfield</b> .....	1 75
<b>Ogden</b> .....	4 89	<b>West Village (Albion)</b> .....	32 50	<b>Christian Chapel (Bud)</b> ..	2 20
<b>Old Bedford (Bardinsville)</b> ..	10 25	<b>Williams Grove (Foxville)</b> ..	25 00	<b>Christian Union (Sheiby)</b> ..	2 12
<b>Onarga</b> .....	11 35	<b>Williamsville</b> .....	24 76	<b>Clarksburg</b> .....	4 40
<b>Palestine</b> .....	5 00	<b>Winchester</b> .....	18 34	<b>Clarksburg</b> .....	7 50
<b>Paris</b> .....	26 30	<b>Woodburn</b> .....	9 00	<b>Clay Chapel (Kokomo)</b> .....	7 00
<b>Payson</b> .....	6 00	<b>Yorktown</b> .....	10 00	<b>Clayton</b> .....	4 50
<b>Pearl</b> .....	8 00	<b>Youngstown</b> .....	15 00	<b>Clear Creek</b> .....	1 14
<b>Pekin</b> .....	12 65			<b>Clinton</b> .....	25 00
<b>Peoria (Central)</b> .....	35 00			<b>Coburn's Corner (St. Joe)</b> ..	9 25
<b>Peoria (Howett Street</b>				<b>Colfax</b> .....	10 00
<b>Chapel)</b> .....	30 00	<b>Individual.</b>		<b>Columbus (Tabernacle)</b> .....	30 00
<b>Petersburg</b> .....	5 86	<b>Stroud, Priscilla B.,</b>		<b>Corydon</b> .....	10 00
<b>Pine Creek</b> .....	15 42	<b>Atlanta</b> .....	20 00	<b>Crawfordsville</b> .....	18 26
<b>Pittsfield</b> .....	24 80	<b>Total</b> .....	4,295 83	<b>Daleville</b> .....	26 00
<b>Pleasant Hill (Blackburn)</b> ..	7 05			<b>Dana</b> .....	3 67
<b>Pleasant Hill (Bridgeport)</b> ..	6 07	<b>INDIANA.</b>		<b>Delphi</b> .....	15 29
<b>Pleasant Plains</b> .....	17 28	<b>Churches.</b>		<b>Domestic</b> .....	25 80
<b>Pleasant Plains (Fore t</b>		<b>Arlington</b> .....	6 16	<b>Dora</b> .....	4 00
<b>City)</b> .....	5 00	<b>Avery</b> .....	3 30	<b>Dover (Cason)</b> .....	5 00
<b>Pleasant Ridge (Birds)</b> ..	3 10	<b>Broad Ripple</b> .....	2 00	<b>Dublin</b> .....	3 70
<b>Plymouth</b> .....	4 65	<b>Cave Mills Bynum)</b> .....	5 54	<b>Eag'e Creek (Jolietville)</b> ..	16 20
<b>Prairie Chapel (Longview)</b> ..	11 94	<b>Hebron (Russellville)</b> .....	79 75	<b>East Lynn (Anderson)</b> .....	3 64
<b>Prairie Chapel (Rossville)</b> ..	10 00	<b>Honeytown (Ewing)</b> .....	6 00	<b>Edinburg</b> .....	15 00
<b>Prairie Green (Wellington)</b> ..	5 10	<b>Indianapolis (Englewood)</b> ..		<b>Edwardsport</b> .....	7 73
<b>Princeton</b> .....	6 00	<b>and Sunday-school</b> .....	37 70	<b>Elkhart (First)</b> .....	12 56
<b>Putnam</b> .....	8 00	<b>New Market</b> .....	1 00	<b>Elm Grove (Geneva)</b> .....	10 00
<b>Quincy</b> .....	12 73	<b>Parkersburg</b> .....	35	<b>Enora</b> .....	10 00
<b>Rantoul</b> .....	7 59	<b>Pleasant Grove</b> .....	1 00	<b>Elwood</b> .....	34 00
<b>Ray</b> .....	9 54	<b>Portland Mills</b> .....	11 65	<b>Etna Green</b> .....	5 41
<b>Ridge Farm</b> .....	4 01	<b>Roachdale</b> .....	10 00	<b>Evansville</b> .....	11 15
<b>Riverton</b> .....	8 03	<b>Union (Franklin)</b> .....	30 00	<b>Ewing</b> .....	5 61
<b>Robins n</b> .....	3 93	<b>Waynetown</b> .....	70	<b>Fairfield (Oakford)</b> .....	5 59
<b>Rochester</b> .....	5 15			<b>Fairview (Angola)</b> .....	10 00
<b>Rock Falls</b> .....	6 00	<b>Sunday-schools.</b>		<b>Fairview (Groves)</b> .....	6 45
<b>Rockford (Central)</b> .....	16 62	<b>Advance</b> .....	2 60	<b>Fairview (Mooresburg)</b> .....	4 10
<b>Rossville</b> .....	13 61	<b>Alexandria</b> .....	30 59	<b>Fayetteville (Orange)</b> .....	1 77
<b>Rushville (First)</b> .....	5 54			<b>Fillmore</b> .....	4 00

Flora.....	\$ 18 86	Mt. Pleasant.....	\$ 6 50	Trafalgar.....	\$ 3 70
Forest (Laud).....	12 35	Mt. Pleasant (Hall).....	2 51	Tunnel Hill (Edwardsville).....	1 49
Ft. Wayne.....	10 00	Mt. Pleasant (Smith's Val- ley).....	12 86	Union City.....	14 05
Fowler.....	20 22	Mt. Summit.....	2 10	Union (Ekin).....	6 00
Francisville.....	7 28	Mt. Vernon.....	2 80	Union (Hynsdale).....	2 00
Frankfort.....	40 00	Muncie (Central).....	16 55	Union (Middletown).....	12 50
Franklin.....	10 00	Muncie (First).....	25 75	Union (Pine Village).....	22 40
Frankton.....	20 00	Nameless Creek (Char- lottesville).....	38 00	Union (Rockville).....	1 00
Gas City.....	10 77	Nanvoo Union (Ft Branch).....	5 60	Vevay.....	15 05
Georgetown.....	11 68	New Albany (Central).....	15 00	Wabash.....	25 44
Glendale (Francisville).....	2 75	New Albany (Park).....	4 74	Walnut Corner (State Line).....	10 10
Greensburg.....	20 32	Newbern.....	2 00	Warsaw.....	15 75
Greens Fork.....	7 00	New Brunswick.....	4 00	Warsaw.....	10 00
Green S. H. (Remington).....	2 00	New Carlisle.....	5 00	Washington.....	10 65
Greenville.....	6 41	New Castle.....	13 00	Wattles (Fowler).....	15 45
Greenwood.....	3 42	New Lisbon (Castl.).....	5 50	Waveland.....	19 25
Griffin.....	10 00	New Maysville.....	2 65	Waynetown.....	33 00
Gwynneville.....	5 68	New Richmond.....	15 20	West Lebanon.....	6 04
Harmony (Leisure).....	3 66	New Ross.....	21 00	West P. ne (Boswell).....	14 60
Harris Prairie (Granger).....	5 55	Nineveh.....	18 42	Westville.....	2 00
Hartford City.....	25 00	Noblesville.....	32 00	Williams Creek (Zions- ville).....	9 20
Hartsville.....	2 12	Normanda.....	20 00	Winamac.....	4 80
Hebron.....	25 00	North Vernon.....	4 70	Windfall.....	3 00
Hebron (Russellville).....	15 78	Oak Grove (Patton).....	9 50	Winslow.....	15 00
Homer Union (Homer).....	3 55	Oaklandon.....	9 00	Wocott.....	8 55
Hopewell (Hopedale).....	10 00	Oaktown.....	25 00	Worthington.....	8 86
Huffman.....	2 29	Onward.....	13 00	Young's Chapel (Garfield).....	15 00
Huntingburg.....	2 00	Oxford.....	28 40		
Huntington.....	30 00	Palestine.....	2 45	<b>Endeavor Society.</b>	
Independence (Tipton).....	5 00	Palestine (Wolcott).....	7 00	Indianapolis (Hillside).....	5 00
Indianapolis (Fourth).....	45 00	Parkeville.....	3 50		
Indianapolis (Hillside).....	7 51	Peru.....	20 00	<b>Individuals.</b>	
Indianapolis North Park.....	15 00	Pine Grove.....	9 02	Austen, Avice G., Rush- ville.....	1 00
Indian Creek (Lucerne).....	14 77	Plainfield.....	8 80	Bauserman, Miss Winnie, Monroe ville.....	5 00
Irvington.....	37 89	Pleasant Grove (Cope).....	5 16	Dale, F. M., Burlington.....	1 00
Jacksonburg.....	8 40	Pleasant Grove (Lafay- ette).....	25 00	Kraft, Wm., Fowler.....	20 00
Jay.....	3 92	Pleasant Ridge (Rising Sun).....	14 52	Schooley, O. D., Jr., Sparksville.....	1 00
Kansas (Edinburg).....	5 36	Plum Creek (Ging).....	13 85	Wycuff, Mrs. J. H., Mon- r eville.....	20 00
Kendallville.....	20 00	Plummer.....	2 15		
Kentland.....	14 42	Portland Mills.....	11 09		
Kewanna.....	5 00	Prairie Creek (Montpe- lier).....	5 72	<b>Total.....</b>	<b>3,474 89</b>
Knox.....	10 13	Providence.....	26 35	<b>INDIAN TERRITORY.</b>	
Kokomo (Main Street).....	33 50	Providence (Orth).....	5 00		
Ladoga.....	6 67	Reddington.....	5 00	<b>Sunday-schools.</b>	
Lakeville.....	4 00	Reed.....	6 03	Ardmore.....	10 01
La Porte.....	20 01	Remington.....	16 31	Duncan.....	3 15
Laurel.....	10 08	Reynolds.....	10 00	Purcell.....	10 50
Lawrenceburg.....	7 60	Richmond.....	30 00	South McAlester.....	13 16
Lebanon.....	55 00	Roachdale.....	5 00		
Liberty.....	15 00	Roann.....	4 58	<b>Total.....</b>	<b>36 82</b>
Little Flat Rock (Rush- ville).....	33 34	Rocklane.....	8 46		
Little Sugar Creek (New Palestine).....	13 00	Rolling Prairie.....	8 80	<b>IOWA.</b>	
Little York.....	3 15	Royal Center.....	5 55		
Lizton.....	10 00	St. Paul.....	7 00	<b>Churches.</b>	
Logansport (Ninth St.).....	25 00	Salem.....	10 00	Bethany Union (Udell).....	3 00
Lowell.....	6 40	Salt Creek (Ramelton).....	2 00	Brandon.....	2 80
McCoysburg.....	4 00	Saturn.....	15 00	Clarion.....	44 25
Macedonia (Corn Creek).....	5 00	Scott's Prairie.....	25 00	Des Moines (University Place).....	237 50
Macy.....	10 15	Seymour.....	8 00	Lafayette.....	5 00
Manhattan.....	1 22	Shelbyville.....	22 45	Madison (Brooklyn).....	17 75
Marion (Central).....	11 60	Shmartsburg.....	4 10	Monticello.....	2 09
Marion (First).....	20 00	Smithville.....	1 50	Murray.....	6 00
Martinsville.....	17 92	South Bend (First).....	55 00	North River.....	25 87
Marysville.....	5 50	South Milford.....	6 25	Olin and Sunday-school.....	14 00
Mechanicsburg (Reese Mill).....	4 17	Spartanburg.....	2 75	Union Chapel (Blakes- burg).....	10 00
Medaryville.....	11 40	Spring Creek (Brookston).....	5 10	Vinton.....	7 45
Metz.....	29 50	Spring Creek (Logansport).....	7 88	Webster City.....	26 41
Middlebury (Martz).....	7 50	Springersville (Lyons Sta- tion).....	7 50	Yale.....	3 53
Milford.....	5 16	Springport.....	25 00		
Mill Creek.....	1 54	State Line.....	15 00	<b>Sunday-schools.</b>	
Milroy.....	9 80	Stilesville.....	10 00	Abingdon.....	6 00
Ailton.....	13 14	Stockwell.....	5 00	Adel.....	6 75
Nishawaka (First).....	34 00	Sullivan.....	14 55	Alburnett.....	23 32
Montclair.....	20 00	Swazyee.....	6 06	Anita.....	11 35
Montezuma.....	12 39	Tabor.....	11 35	Apple Grove (Mitchell- ville).....	14 20
Monticello.....	13 10	Teanyson.....	3 64	Atalissa.....	12 25
Montpelier.....	1 51	Terre Haute (Second).....	1 50		
Morocco.....	25 00	Thornton.....	17 26		
Moscow.....	3 00	Tipton (West St.).....	30 25		
Mt. Auburn.....	14 25				
Mt. Gilead (Mooresville).....	9 00				
Mt. Hope (Octagon).....	5 00				
Mt. Olivet (Maplewood).....	13 00				



Atlantic.....	\$ 5 00	Jefferson.....	\$ 11 03	Seymour.....	\$ 3 50
Avery.....	2 30	Kamar.....	5 00	Shannon City.....	6 43
Batavia.....	6 63	Keota.....	20 00	Sheld n.....	5 40
Bayard.....	5 80	Kinross.....	4 60	Shenandoah.....	11 65
Bedford.....	8 25	Kirkville.....	14 50	Sidney.....	9 41
Bethel (Cumberland).....	9 98	Lancaster.....	15 41	Sigourney.....	3 25
Bladensburg.....	10 20	Larrabee.....	15 00	Springfie'd.....	9 10
Blanchard.....	16 70	Laurens.....	15 42	Stockport.....	8 26
Bloomfie.d.....	15 00	Lenox.....	8 00	Storm Lake.....	9 10
Bondurant.....	14 31	Leon.....	15 00	Strawberry Point.....	5 00
Brandon.....	15 00	Leslie.....	5 08	Sugar Grove (Minburn).....	8 41
Bristow.....	13 76	Lewis.....	4 68	Summitville.....	6 27
Brooks.....	11 00	Lone Star (Macedonia).....	8 63	Tabor.....	23 46
Cantril.....	10 00	Long Grove.....	15 14	Tama.....	5 58
Carlisle.....	5 93	Long Grove (Flemingville).....	4 20	Thornburg.....	6 61
Carson.....	20 19	Lowman (Eliott).....	33 78	Tilton.....	15 80
Castana.....	4 10	McKissick Grove (Ham- burg).....	3 40	Tingley.....	14 00
Cedar Bluff.....	10 82	Madison (Brooklyn).....	17 75	Troy Mills.....	13 70
Cedar Rapids (First).....	160 49	Madrid.....	5 06	Trullinger (Santiago).....	4 51
Cedar Rapids (Mission).....	25 00	Marble Rock.....	6 31	Union (Arlington).....	16 00
Center Point.....	5 00	Marion.....	6 64	Union City (Kent).....	5 00
Centerville.....	12 23	Marshalltown.....	10 00	Urbana.....	13 85
Central City.....	6 86	Martelle.....	15 00	Ute.....	8 15
Champion Hill (Moscow).....	9 00	Mason City.....	30 00	Valley Junction.....	5 00
Charles City.....	2 31	Massena.....	5 41	Van Wert.....	10 57
Cherokee.....	8 16	Maxwell.....	7 47	Vinton.....	12 27
Cincinnati.....	5 00	Meadow Grove (Luther) and Mission.....	6 63	Volga City.....	5 40
Clarinda.....	159 66	Melbourne.....	10 73	Walnut City.....	10 00
Clarion.....	25 00	Meriden.....	5 35	Wapello.....	26 75
Clarksville.....	8 50	Minburn.....	11 50	Washington Chapel (Min- burn).....	7 74
Clearfield.....	5 80	Missouri Valley.....	7 60	Washington Valley (Hamp- ton).....	6 83
Coggon.....	19 13	Mitchellville.....	13 50	Wauke.....	20 11
Colins.....	3 60	Mondamin.....	13 10	Weldon.....	11 60
Columbia (Belinda).....	23 00	Monicello.....	1 61	West Grove.....	5 00
Columbus City.....	9 00	Moorhead.....	30 00	West Liberty.....	22 18
Commerce.....	5 50	Morton (Atlantic).....	10 00	What Cheer.....	7 50
Confidence.....	7 45	Morton's Mills (Mem.).....	5 48	Wheeler Center (Odebolt).....	20 00
Coon Rapids.....	11 71	Moscow.....	11 92	Whitcomb.....	1 05
Corning.....	8 25	Moulton.....	10 51	White Pigeon.....	3 50
Corydon.....	1 50	Mt. Auburn.....	15 00	Whitten.....	17 16
Council Bluffs.....	22 00	Mt. Pleasant.....	4 00	Willow Grove (Casey).....	21 55
Cumberland.....	9 17	Mt. Vernon (Casey).....	2 00	Winterset.....	20 18
Cunningham (Redfield).....	2 45	Needm. re (Logan).....	3 35	Woodward.....	8 66
Carlew.....	5 81	New London.....	7 34		
Dallas.....	9 61	New Sharon.....	10 28		
Defiance.....	12 00	New York.....	5 76		
Delphos.....	16 52	Nora Springs.....	9 75		
Delta.....	55 00	North English.....	8 77		
De Witt.....	5 00	Norwalk.....	17 20		
Dixon.....	16 00	Nuna.....	10 08		
Dows.....	4 15	Oak Grove (Shellsburg).....	9 75		
Drakeville.....	8 00	Oakley.....	1 05		
Eddyville.....	17 17	Oelwein.....	5 56		
Eldora.....	11 20	Onawa.....	25 00		
Elliott.....	25 00	Orange Center (Coon Rap- ids).....	22 28		
Essex.....	3 92	Orient.....	3 72		
Estherville.....	11 11	Ortonville.....	1 60		
Exhne.....	4 50	Oskaloosa.....	25 00		
Fairfield.....	15 00	Ottumwa.....	16 76		
Fairview (Perry).....	16 55	Ottumwa (South).....	4 00		
Farragut.....	6 54	Panora.....	11 10		
Finchford.....	10 00	Patterson.....	2 03		
Ft. Dodge.....	15 00	Perry.....	23 47		
Frank Pierce.....	12 65	Pierson.....	4 31		
Fremont.....	2 90	Pioneer.....	2 65		
Galesburg.....	9 65	Pleasant Ridge (Knoxville).....	3 68		
Galva.....	14 88	Pleasantville.....	18 40		
Garwin.....	6 30	Prairie City.....	9 00		
Gilmore City.....	3 25	Prairie Creek (Vinton).....	30 60		
Glenwood.....	11 46	Prescott.....	10 00		
Granger.....	22 20	Pulaski.....	1 89		
Gravity.....	13 67	Quimby.....	8 33		
Greene.....	3 82	Rands.....	3 00		
Grove Center (Sharps- burg).....	19 27	Redfield.....	6 72		
Hamburg.....	19 44	Red Oak.....	37 16		
Hampton.....	33 56	Richland.....	3 85		
Hartford.....	20 00	Risi g Sun.....	21 00		
Henderson.....	9 41	Robertson.....	5 00		
Herold (Grimes).....	6 32	Rock Rapids.....	7 70		
Holly Springs.....	15 10	Rockwell City.....	16 85		
Hopeville.....	1 02	Rose Hill.....	10 00		
Humeston.....	11 25	Russell.....	2 40		
Iconium.....	5 75	Scranton.....	10 57		
Indianola.....	10 50				
Irwin.....	9 78				

#### Endeavor Societies.

Bethel Grove (Liscomb).....	1 12
Liscomb.....	5 00
Oskaloosa.....	10 00

#### Individuals.

L. tz, H. L., Spring Hill.....	3 10
Ogburn, R. C., Wilsonville.....	1 20
Taylor, T. E., Stockport.....	25 00

Total..... 3,149 73

#### KANSAS.

##### Churches.

Medicine Lodge.....	5 00
Westmoreland.....	1 90

##### Sunday-schools.

Abilene.....	15 00
Agra.....	6 15
Anth ny.....	6 43
Anth ny (Homewood).....	7 87
Arcadia.....	6 00
Argent ne.....	5 00
Arkansas Ci y (Central).....	20 47
Ashland.....	4 00
Atchison (First).....	10 00
Atlan a.....	5 24
Augusta.....	2 00
Baker.....	7 18
Barnes.....	25 00
Belleville.....	9 46
Belo.t.....	32 51
Bethany (Parsons).....	14 23
Bigelow.....	38
Big Springs.....	7 20
Bluff City.....	9 20



Bonner Springs.....	\$ 5 00
Buffalo.....	5 00
Burt.....	3 15
Caldwell.....	13 00
Caney.....	7 08
Cardondale.....	3 70
Cedarville.....	8 50
Chase.....	11 00
Cheney.....	12 45
Cherryvale.....	12 18
Chetopa.....	1 40
Circleville.....	4 80
Clay Center.....	3 50
Clyde.....	13 60
Coffeyville.....	8 43
Colby.....	2 75
Colony.....	3 81
Columbus.....	23 72
Conway Springs.....	15 00
Corinth (Arcadia).....	2 45
Crandall.....	2 93
Crestline.....	4 00
Downs.....	7 50
Eldorado.....	8 00
Elk City.....	11 28
Eminence.....	12 65
Erie.....	11 00
Esbridge.....	2 00
Eureka.....	8 19
Eureka Valley (Manhattan).....	5 00
Fairview (Northcott).....	8 00
Farmington.....	9 30
Florence.....	4 84
Fredonia.....	2 52
Galena.....	5 00
Galesburg.....	8 00
Galva.....	17 00
Girard.....	3 03
Glascow.....	17 72
Glen Elder.....	6 66
Glen Elder (Richland).....	7 45
Goodland.....	7 49
Green Mound (Palo).....	2 31
Groveland.....	5 69
Gypsum.....	3 00
Halstead.....	13 07
Hamlin.....	10 00
Haysville.....	20 02
Healy.....	2 00
Hepler.....	2 28
Herington.....	17 00
Hiawatha.....	16 28
Highlands.....	19 38
Highland (White City).....	17 17
Hillsdale.....	9 20
Hoisington.....	12 00
Holton.....	10 56
Humboldt.....	12 50
Hutchinson (First).....	35 57
Independence.....	15 00
Iola.....	5 25
Irving.....	3 82
Jewell City.....	16 00
Kansas City (Armourdale).....	7 54
Kensington.....	6 10
Kingman.....	16 00
Knowledge Hill Union (Lawrence).....	4 00
La Cygne.....	1 70
Lafontaine.....	15 00
Lancaster.....	6 69
Lansing.....	5 52
Larned.....	13 38
Lawrence (North).....	1 75
Leanna.....	13 00
Lebo.....	61
Leon.....	3 40
Le Roy.....	2 20
Liberal.....	11 55
Little Stranger (Hodge).....	10 00
Loring.....	3 52
McCune.....	1 75
McPherson.....	16 23
Marion.....	7 65
Mayetta.....	5 30

Mayview.....	\$ 6 25
Midland (Burton).....	5 00
Miltonvale.....	5 00
Mina.....	6 50
Moline.....	6 18
Monmouth.....	3 00
Moran.....	3 94
Morrowville.....	7 38
Mt. Hope.....	8 61
Mt. Pleasant (Yates Center).....	2 75
Neodesha.....	6 49
Nortonville.....	4 78
Norwood.....	4 19
Oakley.....	4 09
Oberlin.....	1 00
Olathe.....	14 87
Oneida.....	7 00
Osawatomie.....	8 75
Oswego (First).....	9 97
Ottawa.....	13 00
Pardee.....	4 70
Parker.....	2 04
Parsons.....	40 69
Pawnee Rock.....	2 45
Peabody.....	14 10
Phillipsburg.....	2 32
Pittsburg.....	23 16
Pleasant Grove (Effingham).....	12 00
Pleasant Grove (Wanamaker).....	1 60
Pleasanton.....	10 00
Potter.....	4 11
Potwin.....	8 00
Powhattan.....	5 82
Prairie Home (Cuba).....	8 45
Pratt.....	18 42
Reserve.....	65 55
Rockledge (Formosa).....	4 34
Rossville.....	2 20
St. Francis.....	6 50
Salina.....	14 45
Selma.....	1 16
Seneca.....	7 63
Shaw.....	6 00
Soldier.....	19 46
South Haven.....	12 32
Stafford.....	5 00
Stanley.....	3 05
Star (Jewell City).....	1 00
Strawn.....	3 25
Stuart.....	13 00
Tebow (Haddam).....	2 25
Tescott.....	1 50
Thayer.....	8 00
Topeka (First).....	27 47
Topeka (Second).....	8 88
Twin Mound.....	2 39
Union (Clearwater).....	2 43
Union (Curtland).....	22 46
Union (Norcatur).....	10 30
Valley Center.....	6 16
Vining.....	5 91
Wathena.....	1 00
Wayne.....	11 80
Weir City.....	5 47
Wellington.....	6 64
White Cloud.....	3 22
Wichita (Central).....	42 67
Wichita (S. Lawrence Ave.).....	12 00
Wilsey.....	1 85
Winchester.....	5 00
Winfield.....	26 00
Yale.....	2 00
Yates Center.....	6 30

Endeavor Society.

Topeka (First).....	7 00
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Individuals.

Hill, Newton, Elk Falls.....	5 00
Simmons, Mary E., Hays.....	5 00

Total 1,614 01

KENTUCKY.

Churches.

Antioch (Skylight).....	\$ 8 00
Barboursville.....	6 00
Benton.....	5 58
Carlisle.....	50 00
Coal Branch.....	1 00
Earlington.....	34 00
Grassy Springs, Woodford County.....	12 17
Liberty (Load).....	1 00
Lick Run (Load).....	80
Louisville (Third).....	20 00
Morganfield.....	1 25
North Mallettown.....	50 00
Oakland.....	7 30
Richmond.....	175 00
Tolesboro.....	8 00
Turnersville.....	9 40
Vanceburg.....	17 45

Sunday-schools.

Alton.....	8 00
Antioch (Keefer).....	10 35
Ashland.....	6 96
Athens.....	\$ 20 00
Augusta.....	23 30
Barboursville.....	3 00
Bardwell.....	18 44
Beasley Creek (Tuckahoe).....	5 00
Bellevue.....	9 00
Berea (Harrodsburg).....	3 06
Berea (Oakville).....	44 15
Bethel.....	15 00
Bethlehem (Madisonville).....	3 00
Bethlehem (Thompson).....	33 00
Briensburg.....	11 19
Brookville.....	11 00
Burksville.....	18 81
Cadiz.....	7 35
California.....	5 00
Campbellsburg.....	3 98
Campbellsville.....	7 00
Cane Run (Burgin).....	7 05
Cane Valley.....	5 00
Carrollton.....	5 04
Carrsville.....	1 52
Chaplin.....	15 72
Clinton.....	14 00
Clintonville.....	16 00
Coal Branch (Greenup).....	6 19
Columbia.....	4 65
Corinth (Ewington).....	12 09
Covington (First).....	26 70
Covington (Fourth St.).....	18 26
Crittenden.....	12 16
Crofton.....	10 93
Curdsville.....	3 58
Cynthiana.....	29 93
Danville.....	25 00
Dover.....	35 13
Dry Ridge.....	17 00
Elizabeth Cordova.....	5 00
Eminence.....	15 00
Falmouth.....	24 00
Farmers.....	2 83
Flemingsburg.....	25 00
Florence.....	8 50
Ford.....	6 18
Galilee (Burtonville).....	2 50
Gardnersville.....	11 71
Georgetown.....	50 00
Germantown.....	16 10
Glasgow.....	7 25
Goshen.....	10 00
Grapevine (Madisonville).....	8 00
Grassy Creek (Demossville).....	12 50
Grazz.....	12 80
Green River (Yosemite).....	5 00
Greenwood (Oakton).....	33 50
Henshaw.....	1 35
Hillsboro.....	3 70
Hinton.....	1 40
Hodgensville.....	7 75

Hubble	\$ 3 75
Hutsonville	32 85
Junction City	6 00
Level Green (Cartersville)	7 00
Lexington (Broadway)	40 00
Lexington (South Side)	16 20
Louisville (Clifton)	25 00
Louisville (Third)	50 00
Ludlow	30 00
Macedonia (Lexington)	6 00
Mackville	8 44
Mason	2 36
Middleborough	15 40
Midway	20 00
Mill Springs	6 70
Minerva	5 00
Monticello	4 00
Morganfield	16 25
Mt. Byrd (Milton)	12 00
Mt. Carmel (Shawhan)	1 00
Mt. Eden (Spears)	12 80
Mt. Sterling	35 00
Newport (Cent. al)	20 00
Newport (First)	19 30
New Union (Faywood)	20 05
Nicholasville	18 70
North Middletown	25 00
Oakland (Elmville)	3 62
Orangeburg	25 00
Owensboro	13 15
Owingsville	25 58
Oxford	6 61
Paducah (Tenth St.)	20 40
Paris	205 78
Parksville	2 52
Peeled Oak Union (Howard's Mills)	4 00
Pleasant Grove (Bryantsville)	5 00
Pleasant Hill (Beard)	6 60
Pleasant Hill (Ossipee)	8 70
Poplar Plains	10 00
Providence (Brannon)	13 15
Roaring Springs	8 00
Sadieville	5 65
St. Charles	1 00
Salt Lick	13 10
Salvisa (Vanarsdall)	2 72
Sand Hill (Trinity)	10 25
Sharpsburg	12 50
Sherburne	4 46
Short Branch (Greenup)	5 00
Siloam (Little)	22 40
Somerset	6 15
South Elkhorn	4 50
Sprngville	15 00
Stamping Ground	8 23
Trenton	10 00
Turnersville	15 14
Vanceburg	34 67
Versailles	26 49
Washington	18 22
West Liberty	11 00
White Mills	15 47
White Run (Eagle Station)	5 00
Willow Grove (Hustonsville)	6 17
Wilmre	6 00

#### Endeavor Societies.

Ludlow	13 00
Mt. Sterling	10 00

#### Individual.

Estil, Mrs. D. S., Owingsville	10 00
Total	2,312 90

#### LOUISIANA.

##### Sunday-school.

Lake Charles (First)	15 60
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#### MAINE.

##### Sunday-schools.

Lubec	\$ 10 00
Princeton	3 80
South Gardiner	3 50
Total	17 30

#### MARYLAND.

##### Church.

Downsville (Williamsport)	10 00
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##### Sunday-schools.

Beaver Creek	13 22
Fork	5 50
Good Will	5 00
Hagerstown (Second)	3 00
Hyattstown	7 08
Jerusalem	15 09
Joppa	9 80
Rockville	16 25
Snow Hill	7 00
Total	91 94

#### MASSACHUSETTS.

##### Sunday-schools.

Boston (t. James St.)	25 62
Haverhill (High St.)	9 75
Springfield	7 50
Worcester	29 50
Total	72 37

#### MEXICO.

##### Sunday-school.

Monterey	4 00
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#### MICHIGAN.

##### Churches.

Parryton	3 26
Fork	2 88
Fremont	2 81
West Bay City	1 00

##### Sunday-schools.

Algonac	9 25
Ann Arbor	12 45
Ballards	33 00
Boomingdale	4 29
Clay Hill (Blanchard)	2 42
Coats Grove	3 40
Copemish	60
Cowden Lake (Coral)	5 50
Decatur	2 40
Detroit (Central)	10 00
Du Plain	10 00
Easton	8 38
Eau Claire	8 10
Excelsior (Central)	7 78
Ferris	11 25
Forest Hill	4 00
Fremont	25 33
Georgetown	7 30
Gilmore	17 70
Greendale (Stearns)	2 10
Greenwood	1 30
Haire	4 44
Henderson	5 36
Hudsonville	5 24
Kalamazoo	12 60
Luther	9 36
Millburg	12 00
Mt. Pleasant (Sodus)	5 39
New Haven (South West)	5 80
North Plains Union (Muir)	2 50
Ottawa Lake	11 00
Petoskey	2 00
Pierson	3 88
Pleasant Ridge (Coe)	12 00

Plumville	\$ 1 60
Richland Center (Vestaburg)	80
Shepherd	7 30
South Sylvan (Scars)	3 75
Springfield (Fife Lake)	8 80
Sumner	3 14
Union (Carrollton)	3 14
Union (Fargo)	6 00
Watervliet	2 10
Watson	7 11
Wayland	6 00
West Bay City	4 23
West Sebewa	2 86
Yale	16 80

Total 361 79

#### MINNESOTA.

##### Church.

Pleasant Grove	2 20
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##### Sunday-schools.

Antelope Hills (Canby)	22 10
Antrim	3 00
Cannon City (Dean)	9 57
Cleveland	5 00
Concord	13 12
Eagle Lake	55
Eden Valley	9 42
Garden City	20 19
Litchfield	6 26
Luverne	11 00
Maine Prairie	9 27
Marion	17 70
Minneapolis (Portland Ave.)	94 71
Olivia	25 00
Plainview	5 65
Redwood Falls	9 10
Rochester	7 34
St. Paul (First)	20 00
Sharon	7 00
Union (Manannah)	5 25
Willow Creek	13 60

##### Miscellaneous.

Estate of Anna R. Stone, St. Peter	531 97
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Total 849 00

#### MISSISSIPPI.

##### Sunday-schools.

Aberdeen	9 63
Cum erland	5 82
Hickory	3 10
Mound Bayou	4 00
Water Valley	6 25
West Point	7 00

Total 35 80

#### MISSOURI.

##### Churches.

Barnard	1 00
Brownington	3 45
Humphreys	3 25
Joplin	13 85
Kansas City (First)	328 64
Lebanon	7 14
Lebanon (Bible Grove)	2 90
Millersburg	75
Monroe City	40 00
Newcomer	4 00
Pilot Grove	2 66
Pleasant Grove (Paris)	2 00
Raytown	10 00
St. Louis (First)	36 00
Santa Fe	5 00
Stettenville	1 80
Union (Enterprise)	1 54
Unionville	6 81

Virginia.....	\$ 6 14	Glenwood.....	\$ 2 70	Mountain Grove.....	\$ 3 87
Westboro.....	4 36	Gower.....	41 22	Mt. Carmel (Stoutsville).....	4 32
Sunday-schools.		Grant City.....	15 05	Mt. Olivet.....	5 49
Albany.....	16 95	Granville.....	16 24	Mt. Zion (Dunksburg).....	1 45
Altamont.....	5 00	Grayson.....	17 00	Nashville.....	10 00
Amazonia.....	5 03	Greenfield.....	7 58	Neosho.....	7 98
Anastion.....	3 70	Greensburg.....	2 15	Nevada.....	14 00
Antioch (Fillmore).....	10 00	Greentop.....	5 00	New Florence.....	3 20
Antioch (Queen City).....	10 00	Greenwood Blendsville).....	2 20	N-w Hampton.....	10 70
Appleton City.....	3 00	Hale (First).....	5 00	New London.....	8 05
Ash Grove.....	3 00	Hannibal.....	25 22	New Point.....	10 96
Ashland.....	4 00	Harris nville.....	7 08	Norborne.....	12 72
Aurora.....	12 40	Hayden Grove (Ft. Lyon).....	2 60	Novelty.....	5 00
Auxvasse.....	5 00	Hickman Mills.....	15 00	Oakland (Brown's Sta.).....	3 45
Barnard.....	10 00	Hickory Point (Ulman).....	75	Oak Ridge (Patton burg).....	7 50
Bedison.....	12 00	Hopkins.....	7 6	Orchid.....	22 65
Berea (Ketterma i).....	10 36	Houstonia.....	7 26	Oregon.....	5 00
Bethany.....	17 14	Hughesville.....	6 17	Orrick.....	6 22
Bethany (Bolckow).....	12 00	Huntington.....	5 00	Osceola.....	2 36
Bethany (Stewartville).....	18 36	Hurdland.....	3 50	Oxford.....	4 73
Bethel (De Kalb).....	4 80	Jacksonville.....	1 10	Palestine (Graham).....	8 56
Bethlehem (Wanamaker).....	7 44	Jerico.....	3 74	Palmira.....	5 13
Bevier.....	10 53	Joplin.....	1 00	Paradise.....	5 10
Bige ow.....	7 45	Kansas City (E. Fifteenth		Paris.....	10 00
Blackburn.....	8 84	St. Misson).....	9 13	Park Grove (Lowry City).....	4 25
Blue Mound.....	4 00	Kansas City (Sixth and		Pattonsburg.....	7 30
Blue Springs.....	8 00	Prospect).....	25 00	Paynesville.....	5 25
Bois D'Arc.....	2 50	Kansas City (South Pros-		Pickering.....	2 84
Bolckow.....	7 98	pect).....	17 00	Pilot Grove.....	5 96
Bowling Green.....	6 00	Kansas City (Springfield		Plainview (Redmon).....	2 94
Bridgport Union (Happy		Ave.).....	26 25	Platte City.....	10 00
Valley).....	16 52	Kansas City (West Side).....	50 00	Plattsbur.....	25 71
Brookfield.....	14 58	Kennett.....	1 25	Pleasant Grove (Cameon)	10 00
Brumley.....	2 75	Keyesville.....	4 00	Pleasant Grove (Rock-	
Brunswick.....	10 00	King City.....	22 16	ville).....	4 18
Buena Vista (Canton).....	3 00	Kingsville.....	15 00	Pleasant Hill.....	17 32
Buffalo.....	2 00	La Belle.....	5 92	Pleasant Hill (King City).....	6 90
Bunceton.....	8 00	Laclede.....	1 25	Pomona.....	9 22
Butler.....	7 30	Ladonna.....	5 00	Poplar Bluff.....	20 00
Cainsville.....	2 13	La Due.....	3 52	Pririe View (Hutchison).....	2 09
Cairo.....	1 60	Lamar.....	12 25	Princeton.....	7 50
Cameron.....	25 00	Lancaster.....	10 25	Queen City.....	6 00
Carro lton.....	11 20	La Plata.....	5 02	Ravanna.....	2 20
Cartersville.....	2 00	Lathrop.....	9 34	Ravenwo d.....	27 33
Cedar City.....	1 40	Lawson.....	8 26	Raytown.....	10 00
Center.....	9 00	Lebanon (Bible Grove).....	11 10	Reece.....	6 00
Centralia.....	25 00	Lees Summit.....	34 83	Rensselaer.....	3 35
Chillicothe.....	16 25	Leesville.....	4 00	Republic.....	2 25
Civil Bend.....	5 00	Lemonville.....	4 45	Richards.....	7 50
Clarence.....	6 35	Liberty.....	6 00	Rich Hill.....	13 25
Clarksdale.....	2 00	Liberty (Nadin).....	10 00	Richland.....	2 50
Clarksville.....	15 00	Liberty (Steen Prairie).....	1 51	Richmond.....	16 00
Clayton and Church.....	10 92	Libertyville.....	5 00	Ridgeley.....	10 00
Cleveland.....	13 00	Lilly.....	5 00	Rinehart.....	5 00
Clinton.....	2 00	Lincoln.....	7 00	Rocheport.....	10 08
Coffeyburg.....	6 00	Linden (Magnet).....	7 28	Rosendale.....	2 10
Cool Spring (Taskee Sta-		Linnus.....	10 60	Rothville.....	4 00
tion).....	11 50	Linn Knoll (Dameron).....	6 45	Rushville.....	3 30
Craig.....	1 85	Log Church (Plattsburg).....	8 18	St. Joseph (First).....	42 25
Cross Timbers.....	6 00	Lone Oak.....	5 30	St. Joseph (Fred. Ave.	
Darlington.....	8 80	Long Branch (Rochester).....	2 50	Missi n).....	12 00
Dawn.....	4 04	Louisiana.....	18 52	St. Joseph (Wya t Park).....	21 30
Dearborn.....	10 00	Macon.....	11 00	St. Louis (Mt. Cabanne).....	15 00
De Ka b.....	11 23	Madison.....	5 89	St. Louis (Second).....	10 00
Denver.....	5 00	Maitland.....	17 22	St. Louis (We t End).....	5 20
De Soto.....	5 33	Malta Bend.....	4 45	Salem.....	5 80
Dre Run.....	15 37	Marceline.....	3 00	Salem (Barnard).....	15 00
Dunnagin Grove (Bella-		Marquand.....	5 05	Salem (Dye).....	11 00
my).....	11 50	Marshall.....	110 00	Schell City.....	5 00
Easton.....	4 85	Marshfield.....	1 65	Sheffield.....	2 00
East Prairie.....	7 26	Martinsville.....	4 40	Sheridan.....	6 85
Egerton.....	10 00	Maud.....	6 00	Slater.....	14 04
Eldon.....	5 30	Maysville.....	30 00	Smithfie d.....	2 41
Elmo.....	79	Memphis.....	5 50	Sprague.....	31 32
Everett.....	3 50	Mercer.....	3 50	Springfield (First).....	11 00
Fair Haven (Eagleville).....	7 50	Mexico.....	22 50	Stanberry.....	9 00
Fair Play.....	3 00	Middle Grove.....	7 83	Stockton.....	5 00
Festus.....	5 00	Middletown.....	3 00	Sturgeon.....	30 00
Fillmore.....	4 05	Mine La Motte.....	3 70	Sugar Creek.....	5 87
Forest City.....	23 81	Missouri City.....	18 00	Summit (Mound City).....	7 6
Frankford.....	7 17	Moberly (Central) and		Sweet Springs.....	4 90
Friendship Richmond).....	5 50	Endeav r Society.....	20 71	Tarkio.....	10 94
Galena.....	14 08	Moberly (East Side).....	5 00	Tiffin (Pape).....	9 25
Gallatin.....	8 18	Mokane.....	14 53	Tipton.....	8 48
Garden City.....	15 00	Mound City.....	50 00	Trenton.....	20 00
		Moundville.....	2 50	Triplett.....	8 18

Troy.....	\$ 10 00
Tuxedo.....	10 00
Union (De'pha).....	7 68
Union (Hal'eck).....	2 00
Union (Kenoma).....	3 57
Union (Oregon).....	21 63
Union Star.....	7 50
Unionville.....	7 04
Urich.....	1 00
Valley City.....	9 10
Vandal a.....	7 00
Victor.....	19 18
Walker.....	9 00
Walnut Grove (Pievna).....	6 00
Warsaw.....	5 00
West Line.....	1 00
Weston.....	21 17
Wheeling.....	12 00
Woodland.....	5 11

**Endeavor Society.**

Kansas City (Sixth and Prospect).....	50 00
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**Individual.**

Adams, Jessie, Glaize.....	1 29
Total.....	3,084 51

**MONTANA.****Churches.**

Cascade.....	5 50
Corvallis.....	17 80

**Sunday-schools.**

Anaconda.....	13 00
Butte (Short'dge Mem.).....	14 56
Deer Lodge.....	25 35
Florence.....	34 01
Helena.....	14 30
Missoula.....	30 00
Morning Star (Helena).....	4 50

Total.....	159 01
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**NEBRASKA.****Churches.**

Chester.....	3 00
Elwood.....	1 05
Kingston.....	17 00
Omaha.....	2 35

**Sunday-schools.**

Arapahoe.....	4 10
Ashland.....	5 00
Auburn.....	18 50
Avoca.....	12 30
Bartley.....	3 50
Beaver City.....	10 40
Beaver Crossing.....	6 15
Bee.....	3 50
Belvidere.....	30 00
Bethany.....	22 00
Beulah.....	4 50
Blair.....	2 00
Blue Hill.....	12 21
Blue Springs.....	87
Brock.....	4 75
Broken Bow.....	10 00
Brownville.....	2 05
Burwell.....	10 00
Cameron.....	3 44
Chadron.....	8 00
Charleston.....	4 00
Charter Oak (T'lmage).....	20 30
Chester.....	18 00
Cowles.....	8 00
Craig.....	9 60
Cu' Creek (Beatrice).....	8 00
David City.....	3 75
Dawson.....	6 27
Deweese.....	5 85
Diller.....	6 08

Dorchester.....	\$ 8 00
Douglass.....	10 00
DuBois.....	6 67
Edgar.....	8 16
Edholm.....	8 63
Elk Creek.....	10 70
Elwood.....	8 05
Exeter.....	1 53
Fairfield.....	21 24
Fairview (Elm Creek).....	8 00
Firth.....	10 30
Fremont.....	10 55
Geneva.....	1 70
Giltner.....	1 55
Grand Island.....	5 80
Greewood.....	5 00
Guide Rock.....	7 38
Ham ton.....	1 63
Harvard.....	21 32
Hastings.....	4 68
Hebron.....	15 00
Hendley.....	9 00
Hill (Bloomfield).....	4 50
Hooker Union (Adams).....	8 55
Humboldt.....	8 53
Hunt ey.....	2 63
Lanham.....	15 18
Libe'ty Ridge (Hubbell).....	23 25
Lincoln (Central).....	8 00
Lin o'n (East).....	8 60
Lincoln Union (Ough).....	5 45
Londan (Auburn).....	4 00
Lone Tree (Mildale).....	23 00
McCook.....	9 10
Manley.....	4 23
Minden.....	17 85
Mt. Zion (Alliance).....	4 40
Murray.....	25 00
Nebraska City (First).....	2 55
Nickerson.....	2 60
Nora.....	12 50
Odell.....	10 00
Omaha (First).....	33 70
Overton.....	5 90
Oxbow (Angus).....	9 65
Palmer.....	35 00
Pawnee City.....	23 34
Platte Valley (Lexington).....	11 86
Plattsmouth.....	15 00
Pleasant Hill (Liberty).....	11 75
Pleasant Valley (A'hland).....	1 90
Pleasant View (Lynch).....	2 86
Prairie Center (Mt. Clare).....	5 00
Red Cloud.....	5 09
Red Willow (Indianola).....	20 00
Rising City.....	7 75
Schuyler.....	5 00
Summit (Rising City).....	6 00
Tecumseh.....	10 00
Trumbull.....	20 00
Ulysses.....	15 00
Unadilla.....	20 03
Union (Freeman).....	5 00
Va'paraiso.....	15 60
Waterloo.....	9 04
West Point (Campbell).....	8 72
York.....	32 00

**Endeavor Society.**

Greenwood.....	2 00
Total.....	1,008 79

**NEW JERSEY.****Church.**

Plainfield.....	1 00
Total.....	11 18

**NEW MEXICO.****Sunday-schools.**

Roswell.....	\$ 11 00
San Simon.....	20 30
Total.....	31 30

**NEW YORK.****Churches.**

Brooklyn (Second).....	11 00
Elmira.....	2 95
Rochester (First).....	1 00
Watertown.....	8 50

**Sunday-schools.**

Auburn.....	31 00
Brewerton.....	10 00
Brooklyn (Greenpoint).....	12 00
Brooklyn (Kensington).....	10 00
Buffalo (Thompson St.).....	16 33
Cato.....	10 00
Clarence.....	15 00
East Aurora.....	4 10
Elmira (West Side).....	6 68
Gloversville.....	16 55
Harrisville.....	11 50
Lansingburg.....	20 00
Mill Grove.....	16 00
New York (W. Fifty-Sixth St.).....	157 01
Niagara Falls.....	25 22
North Lancaster (Wilhelm).....	20 00
North Tonawanda.....	100 00
Pembroke.....	20 00
Poestenkill.....	13 25
South Tonawanda.....	54 00
Throopsville.....	18 00
Troy.....	75 00
Tully.....	27 00
Voreau (Orwell).....	1 96
Waterloo.....	3 75
Watertown.....	13 31
Wellsville (Broad St.).....	32 07

**Endeavor Society.**

Rochester (Howell St.).....	
Intermediate.....	5 00

**Individual.**

Slade, J. W., Pittstown.....	6 00
Total.....	774 18

**NORTH CAROLINA.****Sunday-schools.**

Acre Chapel (Monticello).....	87
Ayden.....	2 46
Bethany (Arapahoe).....	22 28
Corinth (Farville).....	10 63
Edward.....	12 00
Grifton.....	12 00
Harbinger.....	3 26
Middletown.....	14 20
Newbern (Hancock St.).....	20 00
Old Ford (Washington).....	25 00
Pantege.....	7 00
Phi'ppi.....	13 00
Rural Hall.....	2 00
Southwest (Coahoma).....	7 50
Stallings Cross Roads.....	10 00
Wilson's Mills.....	11 12
Winston (Fourth).....	12 15
Zion's Chapel (Roper).....	5 28

**Individual.**

Blake, Mrs. H. A., Washington.....	1 00
Total.....	192 45



**NORTH DAKOTA.**

**Sunday-school.**

Ellendale .....\$ 4 01

**OHIO.**

**Churches.**

Akron (First) ..... 135 40  
Alliance ..... 32 95  
Auburn Center (Auburn) ..... 10 00  
Beaver Dam ..... 10 00  
Cleveland (Miles Ave.) ..... 2 00  
Cleveland (W. Madison Ave.) ..... 2 10  
College Hill ..... 5 00  
Columbus (W. Fourth Ave.) ..... 29 25  
Gibsonburg ..... 3 00  
Greenford ..... 25 00  
Kilbuck ..... 9 13  
Lima (South Side) ..... 5 00  
Mineva ..... 5 00  
Pleasant Grove (Kelker) ..... 9 00  
Tabors ..... 5 42  
Wadsworth ..... 2 80  
Willoughby ..... 10 00  
Youngstown (Central) ..... 2 20  
Youngstown (First) ..... 2 00

**Sunday-schools.**

Akron (First) ..... 170 00  
Akron (Third) ..... 7 26  
Akron (Fourth) ..... 3 03  
Alvordton ..... 2 50  
Andover ..... 13 38  
Antioch (Weston) ..... 5 00  
Ashland ..... 25 00  
Ashtabula ..... 37 67  
Auglaize Chapel (Union-olis) ..... 6 56  
Augusta ..... 15 25  
Austintown ..... 28 25  
Bainbridge (Bissells) ..... 4 00  
Barnesville ..... 20 00  
Beaver Dam ..... 12 58  
Bellaire ..... 205 00  
Bellefontaine ..... 7 00  
Belmont Ridge (Beallsville) ..... 14 25  
Bend Fork (Demos) ..... 21 20  
Berea (Salineville) ..... 1 35  
Bethel (Rudolph) ..... 130 00  
Bethlehem (Eckmansville) ..... 11 00  
Beverly ..... 4 38  
Big Springs ..... 22 75  
Bladensburg ..... 16 41  
Blanchard River (Dunkirk) ..... 2 00  
Bowersville ..... 7 50  
Bowling Green ..... 61 47  
Braceville ..... 32 00  
Brilliant ..... 4 20  
Brookfield ..... 15 50  
Bucyrus ..... 3 25  
Buford ..... 10 31  
Caesarea (Mansfield) ..... 85  
Caldwell ..... 3 10  
Campbellstown ..... 9 39  
Canton (First) ..... 30 00  
Carbon Hill ..... 16 00  
Carthage ..... 33 35  
Celina ..... 1 06  
Centerburg ..... 6 57  
Chagrin Falls ..... 20 80  
Champion ..... 10 52  
Chillicothe ..... 6 20  
Cincinnati (Camp Washington) ..... 3 46  
Cincinnati (Central Fairmount) ..... 7 00  
Cincinnati (Central Fairmount German) ..... 5 00  
Cincinnati (Fergus St.) ..... 37 05  
Cincinnati (Richmond St.) ..... 27 66  
Cincinnati (Walnut Hills) ..... 40 01

Cleveland (Dunham Ave) \$ 75 00  
Cleveland (Franklin Circle) ..... 181 42  
Cleveland (Jennings Ave.) ..... 5 20  
Cleveland (Miles Ave.) ..... 18 53  
Cleveland (W. Madison Ave.) ..... 15 00  
Cleveland (Woolsey St.) ..... 7 00  
College Hill ..... 4 39  
Collinwood ..... 27 31  
Columbiana ..... 7 66  
Columbus (Fourth Ave.) ..... 31 48  
Columbus (Franklin Ave.) ..... 18 85  
Columbus (W. Broad St.) ..... 12 51  
Coshocoon and Church ..... 5 00  
Cuyahoga Falls ..... 18 5  
Danville ..... 14 00  
Danville (Nevin) ..... 15 00  
Dayton (Central) ..... 171 78  
Defiance ..... 2 00  
Delta ..... 6 00  
Dennis (Esto) ..... 7 20  
Derby ..... 2 65  
Diamond ..... 1 73  
Eagleville (Ted) ..... 20 10  
East Fairfield ..... 12 45  
East Granger (Worden) ..... 8 15  
East Mecca (Mecca) ..... 4 65  
East Palestine ..... 7 87  
East Thompson (Calm) ..... 8 33  
Eden Chapel (St. Louisville) ..... 17 24  
Edinburg ..... 7 02  
Edon ..... 30 00  
Elmore ..... 15 00  
Elmira ..... 27 00  
Fairfield (Virgin) ..... 2 00  
Fairview (Russell) ..... 35 13  
Fayette ..... 11 50  
Felicity ..... 5 00  
Ferry ..... 10 50  
Fields ..... 20 00  
Fincastle ..... 1 75  
Findlay ..... 69 69  
First Milford (Mt. Liberty) ..... 11 35  
Flushing ..... 22 00  
Ft. Recovery ..... 8 35  
Four Mile (Jackson) ..... 1 40  
Fowler ..... 6 00  
Fowler's Mill ..... 12 00  
Fredericksburg ..... 6 61  
Galion ..... 15 00  
Garfield Chapel (Yoder) ..... 9 00  
Garrettsville ..... 10 95  
Geneva ..... 11 86  
Georgetown ..... 2 60  
Gibsonburg ..... 20 01  
Ginghamburg ..... 5 11  
Glenville ..... 7 00  
Glouster ..... 12 60  
Grand View (Heudersot) ..... 5 50  
Grape Grove ..... 7 00  
Graysville ..... 11 60  
Greensburg ..... 10 00  
Greenville (Main St.) ..... 7 00  
Grove (Gambier) ..... 12 00  
Grover Hill ..... 5 10  
Hamersville ..... 25 59  
Hamilton ..... 62 16  
Harmony ..... 26 00  
Harrison ..... 10 15  
Harrisgrove ..... 6 40  
Hiram ..... 52 95  
Holmesville ..... 4 00  
Hopedale ..... 5 77  
Howland (Warre) ..... 6 90  
Hubbard (Central) ..... 19 00  
Hunter ..... 7 00  
Inlet ..... 2 78  
Irondale ..... 3 92  
Jackson ..... 13 00  
Jeromeville ..... 10 75  
Jerry City ..... 8 52  
Kent ..... 10 00  
Kenton ..... 5 41  
Lakewood (Rocky River) ..... 7 00

La Porte .....\$ 7 44  
Layland ..... 5 00  
Lerado ..... 6 62  
Liberty Chapel (Red Oak) ..... 16 40  
Lima (South Side) ..... 10 00  
Lorain ..... 17 50  
Lordstown ..... 45 72  
Loudonville ..... 2 50  
Lowell ..... 4 83  
Lowellville ..... 20 00  
Lyons ..... 4 04  
McArthur ..... 25 00  
McComb ..... 10 00  
McGuffey ..... 15 00  
Malvern ..... 30 09  
Mansfield (First) ..... 25 00  
Mantua Station ..... 7 70  
Marboro ..... 5 50  
Martinsburg ..... 22 36  
Martins Ferry ..... 15 73  
Martinsville ..... 10 51  
Mayhill ..... 2 70  
Medina ..... 18 50  
Mentor ..... 23 50  
Mentor Plains (Mentor) ..... 5 25  
Miami ..... 14 10  
Middleburg ..... 5 37  
Middleport ..... 9 25  
Millwood ..... 8 23  
Milton Center ..... 17 56  
Minerva ..... 31 78  
Monroe (Welcome) ..... 18 50  
Monterey ..... 20 00  
Montezuma ..... 12 68  
Montville ..... 7 85  
Morristown ..... 15 50  
Mt. Healthy ..... 100 00  
Mt. Olive (Custar) ..... 26 64  
Mt. Olive (Willetsville) ..... 8 50  
Mt. Orab ..... 15 00  
Mulberry ..... 8 00  
Mungen ..... 120 00  
Nashville ..... 10 60  
Neapolis ..... 3 20  
Nelsonville ..... 16 63  
New Antioch ..... 11 00  
New Baltimore ..... 7 10  
New Harrisburg ..... 2 00  
Newport (Wilson) ..... 7 03  
New Richmond ..... 11 75  
New Vienna ..... 24 00  
Niles ..... 25 91  
North Baltimore ..... 15 03  
North Branch (Levering) ..... 8 75  
North Bristol ..... 16 00  
North Eaton ..... 20 06  
North Fairfield ..... 50 46  
North Hubbard and Church ..... 12 80  
North Jackson ..... 4 00  
North Royalton ..... 11 00  
Oak Harbor ..... 5 00  
Odon ..... 5 00  
Orwell ..... 3 25  
Painesville ..... 37 50  
Palmyra (Ankenytown) ..... 12 42  
Paulding ..... 21 41  
Peebles ..... 8 50  
Penn Line (Steamburg) ..... 5 48  
Perkins (Mission) ..... 31 52  
Perry ..... 13 42  
Perryton ..... 3 55  
Pike (Winameg) ..... 5 00  
Piqua ..... 7 40  
Pleasant Grove (Kelker) ..... 10 70  
Pleasant View (Ei) ..... 12 80  
Portsmouth ..... 125 00  
Prairie Depot ..... 20 06  
Qualey ..... 5 00  
Quinshan (Gibsonburg) ..... 7 30  
Kandolph ..... 17 03  
Ravenna ..... 21 18  
Reedville ..... 9 00  
Remson's Corners ..... 10 00  
Richwood ..... 6 55  
Ridgeway ..... 10 25

Ripley	7 50
Ripley (Shreve)	14 20
Rockville (Middleport)	4 00
Rocky Fork	13 17
Rogers	9 00
Rossford	5 00
Rural	6 50
Russellville	16 97
Sabina	16 16
Salem	162 18
Salineville	8 54
Shalersville	7 50
Shelby	30 01
Sherwood	7 60
Shreve	80 00
Smithfield	3 00
South Hiram (Hiram)	1 25
South Russell (Chagrin Falls)	12 50
Springfield	23 46
Spring Hill (Tedrow)	11 00
Steels Corners (Cuyahoga Falls)	3 75
Steubenville	50 00
Stow (Cuyahoga Falls)	23 11
Strongsville	5 00
Sullivan	4 15
Tappan	10 50
Tiffin	27 25
Toledo (Norwood Ave.)	25 00
Toronto	15 00
Trimble	15 00
Trumbull	4 50
Union (Rapids)	1 40
Union (Taylorsville)	10 32
Violet Chapel (Pickerington)	4 10
Wellington	9 00
Wellsville	63 50
West Bazetta (Bazetta)	2 40
West Mansfield	28 46
West Milford (Hicksville)	10 00
Weston	20 00
West Park	2 21
West Unity	75
White House	8 00
White Oak (Groesbeck)	24 50
Yorkshier	2 53
Youngstown (First)	57 61
Zanesville (Park St.)	6 80
<b>Endeavor Societies.</b>	
North Royaton	2 00
Wauseon	5 00
<b>Individuals.</b>	
Bivison, Mrs. A. M., Signal	1 00
Gossett, Mrs. John E., Loydsville	1 00
McFarland, Mrs. I. G., Loydsville	1 00
Strawn, Miss Mattie, Salem	100 00
<b>Miscellaneous.</b>	
In memory of Parmlly Cook, Perry	5 00
Sunday Class (No. 10), Paulding	5 00
Total	5,481 19

**OKLAHOMA.****Churches.**

Blackwell S. H.	2 41
Enid	4 15
Orlando	3 66
Shaner	3 00
<b>Sunday-schools.</b>	
Chandler	6 10
Crescent	2 61
Downs	2 10

Hesser S. H. (Ingalls)	5 00
Ingalls	1 00
Kingfisher	4 56
Lincoln Park (Wright)	5 00
Logan	1 25
Medford	2 18
Mt. Cimarron	6 00
Nardin	8 36
Newkirk	4 30
Oklahoma City	22 77
Orlando	3 26
Peckham	10 00
Perkins	5 00
Pleasant Vale (Enid)	3 00
Pond Creek	6 00
Shawnee	12 50
Stillwater	11 14
Tecumseh	3 00
Waukomis	13 68
Total	152 63

**OREGON.****Churches.**

Golden	3 00
Salem (First)	40 19
<b>Sunday-schools.</b>	
Albany (Central)	20 00
Albany (First)	10 00
Amity	10 00
Athens	2 11
Carlton	7 50
Coquille	5 30
Corvallis	10 31
Cottage Grove	6 20
Dallas	4 87
Dayton	6 00
Enterprise	26 15
Eugene	25 00
Golden	7 85
Halsey	2 00
Hillsboro	6 25
Holley	4 15
Independence	3 11
La Grande	25 00
McMinnville	6 50
Medford	9 15
Monmouth	9 05
Noble	2 05
North Yamhill	7 14
Parkersville	1 70
Perrydale	3 20
Portland (First)	15 00
Portland (Rodney Ave.)	13 75
Richland	2 10
Rock Point (Whiteaker)	12 40
Salem (First)	19 81
Silverton	6 90
Union	75
Union M. E. and Christian (New Bridge)	4 73
Woodlawn	1 01
Total	341 43

**PENNSYLVANIA.****Church.**

McKeesport	6 00
<b>Sunday-schools.</b>	
Banksville	14 00
Beaver	5 00
Belle Vernon	25 00
Bellevue	15 00
Benton	5 00
Big Run	25 00
Blanchard	11 18
California	12 45
Carnegie	52 49
Carpenter's Corners	2 51
Charleroi	35 00

Chewton	3 12
Confluence	4 33
Connellsville	57 19
East Smithfield	27 40
Ebensburg	10 50
Edinburg	20 00
Enon Valley	15 00
Erie	11 47
Greensburg	30 00
Grover	5 00
Hooversville	6 00
Hopwood	8 00
Horse Thief Run (Stokesdale)	2 78
Howard	10 10
Indiana	25 00
Italy Union (Gleason)	3 00
Jeannette	1 00
Johnstown	56 00
Knoxville (Pittsburg)	24 00
Le Roy	10 10
Lone Pine	69 00
Lower Elk Run (Covington)	4 00
McKees Rocks	23 01
Maple Creek (Lover)	7 30
Milledgeville	10 00
North Union (Canton)	14 31
Oak Grove (Harlansburg)	4 00
Philadelphia (Behr Eden)	5 62
Philadelphia (Sixth)	31 00
Phillipsburg (California)	23 21
Pine Flats	13 18
Pittsburg (East End)	135 00
Pittsburg (Squirrel Hill)	14 00
Providence (Scranton)	40 00
Reading (First)	9 76
Rohrsburg and Church	10 00
Romola	5 00
Sample Run	4 22
Scottsdale	6 01
Sharon (First)	35 00
Turtle Creek	5 17
Uniontown	84 00
Vanderbilt	15 65
Washington	221 08
Waynesburg	12 00
West Middletown	20 00
Williamsport (First)	5 00

**Individuals.**

Burgan, Lizzie J., Kammerer	1 00
Myers, Millie M. Indiana	15 00

**Miscellaneous.**

Cash, Washington	10 00
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Total 1,427 94

**SOUTH CAROLINA.****Churches.**

Bethany (Roadville)	1 00
Dean Swamp (Holly Hill)	2 00

**Sunday-schools.**

Cherry Grove (Miley)	6 40
Christian Chapel (Merritt's Bridge)	7 15
Dean Swamp (Holly Hill)	2 67
Greenwood	4 00
Three Mile Creek (Kearse)	6 31
Total	29 92

**SOUTH DAKOTA.****Sunday-schools.**

Arlington	17 16
Bradley	15 50
Oldham	2 65
Ramona	6 00

Soux Falls .....	\$ 12 60
South Elrod (Clark).....	26 18
Watertown .....	4 57
Total .....	84 60

**TENNESSEE.**

**Church.**

Halls .....	5 00
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**Sunday-schools.**

Bearden .....	2 68
Bristol .....	15 00
Bristol (Central Mission).....	5 00
Cardiff .....	2 60
Grace Chapel (Ringgold).....	5 00
Highland Park .....	1 11
Knoxville (Park St.).....	15 00
Liberty (Mountain City).....	2 76
Memphis (Linden St.).....	16 00
Memphis (Mississippi Ave.).....	27 62
Nashville (Lee A. e.).....	3 00
Nashville (Vine St.).....	14 15
Paris .....	10 00
Unicoi .....	6 00
Union Valley .....	76
Total .....	146 68

**TEXAS.**

**Churches.**

Blooming Grove.....	8 40
Denton .....	5 00
Graham.....	5 83
Mertens.....	1 50
Plano .....	10 00

**Sunday-schools.**

Abilene .....	5 25
Albany .....	5 00
Alvin .....	5 90
Athens .....	5 00
Austin (Hyde Park Mission).....	1 00
Benjamin.....	5 40
Bertram.....	2 50
Big Springs.....	2 10
Booming Grove.....	5 10
Cisco.....	10 40
Coleman .....	5 00
Commerce.....	3 00
Corsicana .....	3 00
Dallas (Central).....	52 42
Dallas (Thomas Ave.).....	10 00
Davilla .....	4 50
El Paso .....	8 2
Ennis .....	5 00
Ft. Worth (Tabernacle).....	42 00
Glenvoir (Lockhart).....	27 90
Goliad .....	8 00
Grape and .....	8 72
Groesbeck .....	7 40
Houston .....	30 00
Houston (Mason St.).....	2 50
Howe .....	16 75
Huntsville .....	1 75
Italy .....	5 67
La Porte .....	63
Lone Oak .....	2 00
Marfa .....	15 00
Marshall.....	7 50
Milford .....	6 35
Milford .....	9 00
Oak Cliff (Dallas).....	2 70
Palestine (First).....	71 75
Paradise .....	8 65
Paris (First).....	20 00
Pendletonville .....	3 47
Portland .....	1 00
Sabinal.....	23 40

San Angelo .....	\$ 10 00
Santa Anna .....	1 95
Seymour .....	12 00
Sherman (Central).....	15 00
Sulphur Springs .....	5 00
Temple .....	12 00
Trenton .....	2 45
Tyler .....	1 25
Union (Anna).....	15 00
Vashti .....	16 42
Waco (Central).....	65 40
White Chapel (Starrville).....	2 50
Whitt .....	7 00
Wichita Falls .....	2 66
Wylie .....	8 00

**Individual.**

Wilhite, J. H., and Family, Toyah .....	1 00
Total .....	668 27

**TURKEY.**

**Church.**

Smyrna .....	3 25
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**UTAH.**

**Church.**

Salt Lake City .....	15 00
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**Sunday-school.**

Salt Lake City .....	18 27
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Total .....	33 27
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**VERMONT.**

**Sunday-schools.**

West Pawlet .....	5 75
West Rupert .....	25 50
Total .....	31 25

**VIRGINIA.**

**Churches.**

Danville (Patton St.).....	12 00
Fredericksburg .....	7 38
Unionville .....	7 22

**Sunday-schools.**

Antioch (Stony Mau).....	2 30
Danville (Patton St.).....	5 00
East Radford .....	12 00
Elpis (Perkinsville).....	3 00
Galilee (Grimes).....	8 00
Galilee (Wytheville).....	7 16
Grafton .....	15 00
Gravel Hill (Simm nsville).....	12 00
Hampton .....	28 70
Holly Grove (Foster).....	13 00
Jetersville .....	2 82
Kala (Creeds).....	4 05
Lynchburg .....	25 00
Manchester (Cowardin Ave.).....	16 00
Mizpah (Fife).....	14 00
New Castle .....	6 05
Newport News (Thirtieth St.).....	5 00
Oak Grove (Mobjack).....	10 00
Olive Branch (Toano).....	27 00
Perseverance (Gig).....	13 50
Richmond (Seventh St.).....	100 00
Rock Enon Springs .....	2 00
Shenandoah .....	7 00
Somerset .....	16 00
Strasburg .....	17 00

Walnut Springs (Smith's Creek).....	\$ 2 34
Zion (Maurertown).....	3 62

**Endeavor Society.**

Danville (Patton St.) .....	2 00
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Total .....	406 14
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**WASHINGTON.**

**Sunday-schools.**

Centerville .....	11 15
Colfax .....	2 81
Day on .....	11 00
Eden Valley (Palouse).....	6 50
Elma .....	6 57
Everett .....	2 25
Garfield .....	9 50
Goldendale .....	10 00
Kelso .....	15 00
Latona (Union).....	7 06
Lind .....	15 15
Medical Lake.....	25 00
Olympia .....	38 85
Pa.ouse .....	13 89
Spokane .....	19 75
Sumner .....	5 00
Tacoma (Central).....	20 00
Tacoma (First).....	65 00
Tekoa .....	6 65
Thorp .....	1 40
Vancouver (First).....	11 22
Walla Walla (First).....	15 50

**Miscellaneous.**

Children of C. C. Gibson, A mira .....	1 50
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Total .....	321 10
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**WEST VIRGINIA.**

**Churches.**

Bethany .....	9 50
Bethany (Belleville).....	8 51

**Sunday-schools.**

Bethany .....	13 00
Bethany (Belleville).....	10 00
Brandywine .....	8 50
Cameron .....	44 24
Colliers .....	6 53
Fairview .....	5 00
Fork Ridge (Glen Easton).....	5 00
Hinton .....	8 50
Holliday's Cove.....	5 75
Huntington (Central).....	20 00
Kadesh Hill .....	7 57
Loudenville.....	5 93
McMechen .....	9 50
Moundsville .....	38 00
New Bethel (Glen Easton).....	8 00
New Martinsville .....	3 82
Paden Fork (Van Camp).....	5 00
Palestine (Marion).....	1 15
Parke.sburg (St. Mary's Ave.).....	5 00
Proctor .....	5 43
Wellsburg .....	15 20
West Liberty .....	13 20
Wheeling (First).....	108 9
Wheeling (Second).....	36 69
Wheeling (Thirty-first St. Mission).....	27 80
Willowtown .....	7 69
Worthington .....	10 50

Total .....	453 93
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**WISCONSIN.**

**Sunday-schools.**

Berea (Sabin).....	6 85
Footville .....	28 50

Hickory .....	\$ 22 00
Merrill .....	2 16
Milwaukee .....	29 02
Monroe .....	16 33
Packwaukee (South Side) .....	14 00
Pardeeville .....	3 00
Platteville .....	7 50
Pleasant Ridge (Viroqua) .....	6 50
Richland Center .....	9 89
Sugar Grove .....	6 00
Twin Grove .....	5 00
Viroqua .....	10 65

West Lima .....	\$ 7 30
Willow Springs (Mineral Point) .....	28 25
<b>Miscellaneous.</b>	
The Children of John C. Thurman, Green Bay .....	3 00
Total .....	205 90

**WYOMING.****Individual.**

Barber Hiram, Hyattville \$ 2 00

**MISCELLANEOUS.**Cash ..... 39 00 |Interest ..... 156 90 |Total ..... 195 90 |Grand Total .... 33,758 22 |**INDIA FAMINE FUND.****ALABAMA.****Miscellaneous.**Sunday-school Class (Mrs. E. E. Linthicans, Anniston) ..... \$ 1 00 |

**ARKANSAS.**

**Miscellaneous.**

Collected by Mrs. M. L. Yantes, Paragould ..... 3 30 |

**CALIFORNIA.**

**Churches.**

Colusa .....	12 85
Covina .....	20 10
San Diego (Central) .....	16 8c
San Francisco (West Side) .....	7 25
Santa Barbara .....	7 00
Sycamore .....	5 50
West Butte .....	6 65

**Sunday-school.**

Corona ..... 11 00 |

**Endeavor Society.**

San Francisco (West Side) ..... 30 00 |

**Individuals.**

Baker, Bernie, Co'usa .....	50
Brown, Azile, Colusa .....	1 00
Brown, Harris, Co'usa .....	1 00
Brown, Lovelace, Colusa .....	1 00
Brown, Mrs. S. C., Santa Cruz .....	1 00
Brown, Waverly, Colusa .....	1 0
Collins, Mrs. L., Colusa .....	85
De Jarnatt, Darold, Colusa .....	75
Gay, Adella, Colusa .....	1 00
Hicoe, Mrs. H. H., Colusa .....	50
Mies, Willie, Colusa .....	1 00
Reagor, Paul, Colusa .....	1 00
Welch, Buzzie, Colusa .....	55

Total ..... 128 30 |

**CANADA.**

**Individuals.**

Luig, Mrs. Jacob, New Glasgow, P. E. I. .....	5
McPhedran, Lizzie, Nas-sagaweya, Ont .....	5 00

**Miscellaneous.**

Christian Messenger, Toronto, Ont. .... 64 99 |

Collected by Three Little Girls, East Farnham. .... 3 00 |

Total ..... 73 49 |

**FLORIDA.**

**Church.**

Enstis ..... \$ 15 00 |

**GEORGIA.**

**Church.**

Free Chapel (Rocky Ford) ..... 2 86 |

**Miscellaneous.**

A Christian Endeavorer, Fitzgerald ..... 1 00 |

Total ..... 3 86 |

**IDAHO.**

**Individual.**

Thornquest, Nellie, Moscow ..... 5 00 |

**ILLINOIS.**

**Churches.**

Carthage .....	18 13
Eminence (Atlanta) .....	6 60
Gifford .....	1 58
Harristown .....	1 90
Mt. Morris .....	8 25
Palmyra .....	5 00

**Sunday-schools.**

Chicago (West Side) .....	25 00
Harristown .....	5 64
Oakland .....	4 00
Stanford .....	25 85

**Endeavor Societies.**

Flora .....	6 00
Mattoon .....	5 00
Mound .....	3 00
Sweetwater .....	7 46

**Individuals.**

Brown, Mr. and Mrs. Hiram, Georgetown .....	2 00
Co'yer, Mrs. Sarah, Albion .....	1 00
Falconer, Hattie J., Decatur .....	3 83
Freeman, Mrs. John, Mason City .....	5 00
Parish, Mr. Henry, Harristown .....	5 00
Reed, Sarah M., Edinburg .....	2 00

**Miscellaneous.**

Ladies' Aid Society, Harristown ..... 5 00 |

Sunday school Class (Infant), Palmyra ..... \$ 41 |

Total ..... 147 65 |

**INDIANA.**

**Churches.**

Angola .....	12 75
Jam stown .....	9 60
Rolling Prairie .....	5 00
Scottsburg .....	5 70
Terre Haute (Second) .....	4 00

**Sunday-schools.**

Bargersville .....	3 11
Ettn Green .....	1 25
Lafayette .....	3 41
La Porte .....	1 00
Lizton .....	1 50
Lowell .....	4 00
Palestine .....	3 00

**Endeavor Societies.**

Bloomington .....	16 00
Edinburg .....	5 00
Wabash (First)—Intermediate .....	7 00
Windfall .....	20 41

**Individuals.**

Manahan, Mary, Oakland City .....	1 00
M. P., Frankfort .....	2 00
Newman, H. E., Milton .....	1 00
Norris, H. L., Burlington .....	1 00
Robinson, Mrs. Sue, New Ross .....	5 00
Wilson, Mary E., Dublin .....	1 00

**Miscellaneous.**

Agents' Library, Windfall .....	25
A Sister, Catlin .....	1 00
Collected by Ethel and Libbie Ridenour, Angola .....	20 00
Sunday-school Class (Mrs. Baker's), Crawfordsville .....	2 50
Thirtieth District Convention .....	20 00
Total .....	184 48

**IOWA.**

**Churches.**

Arlington .....	68 00
Fremont .....	5 00
Oskaloosa .....	25 00



### Sunday-school.

Mason City .....\$ 45 00

### Endeavor Societies.

Adel ..... 15 00  
Arlington ..... 3 16  
Cedar Rapids ..... 5 00

### Individual.

Shaw, I. H., Cedar Rapids ..... 10 00

### Miscellaneous.

A Sympathizer, Lehigh.. 10 00

Total..... 186 16

### KANSAS.

#### Churches.

Cherry Grove (Haddam) 3 64  
Farmersburg..... 1 91  
Girard ..... 8 10

#### Sunday-schools.

Border (Elk Falls)..... 6 09  
Farmersburg..... 5 00  
Gypsum..... 2 00  
Osage City..... 1 44

#### Individuals.

Andrews, Emma D., Pardee ..... 1 00  
Boggs, J. N., Clyde..... 5 07  
Shaff, N. D., Leon..... 50  
Stewart, E. T., and Wife, Hoisington..... 2 00

Total..... 36 68

### KENTUCKY.

#### Churches.

Cave City..... 7 35  
Covington (First)..... 6 65  
High Bridge..... 50  
Hustonville..... 2 00  
Speedwell..... 8 41  
Washington..... 5 80  
Winchester..... 112 68

#### Sunday-schools.

Cane Valley..... 2 03  
Louisville (Parkland)..... 2 50

#### Individuals.

Berry, Jas. W., Moorefield 2 00  
Coffman, Mrs. J. B., Russellville..... 1 00  
Darnell, A. F., and Wife, Oxford..... 1 50  
Dawson, Elbert E., West Liberty..... 5 00  
George, P. D., Wilburn..... 1 00  
Hunst, Mrs. A. T., Versailles..... 1 00  
Jesse, John B., Versailles..... 2 00  
Jewell, Josie, Snider..... 1 00  
Neil, G. F., Port Royal..... 1 00  
Owens, J. H., Port Royal..... 2 00  
Taylor, W. B., Versailles..... 5 03

#### Miscellaneous.

A Sister, Leitchfield..... 1 00  
Citizens of Morehead..... 14 42  
Collected at St. Paul..... 6 00  
Missionary Bible Class, Lexington (Central)..... 15 00

Total..... 206 79

### LOUISIANA.

#### Sunday-school.

Morrow.....\$ 5 00

#### Individuals.

Lowrey, J. F., Morrow .. 25  
Scott, G. G., Morrow .. 1 00  
Scott, Miss M. E., Morrow 1 00  
Smith, J. H., Morrow..... 25

Total..... 7 50

### MICHIGAN.

#### Church.

Grand Rapids..... 28 71

#### Sunday-school.

Eau Claire..... 5 48

Total..... 34 19

### MISSOURI.

#### Churches.

Columbia..... 16 75  
Kansas City (Sixth and Prospect)..... 1 00  
King City..... 1 20  
Lawn Ridge..... 8 00  
Monroe City..... 5 55  
Pleasant Grove S. H., Sullivan Co..... 5 50  
St. Joseph (First)..... 30 00  
Stephens Store..... 17 77

#### Sunday-schools.

Koshkonong..... 5 18  
Linn Knoll (Dameron)..... 1 00  
Ozark..... 15 00  
Rock Port..... 7 00  
Union (Lebanon)..... 1 75

#### Endeavor Society.

Warrensburg..... 20 00

#### Individuals.

Boord, Francis E., Farmington..... 50  
Phillips, Emily, Weston..... 25  
Phillips, Thomas, Weston..... 25  
Railey, Bell, Weston..... 25  
Railey, Emma, Weston..... 25

#### Miscellaneous.

A Brother, Perry..... 4 00

Total..... 152 20

### NEBRASKA.

#### Sunday-school.

Lincoln (Central)..... 2 00

#### Endeavor Society.

Red Willow (Indianola)..... 5 00

#### Individuals.

Ex'ey, G. H., Lincoln..... 10 00  
Stockham, Janie, Broken Bow..... 50  
Wentjen, John, Danbury..... 1 00

Total..... 18 50

### NEW YORK.

#### Sunday-school.

Piscataway..... 16 00

### OHIO.

#### Churches.

Antioch.....\$ 25 00  
Bedford..... 2 00  
Chagrin Falls..... 22 50  
Gladstone..... 4 00  
Grand View (Hendershot) 5 50  
Lordstown..... 22 73  
Mt. Healthy..... 25 00  
Pandora..... 3 25  
Strongsville..... 1 65  
Tabor..... 5 00  
West Farmington..... 11 80

#### Sunday-schools.

East Liberty (Union)..... 3 25  
Glenmont..... 32 53

#### Endeavor Society.

Salem..... 2 25

#### Individuals.

Cassidy, Bessie, Lordstown..... 30  
Cassidy, Glen, Lordstown 25  
McCoy, Charles, Lima..... 60  
Rankin, Celinda, Lima..... 15 00  
Roberts, Miss C., Fincastle Teachout, A. R., and Family, Cleveland..... 20 00  
Tomlinson, W. S., Farmer Tomlinson, Mrs. W. S., Farmer..... 5 00

#### Miscellaneous.

A Friend..... 1 00  
Children's Mission Band, Salem..... 5 20  
Citizens of Bedford..... 21 04  
Collected by Mrs. George Griswold, Modest..... 6 00  
W. C. T. U., Lordstown..... 10 00

Total..... 255 90

### OREGON.

#### Church.

Milton and S. S..... 15 24

### PENNSYLVANIA.

#### Church.

Pittsburg (Knoxville)..... 10 00

#### Sunday-school.

Harrisburg..... 2 75

#### Endeavor Society.

Erie (Junior)..... 1 00

#### Individuals.

Frazee, Maggie, Washington..... 50  
Moninger, Nettie, Washington..... 50  
Stapleton, J. C..... 1 00  
Tufts, Dr. S. W., Pittsburg 50 00

#### Miscellaneous.

C. W. B. M., Indiana..... 10 35  
Star Junc. Pub. Schools, Tippecanoe..... 13 00

Total..... 89 10

SOUTH CAROLINA.		Individual.		WASHINGTON.	
Individual.		Sloan, Fannie, Dallas		Individuals.	
Mishaw, Morris, Georgetown	\$ 60	Total		Duff, J. M., Forest	\$ 2 00
		Total		Gibson, C. C., and Wife,	2 00
				Almira	2 00
				Total	4 00
TENNESSEE.		VIRGINIA.		WEST VIRGINIA.	
Churches.		Church.		Sunday-school.	
Nashville (Vine St.)	100 00	Union (Milt)		Paden Fork (Van Camp)	
Union City	2 00	3 76		Individual.	
Sunday-school.		Sunday-schools.		Van Metre, Mrs. Rosa A., Martinsburg	
Nashville (Woodland St.)	10 00	Level Green	22 00	2 00	
		Oak Grove (Gunn)	17 25	Miscellaneous.	
		Salem	10 12	A Sister, Hinton	1 00
Miscellaneous.		Individuals.		Total	
Five Sunday schools of Petersburg	5 00	Bailey, J. A., Graham	20 00	5 00	
		Baldwin, D. S., and Wife, Ashland	1 00	WISCONSIN.	
		English, Blanche, English	50	Church.	
Total	117 00	G. B., North Tazewell	4 06	Hickory	3 00
TEXAS.		Marshall, John R., Markham	75	MISCELLANEOUS.	
Churches.		Tatum, Mrs. E. G., Toano	1 50	Collected by the Standard Pub. Co.	112 18
Brenham	20 55	Miscellaneous.		Gran Total	
Sherman (Central)	5 00	A Friend, Newport News	5 00	\$1,968 24	
Sunday-school.		Collected by Mrs. Franklin Smith, Newport News	5 00		
Dallas (Central)	28 13	Total	90 94		

## THE GENERAL CONVENTIONS.

The time for the National Missionary Conventions of the Christian Church is October 12-18. The place is Kansas City, Mo. The time for these great gatherings draws nigh. It will be a delightful trip. The *Big Four Route* will do all in its power for the comfort and convenience of its patrons. The *Big Four* has always shown a lively interest in securing the lowest rates for the national conventions of this church. This year it was the first to make provision for the lowest possible rate. The officers of the Conventions will take this route. Delegates can leave Cincinnati morning, noon or night. The *Big Four's* splendid, modern, well-equipped trains will reach St. Louis without going through the tunnel. For further particulars see advertisement on cover page.



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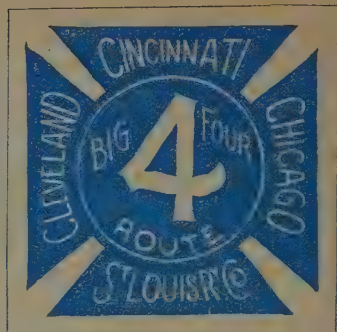
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**W. P. DEPPE,**

Assistant General Pass Agent,  
CINCINNATI, O.





BOOKS CLOSE SEPTEMBER 30.

# THE MISSIONARY INTELLIGENCER

A. McLEAN,  
F. M. RAINS,  
Editors.

Vol. XIII.

SEPTEMBER, 1900.

No. 9

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IS THE  
WORLD.  
"GO YE  
INTO ALL  
THE  
WORLD."

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# THE MISSIONARY INTELLIGENCER.

Vol. XIII.—SEPTEMBER, 1900.—No. 9.



## A STRIKING CONTRAST.

THIS PICTURE TELLS ITS OWN STORY. IF THERE IS A VACANCY IN ANY LARGE CITY CHURCH AT HOME, THERE ARE NUMEROUS APPLICANTS; IN SOME CASES THE APPLICATIONS ARE NUMBERED BY THE HUNDRED. WHEN THERE IS A VACANCY IN THE MISSION FIELD THE APPLICANTS ARE VERY FEW. THE SOCIETY HAS TO ADVERTISE FOR MEN; EVEN THEN THE RESPONSES ARE VERY FEEBLE. OF ALL THE YOUNG MEN WHO HAVE GRADUATED FROM OUR SCHOOLS THIS YEAR NOT ONE HAS APPLIED FOR APPOINTMENT ON THE MISSION FIELD.

## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions* for the first ten months of the current missionary year with the corresponding time, 1899, shows the following:

	1899.	1900.	GAIN.
Number of Contrib. Churches.....	3,203	3,538	335
Number of Contributing S. S.'s...	3,145	3,253	108
Number of Contrib. C. E. Soc's...	330	271	59*
Number of Individual Offerings...	642	1,466	824
Amount.....	\$126,835.86	\$147,126.05	\$20,290.19

Comparing receipts from different sources, shows the following:

	1899.	1900.	GAIN.
Churches .....	\$ 51,588.09	\$ 58,257.68	\$ 6,669.59
Sunday-schools .....	37,692.35	40,089.05	2,396.70
C. E. Societies.....	1,875.46	2,062.37	186.91
Individual Offerings.....	7,657.39	10,358.76	2,701.37
Miscellaneous .....	2,147.07	6,753.64	4,606.57
Annuities .....	17,600.00	27,375.00	9,775.00
Bequests .....	8,275.50	2,229.55	6,045.95*

\* Loss.

Gain in *regular receipts*, \$16,561.14; gain in *annuities*, \$9,775; loss in *bequests*, \$6,045.95.

## EDITORIAL NOTES.

LET it be remembered that the books of the Foreign Society close September 30.

•••

WE hope to show a larger list of *Living Link* churches at the Kansas City Convention.

•••

THE oldest paper published is the *Kin Pan*, of Pekin, China. It has been published for a thousand years.

•••

THERE has been a gain in the receipts from the Sunday-schools every year but one since Children's Day was founded.

•••

THIS has been a good year for the Foreign Society. It gives us pleasure to report a gain in the receipts of more than \$22,000. The whole amount received to August 23, is \$152,181.14. There has been a gain from every

source of receipts except bequests. The "Financial Exhibit" for ten months, as presented on this page, is an interesting study.

•••

MORE churches, Sunday-schools and individuals have given this year for Foreign Missions than ever before in our history.

•••

A LARGER number of churches have reached their full apportionment this year than last. This shows the growth of the missionary conscience.

•••

W. P. BENTLEY, Shanghai, China, says: "Nearly all of our missionaries have had to come to Shanghai, as most others have, some being ordered in by cablegram from America. As a mission we can not be too thankful the storm has not yet struck us. The Lord is our refuge. May we not have



the prayers of the brotherhood for China now, and that we may act wisely at this critical time?"

..

FIVE new missionaries sail for Japan, and two for India, during September. The increased force demands larger receipts.

..

THIS *Silver Jubilee Year* has been the most prosperous in the history of the Foreign Society. The friends of the work have stood by it as never before.

..

OUR missionaries in Havana report sixty cases of yellow fever. Until that city is thoroughly sewered and cleansed there is bound to be more or less yellow fever there.

..

THE Christian Endeavor Societies of Ontario are trying to raise \$800 for the support of a missionary. Will not the Endeavor Societies of some of the States undertake as much?

..

WE have several good photographs of C. E. Garst, late missionary to Japan. They can be had at 25 cents each. Postage stamps will be taken in payment. Order at once.

..

THE English friends are arranging to send Miss Clark to aid in the work in Damoh, India. She will sail with Mr. and Mrs. McGavran. They will reach the field in October. Prof. and Mrs. George W. Brown will probably go on the same ship.

..

THE churches in Australia support Miss Mary Thompson and F. E. Stubbin in India. They also contribute to the support of one or two native evangelists, and to some children in the orphanage. In addition to their work in India, they send some money to China.

..

MRS. LAURA D. GARST, the wife of the late C. E. Garst, of Japan, who now resides at Coon Rapids, Ia., writes as follows: "I enclose two dollars. The children gladly gave one dollar to the famine sufferers in India, and

I add one dollar. Oh, it is so small! But it will keep a soul or two from starving a month." This letter ought to touch our hearts and make us give liberally for the suffering ones in India.

..

THE National Conventions this year will be held in Kansas City, beginning on the evening of October 11, and closing on the night of the 18th. The attendance will likely be very large. Those who are planning to go should notify the Hospitality Committee without delay.

..

THE churches and Sunday-schools that have not yet sent their money to the Foreign Society should report at once. The year closes on the 30th day of September. There is no time to be lost. Every church and every school that ever made a contribution should respond this year. The Society is asking for \$200,000 from all sources.

..

DURING the first ten months of the current missionary year \$27,375 has been received on the *Annuity Plan*. We have the promise of \$3,500 more before the books close on September 30. This will run the *Annuity Fund* up to \$93,500. We are exceedingly anxious to reach \$100,000 for the *Annuity Fund* before the year closes.

..

ALEXANDER PROCTER, one of the first friends of the Foreign Society, has recently gone to his reward. At a special meeting in the interest of Foreign Missions, at Kansas City, last March, he made a telling address. He urged the preachers and churches to do more to spread the gospel in all lands. The workmen die, but the work goes on.

..

THE following good letter explains itself: "A day or so before Christmas I asked him (my little boy) which I should do, get him a bicycle or pay \$25 to the Foreign Christian Missionary Society and secure him a Silver Jubilee certificate. At first he said to get him the bicycle—he is a real boy—but when I told him the money paid to the F. C. M. S. would do good to twenty-five people instead

of just one, he very promptly said for me to give the money for having the gospel preached to the heathen. I take great pleasure in enrolling the name of my little son, Francis, in the Silver Jubilee League.—Faithfully yours, F. J. LONGDON, JR., DeLand, Fla.”

•••

G. L. WHARTON will sever his connection with the Foreign Society the 1st of November. Owing to the condition of Mrs. Wharton's health, it has been deemed inadvisable for him and his family to return to India. His heart is in that work; he would rather be engaged in it than in anything else, but at present it seems to be his duty to remain in America.

•••

THE Foreign Society will celebrate its twenty-fifth anniversary at Kansas City in October. W. T. Moore will read an original poem. Most of the time will be occupied by missionaries. It is expected that Mr. and Mrs. Meigs, Mr. and Dr. Stevens, Mr. and Mrs. Guy, Miss Franklin, and perhaps several others, will be present. The Foreign Society occupies Wednesday, the 17th.

•••

THE outposts of the battle-line of the church are confronted by overwhelming numbers to be taught, and the cry that comes back to us is for a tenfold reinforcement to meet the pressure of this appalling host of men and women without the knowledge of Christ. The offerings of our churches ought to help to answer this cry by arousing them to a united forward movement for the permanent occupation of every unevangelized land.

•••

It is said that when the first missionary letter came to this country from India in 1717, it came to Cotton Mather, directed to him at "Boston, West Indies." It came from the first Protestant European missionary in Asia. The missionary was probably a Moravian. Mather answered the letter, and sent a gift of books and money. It took the letter and gifts fourteen months to reach India. Today less than a month would be needed.

A LAW has been recently passed in Japan prohibiting smoking by persons under eighteen years of age. This measure was proposed and championed by the Hon. Sho Nemoto. He is a Christian, and a staunch temperance man. This is one of the indirect fruits of Christianity. Many non-Christians supported the bill, because they believe that the use of tobacco by young persons injures the system and unfits the users for military service.

•••

THUS far our missionaries in China have had no trouble from the Boxers. The Consuls advised them to go to Shanghai for protection. Some of them have gone to Japan. Owing to the high rents and the increased price of provisions, it is about as cheap to go to Japan as to remain in Shanghai. The Viceroy in the south of China have been very favorably disposed toward the missionaries; they have protected them against injury, and their property against destruction.

•••

THERE is a young lady who is not a member of the church, although raised in a Christian family, who has been giving regularly to the work of the Foreign Society for a number of years. Last year she gave \$100. She has just sent us \$50. She proposes to pay half of the salary of a missionary in the foreign field if some one else will give the other half. She is not rich by any means. She works for her living. We hope to hear of some one willing to assume the other half of a missionary's salary. The amount would be \$300.

•••

WE started out this year to increase the *Annuity Fund* to \$100,000. Only about \$7,000 is needed to reach the amount. As a mere investment the Annuity plan has advantages over other forms of investment:

1. It yields a larger income.
2. Its value can not decline.
3. Its income can not decrease.
4. Its income continues uninterrupted throughout life.
5. It is free from risks unavoidably attaching to other forms of investment.

6. It avoids entirely the care, anxiety and expense of making, changing and looking after investments.

7. It can be replaced if destroyed by fire or lost.

The full \$100,000 ought to be reached by the close of the missionary year, September 30.

...

THE latest reports from India indicate that there have been copious rains. If these reports are correct, the worst of the famine is over. Our own missionaries have been in that part of the field where the suffering has been most intense. They have had about as much money as they could profitably use. The responses to appeals for help in India have been most generous. The *Christian Herald*, of New York, has sent them large sums of money and large quantities of grain. The grain will be used partly for seed, and partly for food.

...

CONCERNING the Students' Campaign Movement, W. P. Bentley, of China, writes as follows: "The effort to place the Students' Missionary Campaign Library in the hands of the Endeavorers and young people generally, is deserving of every success. Information must precede intelligent action. Knowledge is the basis of success. Missions are their own best arguments. At the price, hundreds, if not thousands, of these libraries should be sold. Their influence will tell upon the future life, consecration and liberality of our people."

## THE BETHANY C. E. READING COURSES

This popular educational enterprise enters upon its fourth year the first of October, 1900. The past three-years have demonstrated its utility. More than 20,000 copies of its hand-books have gone into circulation. Multitudes of readers have sent in words of hearty appreciation. Leading brethren have given these courses a most unqualified endorsement. Every good cause among us has been helped.

There ought to be a Reading Circle in every church. There is, confessed-

ly, great and widespread need of a more comprehensive and systematic study of the English Bible, of a more accurate knowledge of the plea and history of the disciples of Christ, and of a more general diffusion of missionary intelligence among all our people. To meet these needs, in the simplest and most economical way, the Bethany C. E. Reading Courses came into being. Clear, comprehensive, compact and attractive hand-books have been prepared by chosen writers. Supplementary articles have appeared in our church papers.

There are three distinct courses of study: the study of the English Bible the study of the plea and history of the disciples, and the study of Christian missions. There are three hand-books on each line of study.

The hand-books on Bible study are entitled: "A Guide to Bible Study," by J. W. McGarvey (156 pages); "Life and Teachings of Jesus," by H. L. Willett (163 pages); "Prophets of Israel," by H. L. Willett (156 pages).

The hand-books on the study of the disciples are entitled: "Concerning the Disciples," by B. B. Tyler (138 pages); "Sketches of Our Pioneers," by F. D. Power (148 pages); "Bible Doctrine for Young Disciples," by F. D. Power (168 pages).

The hand-books on the study of missions are entitled: "Hand-book of Missions," by A. McLean (174 pages); "Missionary Fields and Forces of the Disciples," by W. J. Lhamon (172 pages); "Heroes of Modern Missions," by W. J. Lhamon (168 pages).

These hand-books are so written that they contain more information than the average book five times their size. They have been prepared with a view to economy both of time and money. They are sent to any address for thirty-five cents a single copy, or any three for one dollar. While they are designed for use in the Reading Circles, they are equally well adapted for private study. They ought to be in every Christian home. For further information write to the general manager of the Bethany C. E. Reading Courses, J. Z. Tyler, 798 Republic Street, Cleveland, O.

## CHINA AND THE GOSPEL.

China is the oldest nation in existence. Her records go back as far as the call of Abraham. The nations of Europe are as of yesterday when compared with her. China saw the rise and fall of Babylon, Assyria, Persia, Israel, Greece and Rome. She had poets before Homer and David. When the Britons wore skins, the Chinese wore silks. Dr. Williams says that a thousand years ago China was the most refined nation on the globe. Other nations have made progress; she has gone backward. The explanation of this: *China did not have the Bible*. She had ethics, but her ethical systems are not rooted in religion. Her learned men are either pantheists or atheists. The Chinese are not an inferior people. They have all the elements of a great race. They are sober, industrious, economical and intellectual. The people have been held down and kept back by false faiths and by corrupt government.

China contains nearly one-third of all the people on the globe. She has 1,700 walled cities, and several of these have each a population of 1,000,000.

China has 300,000 temples, 4,000,000 idols, and spends \$400,000,000 a year on idolatry. There are three religious systems; namely, Confucianism, Taoism and Buddhism. Chinese belong to all three religions at the same time, and do not think they are inconsistent.

Robert Morrison was the first Protestant missionary to enter China. He reached Canton in 1807. Public preaching was prohibited by law. He undertook to translate the Scriptures and to prepare a Chinese-English dictionary. He died in 1834. The prospect was nearly as dark then as when he landed. The Nankin Treaty provided that five cities should be opened. That was in 1842. The Tien Tsin Treaty was signed in 1860. The treaties say that no one who quietly professes and teaches the doctrines of Christianity shall be persecuted on account of his faith. China has in all about 1,700 missionaries. In 1845 there were only six Chinese Christians in the empire. To-day there are about 100,000 communicants, and it is said that there are at least 300,000 more who are convinced of the claims of the gospel, but have not yet embraced it. The number of communicants has almost doubled in the past five years. During the past thirty years the number of converts has doubled every six years. The same rate of increase would give China 60,000,000 Christians in the next half century. A missionary recently from China



says that if the gain in the next thirty-seven years is as great as it has been in the past twenty-five years, the adherents will number 100,000,000. There has been a larger increase in the number of converts in China during the last *eight* years than during the preceding *eighty* years. All the signs indicate that China will be Christianized in the next hundred years. China is yielding to the gentle influence of the gospel, although she has been called the "Gibraltar of Heathenism."

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## NO MISSIONARY SINECURE.

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The present troubles in China have naturally enough directed the attention to the missionaries and their work. From the way some speak of these devoted men, it would seem that their position is somewhat of a sinecure and to be envied. But is this true? The American missionary, for instance, leaves a happy, free and Christian land for a country wherein happiness, freedom and Christianity are comparatively unknown terms. At home he is a sovereign citizen, mingling with equals. In the mission field he is a stranger, looked upon with doubt and distrust by the people. His salary in the heathen field only covers his necessary living expenses. The single missionary is paid \$600 per year, and the married missionary \$1,000.

Compared with the consular salary, the pay of the missionary is small indeed. The American Consul at Nagasaki, Japan, for instance, receives \$3,000; the Consul at Yokohama, \$4,000. The American Consular representative at Amoy, China, is paid \$3,500 per annum; the Consul at Canton the same amount, while the Consul at Shanghai receives \$5,000. It is no doubt true that none of these Consuls receive a cent too much, but their presence and influence in China are not more conducive to American interests than those of the devoted, painstaking and industrious, right-living missionaries.

It is very easy for the stay-at-home church-member and politician to denounce the missionary, but the missionary's work for good is enduring; it can not be effaced by massacre nor destroyed by fire. If this work does not advance as rapidly as it is desirable, it must be remembered that he has powerful opposition. The priests and the officials who fear his growing influence with a long-benighted people are prepared to do everything that bloodthirsty cruelty can suggest to remove him and destroy his work. The missionaries are, with hardly an exception, worthy representatives of American manhood and woman-

hood. The true test of spiritual greatness is self-sacrifice. Is not that true self-sacrifice which impels a man or woman to quit home, fireside and friends, to risk life itself, to bring the light of the gospel and of freedom to far-off lands, groaning under tyranny and groping in a darkness dense enough to be felt?

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## THE CLASH OF CIVILIZATIONS IN CHINA.

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How far is the missionary to blame for present conditions in China? Some blatant politicians are calling on the Government to antagonize missions as provoking conflicts with non-Christian countries.

The impact of the European civilizations on what we may, for convenience, call the Mongolian, can not be stopped. It is as certain to continue as gravitation. The friction will vary in acuteness, but the present generation, and the next, will not see the end of it. It will be a part of the world's phenomena throughout the twentieth century. It is well, therefore, to put this down, not as a prediction, but as a recognized and necessary condition. All missionary operations in the far East will, for fifty or a hundred years to come, have to be adjusted to this, which may, by accommodation, be called the *status*. Christian missions will have to be projected, in anticipation of this clash, between eastern and western civilization.

But it is little use for anybody to think to secure pacification by withdrawal of missionaries. A steam-engine and a telegraph pole are revolutionary; so is a gunboat or a newspaper. The conquering civilization of to-day demands right of trade; it can make more by commerce than by tribute. It seeks not political control, but a market. It says, "*You shall buy and sell with us.*" It is only a change of the old formula; it means tribute by indirection.

It is useless to blame missionaries for being agitators. They are part of the civilization. It is useless to plead,

on the other hand, the popularity of the missionaries with the people, their inoffensiveness, their benevolence, their contribution to justice and humanitarianism, their elevation of the intelligence of the people, and their contribution to the pacific material development of the land. They are distinctly revolutionists. They seek to change the conditions, and, however indirectly, they necessarily aid in imposing the new civilization in place of the old. If the steam-engine is a democrat, so is the missionary; if the Standard Oil Company, the Waterbury Watch factory, the Lancashire mills are revolutionary, so is the missionary school and printing-press. They are only different parts of the same civilizing force. The new plow develops the resources for export as well as creates a demand for imports. The "anti-foot-binding society," which the missionary fosters in China, is a part of the social revolution implied in a new civilization; so is his hospital. The missionary is often the advance courier of a new order, and a part of the reflex benefit to Christian nations from Foreign Missions is the enlargement of commerce.

The people of the secondary civilization are easily astute enough to discern that the missionary is a component part of the new economy. All this is apart from the missionary as a religious propagandist. His family life, his very presence, is revolutionary, and he can not dissociate himself from the clash of the two civilizations. —J. T. Gracey, in *Missionary Review of the World*.



MAP OF CHINA.

Pekin, the capital of China, now the central point of interest for the civilized world, is near the northeastern corner of the country. Tientsin is eighty miles from Pekin on the Pei Ho River, twenty-five miles from the mouth of the stream, where the Taku ports are located. Chefoo is 325 miles from Pekin. Shanghai, the great commercial metropolis of the country, is far down the eastern coast, 825 miles by water and about 700 miles by land from Pekin. Two hundred miles up the Yangtse River from Shanghai is Nankin, the ancient capital, which is 550 miles by land from Pekin. Hong Kong is about 1,700 miles from Pekin by water and 950 miles from Shanghai. Nagasaki, Japan, is east of Shanghai 525 miles, and 925 miles from Pekin. Manila is about 700 miles from Hong Kong.

## JAPANESE DEPARTMENT

P. A. DAVEY, Editor.

THE Akita brethren are anxious for the return of Mr. and Mrs. Stevens.

THE Koishi Kawa Church took an offering for the India famine sufferers last Sunday.

R. L. PRUETT has returned from his trip to Hokaido, and regards it as a very promising field for a mission station.

M. B. MADDEN is evangelizing in the north. He is an enthusiastic worker and makes opportunities to preach Christ.

MR. AND MRS. GUY are needed by the Tokio brethren, who are "*taihen samushii*," that is to say, "very lonely," without them.

MISSIONARIES look forward with interest to the general conference to be held in Tokio next fall. It will mark an epoch in the history of the church in Japan. The last convention was held in 1883.

THE work at the Hongo Church was fairly started last Lord's Day. The meetings were attended by at least forty students. The night service was two hours long. They listened patiently. Saito San is the present pastor. He works together with P. A. Davey.

NEARLY two hundred heard the gospel in our Tokio churches last Sunday. The people do not fly to the gospel like doves to the windows. In America people find it hard not to believe the gospel, but in Japan how can they believe in Him of whom they have not heard or love Him whom they do not know?

RECENTLY the Higher Commercial School students gave an entertainment wholly in English. The program of

orations, recitations, dialogues and choruses was well rendered. The students took special delight in singing the American national airs. These boys are the nation's hope. How much brighter that hope would be if all could enter into life as Christian men.

"THE groves were God's first temples." Last Saturday many people worshiped God in a grove. They sat at the foot of a hill of pines. Palm branches waved over their heads. Birds sang in the branches. Ponds of golden fish feasted the eyes. The air was sweet, and the wind with its gentle murmurings breathed God into the soul. A missionary with picture and voice preached Jesus, the fulfillment of the tabernacle symbolism. A brass band played sacred tunes. Why not? Has the devil a pre-emption on musical instruments? As I listened to those sacred strains, I began to reach the heights of spiritual fervor of the man who exclaimed from the depths of his soul, "Sing praises unto the Lord with the harp; with the harp and the voice of melody." Heaven will ring with joy when every cornet and violin is sanctified to God.

A PLEASANT way of settling a dispute: Several jinricksha men had a dispute over a passenger. The vehicle in which the passenger had taken his seat was surrounded. When lots were cast, another man secured the passenger. All ended happily. The lot-casting was done with the hands, different positions of which mean different things. A closed fist is a rock. An open palm is paper. A closed fist with two open fingers is a pair of scissors. The closed fist of each disputant are raised and lowered simultaneously three times while the words "Jon Kim Po" are repeated as the hands fall. When the hand is lowered for the third time it is either as a closed fist, an open palm, or two open fingers. If one is a closed fist and the other two fingers, the rock breaks the scissors. If both are alike, the men must try again. If one is a fist, and the other an open palm, the paper wraps up the rock. If one is a scissors and the other an open palm, the scissors cut the paper. The



rock breaks the scissors which cut the paper which wraps the rock. He who gains two out of three trials wins the contest.

## INDIA DEPARTMENT.

DAVID RIOCH, Editor.

DAVID RIOCH: "The news that comes from Harda, as sent by G. W. Coffman, I am sending on just as it came to me.

"E. M. Gordon is so overworked with the terrible famine that he has no time to give us any news of the awful things that he is seeing every day. Mrs. Gordon is also very busy, and has just sent seven girls to the Deoghur Orphanage.

"In Bilaspur the situation is very bad. Cholera has made great inroads. According to an official report, during the last fortnight in May, out of 1,345 cases of cholera, 1,084 died. This is caused by the scarcity of water. All the wells and pools are about dry and water has become very bad. The missionaries of Bilaspur have charge of the Government famine kitchen in Bilaspur, and are working day and night doing their utmost to relieve the people. Seven hundred are died every day.

"The hearts of all our missionaries were deeply touched, and at the same time greatly rejoiced at the sweet spirit that prompted the secretary of the Baptist mission (Mr. Anderson) to send to our missionaries 5,000 rupees for famine relief work. This money was raised in England among Baptist people for this purpose, and there not being the need for it among the stations of their society, they very kindly sent it to our mission.

"From Damoh comes the cry of lack of water. Just now there is only one tank from which the people can get water, and traffic is almost blocked on the roads leading to it by the crowds of people going and coming. So precious is the water that one of the boys from the orphanage was put

into jail for accidentally spilling some. Not only the people of Damoh draw water at this tank, but also the people from the surrounding villages.

"Almost a month has passed, during which time rain usually falls, but this year, when it is needed as never before, there is little or no rain. The reports that are coming from so many places tell of the most intense suffering and the terribly unhealthy condition that is now prevalent in some of the larger cities because of the great heat and the lack of rain. The deaths from 'heat apoplexy' have been and are continuing enormous, not only among the foreign element, but also among the natives. The like distress has not been known by the oldest people. The railways in many cases have had to refuse all carriage of live stock, as the cattle died in great numbers from the excessive heat. The days for rain are fast passing away, and if it does not come in great quantities, then woe to this country; for when we even now are hearing of railroads having to stop trains for want of water, and Christian orphanages being one and two days without a drop of water, and missionaries sending miles away to the nearest large city for soda water to drink because no drinking-water can be had, let alone washing-water—what will the end be, is the question that is being asked by many.

"M. D. Adams has been suffering for the last two months with 'corneal ulcer.' For a time it was feared he would lose the sight of the eye, but the doctors now give him hope that the eye may not be greatly injured. The trouble was contracted while working among the famine-stricken.

"M. D. Adams represents our mission on the Interdenominational Committee for the distribution of the New York Herald Famine Relief Fund. From this fund he has received for distribution among the famine sufferers at our various mission stations about 35,000 rupees, 4,500 bags of American corn, and 6,000 blankets.

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DR. ANNA M. GORDON: "The distress around here is increasing every day. There are six hundred men and wom

en on relief work at our mission. The women receive five pice and the men seven pice a day. In addition, there are about two hundred at the kitchen. Of this number, 150 are children. I have taken in about thirty-five women with babes, varying from a day to a year old. The children are in a pitiful condition, but, with care, they are improving. The women come to us in rags. The transformation in a few days is marvelous. A good bath and clean clothes do the work of a tonic. The number of these women is increasing. One motherless babe of six months was sent to me on Sunday from the Government poorhouse. We have thirty-five boys and girls that have come to us permanently. These, with the thirty-five we rescued before, make seventy on our hands. I am busy attending to the clothing of these boys and girls.

"Mr. Gordon has been giving relief in forty or fifty villages. He does this work for the Government. The Government gives two rupees a month to each disabled person in the villages. Mr. Gordon sees to the giving of this money in about fifty villages. This week he is advancing money for seed corn. The money which the *Standard* raised, which is just coming in, is going out immediately to help the farmers get seed for their fields. The last item of famine work carried on here is the giving out of clothing to between two and three thousand men, women and children. In the midst of all this rush, which I have barely outlined, our hearts were stirred and saddened last week when we realized that cholera had made its appearance. Mr. Gordon was going to our outstation last week, when he found four dead bodies on the roadside and six others dying with cholera. He attended to them and went on, telling them that he would see them that night. He visited the Government camp and found there were some cases there. He gave out medicine and cheered the people, and attended to the special work at the outstation. On his way home he found some dead whom he had seen that morning on the road. This type of cholera is most virulent. To give you an instance: A Brahmin passed our gate with his wife in the morning.

The man spoke to Mr. Gordon at the gate, and said his wife was not well. We gave her some medicine, and tried to cheer them. He camped by the wayside to cook his food. At noon we heard a cry on the veranda. The Brahmin said his wife had died, just four hours after she was taken with the cholera. There was no one to bury her. Our Christians dug a grave, and her husband laid her away. His caste friends were afraid of the epidemic. The next evening we were resting for a few minutes after a hard day's work. An urgent call came to the gate. The Brahmin was lying on the ground. He had contracted cholera, and his face told the story. We treated him and carried him to the Government camp. He did not want to go. I am glad to say he is recovering.

"God is wonderfully sustaining us. At times we fully realize what the promise means, 'They that wait upon the Lord shall renew their strength,' and then, too, the love and sympathy and actual help of hundreds of Christian friends come as a cheering balm to our weary hearts. The money from the *Christian Standard* has done an enormous amount of good. God bless every donor.

"Before closing, I must tell you of a surgical case which came to me on Saturday. A woman of about fifty years of age fell into a well, and while going to the bottom she came in contact with a piece of split bamboo twelve and one-half inches long, one inch wide, and one-half inch thick. This bamboo entered the lung between the ribs under the right arm, and entering the lung, passed under the clavicle and over the larynx. I felt the end under the skin of the neck. At first I thought she could not live. Eleven inches of the bamboo were in her lung. We worked half an hour. Mr. Gordon and Hira Lal helped me, and we removed the stick. To-day is the fifth day, and the woman is living. In fact, she is improving. It seems almost a miracle."

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G. W. COFFMAN: "The famine is claiming more victims now than at any other time. I have been going about some the last few days, and

have seen some sad sights. Last Friday I went to Handia, a town thirteen miles from Hurda, on the Narbada River. At the relief works along the way I saw several little children who were in a starving condition. Some were eating leaves off the pipal-tree. Reaching Handia, I examined the building now nearing completion, which is giving work to several famine subjects. We crossed the river for the purpose of talking with the Subadur of the Indore native state about orphans. As we stepped from the boat we were met by numbers of people whose bodies showed plainly that they were starving. Several orphans were among them. Their pinched faces and wasted forms were sad to look upon. We saw the Subadur, but he did not show a very great interest in the starving people. He said to me, "Many have died." He promised to send all the orphans to us who wanted to come, but we do not have much faith in his statement. Here and there among these people we gave out a few *pice* (a *pice* equals half a cent). In the early morning, about six miles out from Hurda, we met a few hundred people who had been sent to bring in bamboos. This was a sad sight. One was especially so—a young mother, sixteen or seventeen years old, with a young child tied on her back—the last of all the burden-bearers, was crying as she staggered along under her heavy burden. I have seen the starved bodies of children and have heard their pitiful cry for food, and have seen the vultures as they tore the flesh from the child who had fallen by the wayside; yet I have scarcely ever seen a sadder sight than this. I gave her money and told her to sit down and rest. Many young children had been left in the camp all day alone, being too small to go along and too large to carry. Cholera is still about us and will increase if the rain does not come soon. We are selling grain cheaply in the outstations in Hurda. As we have received 880 bags of grain from the *Christian Herald*, we propose to open a grain store down-town."

## CHINESE DEPARTMENT.

FRANK GARRETT, Editor.

Chu Cheo.

W. R. HUNT: "The membership of the church at Chu Cheo is now ninety-seven. The new converts are made of the right stuff. From the beginning of their new life, they have been learning to give. At present they have more love than knowledge, and more sincerity than logic. Their Christianity is represented in deeds rather than in letters.

"With a part of the money handed us by the English churches we have purchased a large lot in Kwan Wei. This is the outstation from Yu Ho Tsz, and we hope to transfer the work to this more central market-town."

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Nankin.

FRANK GARRETT: "These are troublous times. There are rumors of war on all sides. The missionaries are being recalled from the interior. The volcano on whose crater we constantly live is decidedly more active than usual, and it may be months before anything like quiet will reign again. The Chinese Christians are suffering much for their faith. They are being tried as by fire."

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MISS MARY KELLY: "The troubles in the north are most serious. Thus far in Nankin there has been nothing more than talk, though it is pretty bad talk sometimes. The Viceroy is very strict, and has had a great many beheaded who were suspected of belonging to the Boxers or other secret societies. The Viceroy has posted very strong proclamations on all our gates in Nankin, threatening death to all who speak of burning foreign buildings or killing the foreigners or Christians. Five Christians from Pukeo, one of our outstations ten miles away, came to me last night, telling me that they were most severely threatened. The native pastor here has been there.



and he fears the worst for them unless they can get some protection. The British Consul has been asked to intercede on their behalf."

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T. J. ARNOLD: "The First Christian Church in Nankin was dedicated on the 3d of June. The building reflects great credit upon Frank Garrett for his patience and tact and perseverance in dealing with contractors and laborers. The auditorium is 67x33 feet, with two wings, 30x15 feet, and will seat about 400 persons. It is a brick building, with solid brick buttresses, Gothic windows, and a corrugated iron roof. In the rear of the rostrum are two dressing-rooms. The interior decoration of the building is severely plain. The ceiling and wainscot are of stained wood and the seats in the same style. Later on it is intended to decorate the walls with Scriptural texts. The services were simple and hearty. In the morning Dr. Macklin conducted the communion service. Afterward, T. J. Arnold delivered an address. At the close of the afternoon service, twenty persons were baptized. Of these, five were women and fifteen were men."

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DR. E. I. OSGOOD: "Owing to the unsettled condition, we have not gone up to Kuling yet, and may not be able to do so for some time. We believe Nankin is as safe as any place in Central China, and Central China one of the safest parts of the empire. Two weeks ago I brought Mrs. Osgood and baby to Nankin, intending to send her to Kuling, and then return to Chu Cheo and send Mr. Hunt off, too, but, arriving here, we found a restless, anxious condition among both natives and foreigners, and also received word that Mr. Hunt's family had nearly all been taken sick, so I left Mrs. Osgood here and hurried back to Chu Cheo and assisted Mr. Hunt on their down journey. It has not been considered wise for me to return to Chu Cheo in the present unrest, so we are all waiting here for further developments. The Vice-roy wants us all to stay in Nankin, as our presence assists him in quieting the people and all are very friendly

now. There must be nearly forty foreigners in Nankin at present. All feel quite safe. We simply are careful. Chu Cheo is also perfectly quiet. We fear no destruction of property.

"The conditions and uncertainties have dispelled all possibility of our annual convention meeting at present, but we trust that it may be convened early in the autumn.

"Mr. Hunt, perhaps, told you in his last letter of the conversion of my personal teacher. We have many reasons for being happy over it. He has from the first proven himself a perfectly honest, conscientious and broad-minded young man. He is twenty-eight year old, never taught foreigners before or had any special dealings with them, but he has quietly investigated the Scriptures, and finally of his own free will accepted them. He was severely censured by his parents, but is showing a steadfastness in harmony with his comprehension of the Scriptures.

"I have continually prayed that one might be given to me for an associate who would willingly join me in both medical and evangelistic work. He not only teaches me, but works with me daily in the clinic, and modestly accepts open places to speak for Christ. I believe he will develop into just such an associate as I have prayed for, and more so because of his ability as a teacher, he being a first-degree man. For the nearly two years he has been with us I have yet to censure him for any of the many faults so common among the Chinese, and have learned to trust him and lean upon his wisdom."

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#### Lu Cheo Fu.

C. B. TRUSS: "During the opening of our new house it has been my endeavor to supply those who came to see me, with a copy of the gospel and a tract. I have also had opportunity to talk with several. Every day now, teachers and the better class of citizens come and stay awhile in the guestroom. We feasted about sixty persons altogether, comprising the district elders, teachers, native doctors, farmers and near neighbors. Just before beginning, they were requested to



stand while we returned thanks for the gift of food, house, and all things that we have and use. After being again seated, they asked questions as to the meaning of it, and thus an opportunity was offered for telling them of our mission and the reason why we worshiped the one true God."

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### A NEW HOME IN CHINA.

It has been a little more than a week since we moved into our new house, and our hearts have constantly yearned for a few moments of quietness in which we could write to you and tell you and the dear people at home how much we thank you all for the comfort of this beautiful mission home. I am sure if you could have seen the crowds that came from early morning until late at night to see through the foreign building and offer their congratulations, as is their custom, you would willingly forgive us for not writing you sooner. When night came on, we were glad to pour out our gratitude to the Giver of every good and perfect gift, and lay ourselves down to rest and gain strength for the next day's duties. For three days the house was open to all who came. Then the district elders, neighbors and friends, all of whom had welcomed us by the firing of crackers and presentation of gifts, were feasted. This, you may be sure, was a trying ordeal to a cleanly housewife. Fortunately, a little whitewash can replace the damaged wall; a whole pane, the broken one. The curiosity of the people has been to some extent, at least, satisfied.

The sisters will better understand how restful this home is to me, when compared with our former surroundings. We had one room that I could call my own, with an only door opening toward the hospital three rods or so away. The only window being in this door, I could not get a breath of fresh air without being stared at by half a dozen half-nude coolies, or the throng from the hospital gazing in at my door. And then to hear the moans of the patients as they come out from under the anesthetics administered is anything but soothing to sensitive nerves. Then, too, when my

door was opened, the women patients seemed to think it an invitation for them to come in and look around, shake off their fleas, etc. Now, I would not have you think I am complaining, for through it all the dear Lord has so abundantly blessed us with health that we have nothing but praise and thanksgiving to render unto him; and I am quite sure that we can the better appreciate the advantage of our present blessings.

Now I have a Chinese guest-room all to myself, which shall be free from every article that would detract their minds from what we are trying to teach them. Tea can be served to them without the servants constantly running through the house. This room is separated from the rest of the house by a hallway, so that the women can come without fear of meeting the gentlemen. For this I do heartily praise the Lord, and I trust his dear Son Jesus will be a constant guest in the midst of it, calling these poor women out of darkness into the marvelous light of God's love. May his benediction be ever with me, as I try to tell them of the Lamb that was slain for the remission of their sins and mine.

Now as to our private rooms. I can't tell you the real, genuine comfort they afford us. The largest of the three bedrooms up-stairs we have used for our private library, where we have the pictures of classmates and friends to greet us as we enter the room; and sweet are the memories their faces recall. We feel refreshed by their presence. And then to wake up in the morning and gaze upon the portraits of our home people here and there, makes us feel that they are not so far away, after all. These, you know, have been kept in boxes to preserve them from the dust of a Chinese house. A mantel-piece and bathroom really seem a luxury after living without them for some time. It is now that the handsome presents given by the dear friends can be put into valuable service; and they add greatly to the comfort of our new home. The long veranda is another restful place, after a fatiguing day with curious guests whose only desire is to look around. I do not know which is the greater

curiosity to some of the Chinese—the rocking-chair, the house, or myself. They seem to stand in perplexed awe of each. Next year I shall hope to make our yard attractive with beautiful flowers, as they, too, can bear witness of the living God, and their influence is far-reaching and refining. I hope that some of the dear sisters, while gathering their flower seed this fall, will remember me with a few kinds, which can be sent by mail.

Now, with a deeper gratitude than I am able to express on paper to you and the Board and all the dear Christian people, for this beautiful and comfortable home, and invoking God's blessing upon you all to keep you in perfect peace, I am

Ever yours in the Master's service,  
LU CHEO FU. EUNICE C. TITUS.

#### NOTES FROM THE MISSION FIELDS.

M. B. MADDEN reports two additions at Fukushima, Japan.

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W. R. HUNT reports the advent of a second son in his home.

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DAVID and Minnie Rioch are rejoicing over the birth of a son.

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DR. GARABED KEVORKIAN reports six additions—four at Kapou Kara, and two at Tocat.

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R. L. PRUETT reports that he has made a long evangelistic tour. Great numbers heard the truth.

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M. B. MADDEN, of Japan, wishes a magic lantern and some slides. Doubtless some friends of the Japanese mission will supply his needs. Many have bought lanterns and used them for a time, and then cast them aside.

•••

ABRAM E. CORY and family have been very cordially received by the church in Honolulu. The officers of that church speak in the highest terms of these missionaries. It is likely that their work will be done in the Eng-

lish language. It is stated by those who understand that field best, that the people are becoming so Americanized that it is unnecessary for a worker to learn any of the Oriental tongues.

•••

THE workers in Cuba are giving much time to the study of the language. At the same time, they are conducting services in English among the soldiers and civilians. They expect to open a school soon, and to begin services in Spanish. They also sell Bibles to the people.

#### AFRICAN DEPARTMENT.

E. E. FARIS: "I made an evangelistic trip up the Bussira River, and visited some of the stations of the Congo Balolo Mission. I got many valuable suggestions, especially on the language. I was received as a brother. I spoke in the churches and villages. The people heard and understood. The work here is not showing fruit as we had hoped. Thé school had an average attendance during the first four months of 132. It is doing well. There is no falling off. The interest has increased. More and more I believe in the value of the school. We teach the Bible in it. I have a class of six boys who declare they have an earnest desire to follow Christ and a real conviction of sin. Two of them are really men. One of these two has repeatedly asked for baptism. The other has put away his wives and endured considerable of quiet and persistent persecution. He is a troublesome workman, quarrels and is untrustworthy. I could baptize the six of them to-morrow if I wanted to, but I shall not. The six boys meet in my room twice a week for instruction and prayer. Each morning the workmen and boys are assembled for worship before the day's work is begun. There are always from fifteen to eighteen men present and twenty-nine boys. Six of these boys and two of the men are servants of the missionaries. At present sixteen men and twenty-three boys are maintained by the Society. The grass on the station must be cut with a sickle and the paths must be kept clean. There

is no dry season here. No sooner are they through with one side of the station than they have plenty of work at the other. If the grass and brush were not cut, the station would be very unhealthy. The sixteen men are necessary also. They have put a fence clear around the station and roofed several of the buildings within the year. We also cut wood for the use of the mission steamers as they pass. They repay us by many kind favors. My trip up the Bussira cost nothing. It is necessary to have enough men to man a canoe. If we depended upon hiring men by the journey only, we would pay nearly as much for canoe trips alone as we do now for the constant services of the men, and we get better service. Counting the presents that are necessary to give at Christmas, we reckon at about one dollar a month as the cost of the boys and men on an average. This year it has been less than that. Thus you see that it takes about forty dollars a month to run this station. With this forty dollars we are able to keep this station in good repair, put up outbuildings when necessary, and take canoe trips without extra cost. All the boys go to school. The hundred and more children who come to school from the villages receive nothing. The cost of the school as such is inconceivably small. The sale of fruit will pay for this many times over."

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#### BOOK NOTES.

**PUBLIC AND PRIVATE RIGHTS.** By W. W. Hopkins, associate editor of the *Christian-Evangelist*. Christian Publishing Co., St. Louis. Fifteen cents. The author is one of our most thoughtful men. He is discussing great living themes. He writes from the viewpoint of the patriot and Christian. His little book is worth a careful reading.

...

**MARY REED, MISSIONARY TO LEPERS.** By John Jackson. The Fleming H. Revell Co., Chicago. Price, 75 cents.

This is one of the most interesting missionary books that have appeared in a long time. Mary Reed is a heroine. She gave her life to the work

in India. After reaching the field and spending some days there, she discovered that she was herself a leper. Instead of losing heart, she put her whole soul into the work. She took charge of a leper colony. It is believed now that the leprosy has left her. All outward signs of the disease have disappeared. This book is published in the hope that it may stimulate others to a complete consecration, and at the same time call forth compassion and help for the many thousands of outcast lepers in India and in other Eastern lands.

...

**GROWTH OF THE KINGDOM.** Modern statistical science finds effective employment in discovering the real lines of social development. Politicians and reformers know this. Both the advocates and disciples of Christianity appreciate it. In Gulick's "Growth of the Kingdom" we have a most masterly illustration. As a missionary in Japan, thinking at the first to interest an audience of Japanese young men, he has developed his work into a powerful argument for the truth of the gospel. And, more than that, he has gathered together for the reader a dynamic inspiration and motive for enthusiastic devotion to the cause of Christ. The great accelerating ratio of increase in the number of Christians, in the influence of Christian principles, in the understanding of Christ's teachings, in the practice of benevolence, in the activities of the church, developed in detail, is made a revelation of truth. Each chart and table is a romance and sermon combined. Their primary significance is set forth by the author with balanced but decisive application. The kingdom of God in the world has grown as no other social movement has grown. In what respects and with how much greater measure are matters of fact that must eloquently speak for themselves. It is a pleasure to know that such works as this are included in the Missionary Library now being supplied by the Foreign Missionary Society. If widely read, it can not fail to convert and strengthen, and to inspire with missionary zeal.—HERMON P. WILLIAMS.

## RECEIPTS

For Foreign Missions, from July 1 to August 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

ALABAMA.		COLORADO.		ILLINOIS.	
Sunday-school.		Sunday-schools.		Churches.	
Shady Grove (Opelika)...	\$ 13 25	Colorado City.....	\$ 4 29	Chapin.....	\$ 27 00
<b>ARKANSAS.</b>		Colorado Springs (South End Mission).....	13 38	Chicago (North Side).....	69 16
Sunday-schools.		Ft. Collins.....	5 00	Loami.....	2 50
Bentonville.....	4 54	Pueblo (Central).....	1 50	Mulkeytown.....	1 25
Brookings.....	1 75	Salida.....	16 87	Newton (Central).....	11 00
Fender S. H. (Okean).....	88	Trinidad.....	3 15	Round Prairie (Bunker Hill).....	4 00
Gravett.....	75	<b>Individual.</b>		Washburn.....	50 00
Total.....	7 92	Davis, Rhoda, Delta.....	1 00	<b>Sunday-schools.</b>	
<b>CALIFORNIA.</b>		Total.....	45 19	Antioch (Rossville).....	9 26
Church.		<b>CUBA.</b>		Arthur.....	3 00
Winters.....	16 66	Sunday-school.		Assumption.....	4 00
<b>Sunday-schools.</b>		Havana (Mission).....	35 79	Atlanta.....	16 65
Chico.....	5 85	<b>DENMARK.</b>		Bement.....	15 17
Escondido.....	3 45	Endeavor Society.		Bethel (Oskaloosa).....	3 99
Healdsburg.....	14 76	Copenhagen (Senior).....		Browns.....	5 00
Irvington.....	1 00	<b>DISTRICT OF COLUMBIA.</b>		Cerro Gordo.....	8 00
Los Angeles (East Eighth Street).....	21 28	Sunday-schools.		Champaign.....	13 13
Los Angeles (First).....	61 00	Washington (H St.).....	30 00	Chandlerville.....	9 81
Nipomo.....	2 10	Washington (Whitney Ave.).....	15 00	Chapin.....	10 00
Pasadena (First).....	25 00	<b>Individual.</b>		Charity.....	1 00
San Bernardino.....	4 10	Alden, Mrs. E. J., Wash- ington.....	20 00	Charleston (First).....	20 00
San Jacinto.....	10 31	Total.....	65 00	Chicago (First).....	18 75
Santa Maria.....	4 10	<b>ENGLAND.</b>		Chicago (Union).....	43 75
Ventura.....	5 00	<b>Individuals.</b>		Clay City.....	9 31
Watsonville.....	20 00	Coop, J., Southport.....	242 25	Decatur (Edward St.).....	1 00
Willows.....	8 70	Durban, W., Hornsey.....	100 00	Denver.....	20 34
Total.....	203 31	Total.....	342 25	East Union (Palestine).....	10 43
<b>CANADA.</b>		<b>FLORIDA.</b>		Elkhart.....	6 00
Church.		Sunday-schools.		Enfield.....	6 61
Aylmer, Ont.....	7 00	Cedar Key.....	10 00	Eureka.....	1 26
<b>Sunday-schools.</b>		Ocoee.....	5 03	Evanston.....	23 00
Allisonville, Ont.....	1 05	Total.....	15 03	Farmer City.....	0 60
Erin, Ont.....	2 00	<b>GEORGIA.</b>		Fisher.....	5 00
Everton, Ont.....	21 00	Churches.		Franklin.....	5 27
Lobo (Poplar Hill), Ont.....	5 05	Valdosta.....	10 00	Fulton.....	6 81
Owen Sound, Ont.....	6 00	Watkinsville.....	5 00	Gibson City.....	16 67
Pictou, N. S.....	8 00	<b>Sunday-schools.</b>		Girard.....	39 25
St. Thomas, Ont.....	35 50	Atlanta (First).....	19 00	Hazel Dell (Mt. Sterling) Hazel Dell, Staunton).....	25 1 11
Silver Falls, N. B.....	2 00	Red Oak.....	5 00	Hume.....	7 74
Winger, Ont.....	8 00	Watkinsville.....	5 00	Jacksonville.....	37 78
Wychwood, Ont.....	8 00	Total.....	44 00	Kankakee.....	10 00
<b>Individual.</b>		<b>HAWAIIAN ISLANDS.</b>		La Harpe.....	10 00
Darroch, W. F., Brant- ford, Ont.....	6 50	Sunday-school.		Lanark.....	20 00
<b>Miscellaneous.</b>		Honolulu.....	5 00	Lancaster.....	8 28
Cash, Ontario.....	50	<b>IDAHO.</b>		Marine.....	3 00
Total.....	114 55	Sunday-school.		Mechanicsburg.....	7 85
<b>CHINA.</b>		Boise.....	10 00	Milford.....	5 03
Church.		<b>ILLINOIS.</b>		Milo.....	0 25
Chu Cheo.....	25 00	Churches.		Mt. Morris.....	2 00
<b>Individual.</b>		Sunday-school.		Mt. Pleasant Union (Linn) Mulkeytown.....	1 00 10 00
Hunt, W. R., Chu Cheo.....	5 42	<b>IDAHO.</b>		Murphysboro.....	4 24
Total.....	30 42	Sunday-school.		Newmanville.....	20
<b>CHINA.</b>		<b>IDAHO.</b>		Ohio Grove (Aledo).....	4 16
Church.		Sunday-school.		Palmyra.....	6 30
Chu Cheo.....	25 00	<b>IDAHO.</b>		Paxton.....	10 00
<b>Individual.</b>		Sunday-school.		Pittwood.....	7 75
Hunt, W. R., Chu Cheo.....	5 42	<b>IDAHO.</b>		Ripley.....	1 11
Total.....	30 42	Sunday-school.		Rock Island (Mem.).....	45 88
<b>CHINA.</b>		<b>IDAHO.</b>		Rock Island (Twenty- ninth St. Mission).....	10 39
Church.		Sunday-school.		Rutland.....	29 75
Chu Cheo.....	25 00	<b>IDAHO.</b>		St. Augustine.....	13 00
<b>Individual.</b>		Sunday-school.		Saybrook.....	13 85
Hunt, W. R., Chu Cheo.....	5 42	<b>IDAHO.</b>		Stanford.....	1 95
Total.....	30 42	Sunday-school.		Thomson.....	20 40
<b>CHINA.</b>		<b>IDAHO.</b>		Toulon.....	10 79
Church.		Sunday-school.		Tuscola (First).....	19 00
Chu Cheo.....	25 00	<b>IDAHO.</b>		Union Chapel (Win- erowd).....	6 58
<b>Individual.</b>		Sunday-school.			
Hunt, W. R., Chu Cheo.....	5 42	<b>IDAHO.</b>			
Total.....	30 42	Sunday-school.			



Union (Danville) .....	\$ 4 30
Union (Short) .....	2 65
Walnu .....	10 00
Washburn .....	50 00
Waukegan .....	6 80
Waverly .....	2 30
Whitley Creek (Coles) .....	2 75
Willow Branch (Mark- ham) .....	1 50
Windor .....	4 00
Woodland .....	7 21
Woodson .....	8 00

Endeavor Societies.

Chandlerville .....	5 00
Chapin .....	2 63
Springfield .....	25 00

Individuals.

Benton, H. M., Atkinson .....	1 00
Wadsworth, Mrs. M. H., Rock Island .....	25 00

Miscellaneous.

A Disciple, Chicago .....	2 00
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Total .....

INDIANA.

Churches.

Darlington .....	9 00
Frankfort .....	129 66
Mooreland .....	5 90
Providence (Paxton) .....	4 75
Wyatt .....	4 08

Sunday-schools.

Ambia .....	3 52
Anderson .....	1 00
Arney .....	5 00
Barkley (Valma) .....	5 00
Bedford .....	20 00
Bruceville .....	3 80
Buck Creek (Julietta) .....	6 20
Buckeye .....	5 45
Cayuga .....	6 36
Centreville .....	4 17
Charlestown .....	25
Chilcottesville .....	1 52
Coffee Creek Union (Par- is Crossing) .....	2 65
Columbus (East) .....	8 00
Connorsville .....	8 52
Converse .....	4 66
Danville .....	8 50
Edwards .....	6 50
Farmington (Rushville) .....	6 50
Fort Wayne (W. Jeffer- son St) .....	9 44
Fountain City .....	5 40
Freelandville .....	2 50
Gadsden .....	6 21
Greenfield .....	19 00
Hamilton .....	16 17
Hammond .....	1 06
Hjamsville .....	4 75
Indianapolis (Hauzhville) .....	5 00
Indianapolis (Third) .....	175 00
Ingalls .....	2 75
Ingersoll Corner (Hills- boro) .....	6 34
Lexington .....	4 86
Ligonier .....	15 00
Madison .....	8 13
Maria Creek (Freelands- ville) .....	30 00
Marke .....	3 00
Martinsville .....	20
Milton .....	1 86
Monroeville .....	1 20
New Liberty (Veeder's burg) .....	30 00
Newville .....	6 61
North Madison .....	4 10
Orestes .....	6 33
Osgood .....	6 57

Paragon .....	\$ 1 50
Pennville .....	75
Plainville .....	3 24
Pleasant Grove (Kentland) .....	3 10
Plevna .....	13 00
Portland .....	12 68
Po eyville .....	5 00
Princeton .....	4 20
Refuge (Noblesville) .....	4 40
Rensselaer .....	23 13
Rockville .....	3 45
Russville .....	5 55
St. Joe Station .....	8 60
Sandborn .....	3 50
South Salem (Union City) .....	96
South Scott (Ellis) .....	7 24
Summitville .....	15 00
Tampico .....	3 23
Terre Haute (Central) .....	16 80
Uniontown (Zanesville) .....	11 26
Valparaiso .....	8 30
Vincennes .....	30 00
Westport .....	5 00
Whitewater .....	5 00
Williamsport .....	2 12
Winchester (Main St.) .....	20 09
Zionsville .....	10 00

Endeavor Society.

Elizaville .....	5 00
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Individuals.

Lollis, Mrs. R. C., Catlin .....	2 00
Schooley, O. D., Jr., Sparksville .....	1 00
Sweeney, Z. T., Colum- bus .....	25 00

Miscellaneous.

Cash .....	50
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Total .....

IOWA.

Churches.

Cromwell .....	5 00
Granger .....	6 50
Grimes .....	4 00
Logan .....	3 00
Monticello .....	2 18

Sunday-schools.

Albia .....	28 17
Allerton .....	10 06
Ames .....	24 16
Bagley .....	8 10
Benton .....	2 00
Bethel Grove (Lisco. b.) .....	6 69
Brighton .....	6 01
Chesterfield .....	3 20
Cleghorn .....	10 42
Colfax .....	16 55
Collins .....	1 00
Conway .....	1 00
Coppock .....	3 60
Creston .....	26 10
Cromwell .....	6 50
Deep River .....	5 90
Des Moines (Park Ave.) .....	12 71
De Soto .....	17 25
Eldon .....	5 00
Ellston .....	3 00
Exira .....	3 00
Fertile .....	15 62
Fonda .....	3 28
Fort Madison .....	4 00
Griswold .....	7 60
Harlan .....	3 06
Hedrick .....	3 36
Iowa City .....	34 34
Jolley .....	2 50
Kellogg .....	10 50
Liscomb .....	10 00
Lost Creek (Wever) .....	9 61
Manning .....	8 40
Marble Rock .....	3 69

Marcus .....	\$ 9 76
Modale .....	10 06
Montezuma .....	4 56
Morse .....	3 33
Mt. Ayr .....	50 07
Ontario .....	6 00
Primghar .....	6 00
Reeve (Hampton) .....	11 62
Ruthven .....	5 00
St. Anthony .....	6 69
Sioux City (First) .....	25 00
Sloan .....	3 41
South English .....	4 00
Spencer .....	14 26
Success Union, Franklin Co. ....	60
Tiffin .....	5 00
Union .....	6 54
Vigilance (Rizors) .....	1 90
Villisca .....	8 70
West Liberty .....	1 00
Woodbine .....	6 05

Endeavor Society.

Albia .....	20 50
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Individuals.

Drake, F. M., Centreville .....	25 00
Macrill, Addie, Marshall- town .....	25 00
Swearingen, Mrs., Ames .....	75

Miscellaneous.

Cash .....	3 40
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Total .....

JAPAN.

Church.

Sendai .....	1 50
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KANSAS.

Churches.

Fort Scott .....	12 50
Harmony (Abilene) .....	1 00
Winchester .....	50
Winfield .....	26 25

Sunday-schools.

Bluff City .....	1 90
Chanute .....	12 94
Denison .....	2 80
Dodge City (First) .....	6 05
Efingham .....	2 83
Elm Creek (Stockton) .....	30
Emporia (First) .....	20 40
Fairview (Scottsville) .....	7 66
Farmington .....	48
Fort Scott .....	6 00
Garnett .....	5 00
Girard .....	1 08
Greenleaf .....	7 70
Harper .....	5 61
Hartford .....	7 00
Haverhill .....	1 85
Hill City .....	5 15
Hunnewell .....	13 00
Jewell City .....	3 12
La Crosse .....	10 00
Langdon .....	18 83
Lawrence (First) .....	9 00
Lyndon .....	3 50
Lyons .....	18 76
Medicine Lodge .....	4 00
Meriden .....	2 03
Newton .....	7 21
Niotaze .....	3 03
Osborn .....	14 50
Oxford .....	2 50
Pioneer .....	1 00
Pleasant Hill (Aliceville) .....	6 50
Princeton .....	2 30
Randall .....	6 31
Round Prairie (Love- mont) .....	26 66

Sharon.....	\$ 4 00
Troy.....	13 27
Udall.....	3 50
Valley Falls.....	7 86
Waterville.....	2 25

**Individuals.**

Rash, Howard C., Salina.....	25 00
Squire, Lora E., Beloit.....	25 00

**Miscellaneous.**

Cash.....	50
Cash, Eureka.....	9 00

Total..... 378 03

**KENTUCKY.****Churches.**

Louisville (Broadway).....	100 00
Seven Guns.....	5 14
Smith's Corners.....	7 50
Stamping Ground.....	2 00
Station Camp.....	5 88
Tannersville.....	3 00

**Sunday-schools.**

Berea.....	17 50
Bethlehem.....	9 50
Carlisle.....	18 00
Concord.....	3 47
Fairmount.....	10 00
Fairview (Ewing).....	20 41
Flour Creek (Butler).....	15 00
Frankfort.....	43 02
Grayson.....	6 00
Harrod's Creek (Brown- bor.).....	11 25
Henderson.....	35 54
Hillsboro.....	2 30
Hopkinsville.....	116 70
Kenton.....	12 00
Kirkville.....	27 00
Leesburg.....	8 19
Leitchfield.....	4 83
Lexington (Central).....	100 00
Louisville (Broadway).....	50 00
Louisville (First).....	50 00
Macedonia (Lexington).....	9 00
Mayslick.....	30 14
Millcreek (Helena).....	18 00
Morgan.....	20 05
Mt. Carmel.....	5 02
Mt. Pleasant (Cordova).....	7 00
Newtown.....	9 40
Republican (Sylvan Dell).....	16 34
Sparta.....	3 00
Stanton.....	4 00
Tobolsboro.....	5 50
Union City.....	3 08
Union (Roanoke).....	4 25
Valley Grove (Sutherland).....	3 00
Williamstown.....	4 04
Winchester (First).....	70 00

**Endeavor Societies.**

Frankfort.....	15 00
Lexington (South Side).....	5 00

Total..... 921 28

**LOUISIANA.****Sunday-schools.**

Fairview.....	1 00
Shreveport (Central).....	5 00

Total..... 6 00

**MAINE.****Church.**

South Princeton.....	2 00
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**MARYLAND.****Sunday-schools.**

Baltimore (Calhoun St.).....	25 00
Baltimore (Harlem Ave.).....	49 50

Hagerstown (First).....\$ 37 00

**Individual.**

Coffman, W. D., and Wife, Keedysville.....	2 00
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Total..... 113 50

**MASSACHUSETTS.****Church.**

Haverhill (High St.).....	13 00
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**Individual.**

Wood, Bessie M., Haver- hill.....	20 00
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Total..... 23 00

**MICHIGAN.****Churches.**

Mt. Pleasant.....	2 35
Watson.....	3 35
West Trowbridge (Alle- gan).....	1 50

**Sunday-schools.**

Armada.....	75
Baileys.....	2 00
Bangor.....	6 34
Benton Harbor.....	11 55
Detroit (Central).....	40 66
Durand.....	5 00
Grace (South Frankfort).....	2 06
Grand Rapids.....	50 00
Ionia.....	94 69
Jasper.....	2 14
Kakaska.....	15 00
Morey.....	1 65
Mt. Pleasant.....	5 47
Owosso.....	16 77
Petersburg.....	5 00
Pleasant Lake (Cadillac).....	6 76
Saginaw.....	20 00
Silver Creek (Cushing).....	6 50
Wager (Gobleville).....	1 75
Wexford.....	4 00

**Endeavor Society.**

Saginaw.....	5 00
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Total..... 310 30

**MINNESOTA.****Sunday-schools.**

Duluth.....	17 68
Dundee.....	2 00
Mankato (First).....	11 25

**Endeavor Society.**

Mankato.....	10 00
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**Individuals.**

Lilly, Mrs. M., Morris- town.....	25 50
Phelps Chas L., St. Peter.....	5 00
Strunk, L. K., Dean.....	25 00

Total..... 92 43

**MISSISSI PI.****Sunday-schools.**

Elotie Chaper (Lyons).....	5 00
Fayette.....	1 81

Total..... 6 81

**MISSOURI.****Churches.**

Bolckow.....	6 35
Dawson.....	2 00
Dorsey.....	7 00
Fayette.....	27 40

Hemple (Maple Ave.).....	\$ 2 30
Kidder.....	2 85
New Franklin.....	4 30
Philadelphia.....	3 00
St. Louis (Central).....	1 50

**Sunday-schools.**

Antioch, Clay Co.....	2 75
Barry.....	10 23
Berea (Kirby).....	5 00
Belton.....	5 33
Bohvar.....	2 50
Brashear.....	2 61
Breckinridge.....	4 49
Burling on Junction.....	13 30
Chanois.....	10 00
Clearmont.....	3 16
Cowgill.....	1 25
East Lynne.....	3 14
El Dorado Springs.....	5 00
Fairview (Clifton).....	1 03
Grand Pass.....	5 00
Hemple (Maple Ave.).....	1 50
Illinois Bend (La Plata).....	3 26
Island City.....	1 00
Joplin.....	18 50
Kansas City (First).....	45 00
Kansas City (Springfield Ave.).....	1 00

Kearney.....	15 00
Kidder.....	5 00
La Monte.....	25 00
Leutner.....	3 00
Lexington.....	34 66
Lockwood.....	1 25
Louisville.....	5 00
Maryville.....	63 00
Merwin.....	5 00
Miami.....	25 00
Minnesota Valley Union (Mound City).....	2 56
Mt. Gilead (Kearney).....	10 00
New Franklin.....	11 20
Pleasant Mount.....	3 50
Ridgeway.....	5 57
Salem (Moberly).....	2 70
St. Louis (Arlington Mis- sion).....	5 00
St. Louis (Central).....	23 43
St. Louis (Fifth).....	2 00
St. Louis (Fourth).....	10 50
Shelbina.....	20 00
Shelbyville.....	9 63
Sheldon.....	5 00
Skidmore.....	8 27
Strasburg (Union).....	3 00
Sweet Oak (La Belle).....	4 65
Two Mile Branch (Mont- gomery City).....	15 55
West Plains.....	6 94
White Oak (Grant City).....	3 75
Windsor.....	16 73
Woodlawn.....	9 50

**Endeavor Society.**

Kansas City (South Pros- pect).....	7 50
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**Individuals.**

Bradley, J. S., Montgom- ery City.....	25 00
Sweeney, Oscar, El Dora- do Springs.....	1 00
Udell, F. E., t. Louis.....	25 00

**Miscellaneous.**

"Earnest Workers," Wes- ton.....	1 00
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Total..... 785 44

**MONTANA.****Sunday-school.**

Spring Creek (Kalispell).....	4 70
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**NEBRASKA.****Sunday-schools.**

Alma	2 31
Ansley	16 18
Bennet	3 00
Bradshaw	5 63
Burchard	2 25
Coad	10 30
Elmwood	1 36
Gering	1 50
Highland	2 10
Indianola	4 14
Johnson	7 65
Juanita	10 00
Lincoln (First)	15 00
Norman	2 43
Omaha (Grant St.)	3 20
Perry	6 09
Precept	1 50
Riverside	2 61
Thornburg	5 00
Verdon	7 88
Waco	6 00
Wakefield	7 45
Winber	4 27

**Endeavor Society.**

Alma	7 00
Total	139 24

**NEW YORK.****Church.**

New York (169th St.)	37 00
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**Sunday-schools.**

Benedict	7 00
Buffalo (Forest Ave.)	17 38
Buffalo (Richmond Ave.)	75 00
Eagle Mills	18 10
New York (Branch)	19 31
New York (169th St.)	45 54
Pittsford	7 12
Pompey	18 25
Rochester (First)	14 50
South Butler	6 10
Williamsville	25 00

Total	290 20
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**NORTH CAROLINA.****Church.**

North River (Beaufort)	1 00
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**Sunday-schools.**

Farmville	2 20
Kinston	40 94
Kitt Swamp (Askim)	17 26
Washington	20 00

**Individual.**

Williams, Mrs. Mary R., Catharine Lake	51
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Total	81 91
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**OHIO.****Churches.**

Glouster	20 00
Mansfield	40 00
Newark	60 10
Toledo (Orchard St.)	15 00
Unipolis	2 48

**Sunday-schools.**

Ada	17 71
Akron (Broad St.)	26 21
Alliance	23 47
Amherst	4 30
Antioch	19 00
Arena	5 00
Aurora	15 00
Beaumont	6 00
Bedford	40 68

Belle Center	\$ 1 17
Bethel	3 00
Bethesda	5 95
Bishopville	5 92
Brink Haven	7 00
Brunswick	4 02
Bryan	30 00
Canfield	9 46
Centerville (Demo)	20 51
Chesterland	10 00
Cincinnati (Eastern Av.)	3 85
Cincinnati (Norwood)	25 00
Cleveland (Ethna St.)	10 00
Cleveland (Cedar Ave.)	28 50
Coal Run	5 75
Columbus (Central)	50 00
Crestline	1 00
Croton	7 74
Deerfield	6 00
East Liverpool	35 22
Fostoria	5 55
Genoa	6 21
German	2 50
Girard	2 00
Greenwich	25 00
Hartford	10 26
Hebron	25 00
Hillsboro	17 00
Hinckley	6 08
Hudson	4 26
Indian Run (Mapleton)	7 15
Jamestown	8 11
Jelway (Howard)	27 59
Jerseyville (Shace)	4 00
Killbuck	15 00
Lima (Wayne St.)	45 55
Lisbon	25 09
Marshfield	10 00
Massillon	112 00
Messiah	1 00
Millersburg	66 25
Mineral Ridge	25 00
Modest	2 54
Monroe (Fidelity)	3 38
Mr. Oliver (Carrollton)	12 32
Mt. Vernon	16 60
New Alexander	6 92
Newark	30 00
Oak Knoll (Jamestown)	9 39
Pandora	3 75
Payne	2 80
Paynes' Corners	3 00
Perry	2 00
Port Jefferson	1 40
Pricetown	8 25
Quaker City	5 65
Raysville (Ray)	1 00
Ridgeway	1 75
Rushsylvania	38 67
Solon	12 14
Southington	10 00
Stafford	2 70
Toledo (Central)	12 00
Urichsville	38 00
Union (Bloomington)	2 00
Union (Eleanor)	7 75
Union Grove (Stillwell)	17 79
Union (Valley)	3 60
Van Wert	10 00
Warren	102 64
Wauseon	12 73
Willoughby	10 00
Wilmington	11 75
Wooster	15 25
Youngstown (Central)	57 00
Zion (Wolfpen)	1 72

**Endeavor Society.**

Mt. Healthy	25 00
-------------	-------

**Individual.**

Wharton, G. L., Hiram	25 00
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**Miscellaneous.**

Cash	10
Estate of David Wells, Shreve	6 10

"Willing Workers," Cin- cinnati (Central Fair mount)	\$ 2 00
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Total	1,639 21
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**OKLAHOMA.****Sunday-schools.**

El Reno	5 00
Flint S. H. (Renfrow)	3 00
Hennessey	3 90
Long Branch (Stillwater)	2 03
Pana	3 47
Pawnee	3 16
Perry	11 64
Pleasant Valley	1 10
Richland	5 50
Seiling	12 00
Seward	3 66

**Endeavor Society.**

Guthrie	2 50
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Total	56 86
-------	-------

**OREGON.****Sunday-schools.**

Canby	7 00
Drain	4 59
Forest Grove	10 13
Lancaster (Junction City)	4 14
Milton	11 11
Pendleton	2 00
Scio	2 00
Tillamook	2 50

**Endeavor Society.**

Elgin (Junior)	2 50
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Total	45 97
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**PENNSYLVANIA.****Churches.**

Allegheny (First)	300 00
Hazelwood (Pittsburg)	20 00
Philadelphia (Third)	9 17

**Sunday-schools.**

Allegheny (First)	400 00
Altoona	6 50
Braddock	34 78
Canoe Camp	4 74
Canton	50 00
Covington	5 00
Gypsy	8 00
Huntsville	5 50
Hyndman	7 54
Kennington	18 00
Larksville	11 35
McKeesport (First)	8 43
Monongahela (Central)	5 54
New Castle (Long Ave.)	30 00
Philadelphia (First)	50 00
Philadelphia (Third)	83 00
Pine Vale (Decker's Point)	7 37
Pittsburg (Central)	30 00
Pittsburg (Herron Hill)	17 86
Plymouth	22 28
Sandy Lake	10 50
Somerset	75 00
Stillwater	10 60
Sylvania	7 50

**Individual.**

Stumpf, Hulda, Indiana	25 00
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**Miscellaneous.**

C. W. B. M., Pine Vale (Decker's Point)	5 00
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Total	1,268 46
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<b>SOUTH CAROLINA.</b>		<b>UTAH.</b>	Ritzville .....	\$ 4 23
<b>Sunday-schools.</b>		<b>Church.</b>	Seattle (First) .....	21 88
Emanuel Early Branch) ..	1 75	Salt Lake City .....	Waitsburg .....	11 74
Erwinton .....	1 00		<b>Endeavor Societies.</b>	
Kicepatch (Islandton) ..	10 00	<b>VIRGINIA.</b>	Eureka (Hockinson) Se-	
Varnville .....	1 58	<b>Churches.</b>	nior .....	4 59
<b>Total.</b> .....	14 33	Allegheny (Bac sburg) ..	Pullman .....	1 50
<b>SOUTH DAKOTA.</b>		Charlottesville .....	<b>Individual.</b>	
<b>Sunday-schools.</b>		<b>Sunday-schools.</b>	Wilson, C. M., and Wife,	
Highmore .....	10 00	Antioch (Bowling Green) ..	Spokane .....	5 00
Spencer .....	17 65	Antioch (Spencer) .....	<b>Total.</b> .....	77 94
<b>Total.</b> .....	27 65	Big Stone G p .....	<b>WEST VIRGINIA.</b>	
<b>TENNESSEE.</b>		Chatham .....	<b>Church.</b>	
<b>Church.</b>		Corinth (Enfield) .....	Montgomery .....	5 00
Mt. Bethel (Limestone)		Crewe .....	<b>Sunday-schools.</b>	
and Sunday school .....	8 05	Danville .....	Cliff Top .....	3 50
<b>Sunday-schools.</b>		Dayton .....	Johnstown (Soho) .....	9 26
Boon's Creek (Bizzard) ..	4 37	Ebenezer (Parishville) ..	Morgantown .....	6 30
Bristol (Colored) .....	3 00	Edgemont (Christians-	New Cumberland .....	40 00
Morristown .....	4 60	burg) .....	Ravenswood .....	5 05
Newbern .....	11 00	Ephesus (Foneswood) .....	Kouceverte .....	15 25
Rockwood .....	15 00	Forest Grove (Enon) .....	<b>Miscellaneous.</b>	
<b>Individual.</b>		Gethsemane (Old Church)	A Few Brethren on Mossy	
Roach, Mary H., Clarks-		Gilboa (Cuckoo) .....	Creek .....	1 50
ville .....	25 00	Gordonsville .....	<b>Total.</b> .....	85 86
<b>Total.</b> .....	7 02	Holly Grove (Inez) .....	<b>WISCONSIN.</b>	
<b>TEXAS.</b>		Lebanon (Halstead) .....	<b>Church.</b>	
<b>Churches.</b>		Martinsville .....	Lynxville .....	5 00
Anna .....	8 00	Narrows .....	<b>Sunday-schools.</b>	
Brownwood .....	5 00	Norfolk .....	Center .....	17 38
<b>Sunday-schools.</b>		North Tazewell (Colored)	Lynxville .....	5 25
Altair .....	2 50	Oak Grove (Gunn) .....	<b>Total.</b> .....	27 63
Bastrop .....	9 60	Old Well (Spencer) .....	<b>WYOMING.</b>	
Beeville .....	3 75	Pembroke .....	<b>Church.</b>	
Bethany .....	6 33	Pleasant Hill (Gasburg) ..	Newcastle and Sunday-	
Bonham .....	37 05	Prospect (Church Road)	school .....	20 00
Bowie .....	9 23	Pulaski City .....	<b>Sunday-school.</b>	
Buda .....	2 90	Rappahannock (Dunns-	Ten Sleep .....	5 00
Gainesville .....	25 00	ville) .....	<b>Total.</b> .....	25 00
Hico .....	18 00	Richmond (Marshall St.) ..	<b>MISCELLANEOUS.</b>	
Lancaster .....	14 55	Richmond (Third) .....	Cash .....	16 10
McKinney .....	25 00	Richmond (West End) ..	Interest .....	300 45
Mesquite .....	3 25	Rochelle .....	<b>Total.</b> .....	316 55
Plano .....	2 50	Sisash (Peake) .....	<b>Grand Total.</b> .....	\$11,011 23
Rockdale .....	2 00	Snow Creek .....		
San Antonio .....	5 00	Springfield Chapel (Rock-		
Will's Point .....	8 40	ville) .....		
<b>Individuals.</b>		Vienna .....		
Everts, A. A., and Em-		Walnut Spring (Oranda)		
ployees, Dallas .....	14 09	<b>Individual.</b>		
Nalley, B. W., Itasca .....	75	Williams, Miss S. S.,		
<b>Total.</b> .....	222 90	Wechs .....		
		<b>Total.</b> .....		
		423 06		
		<b>WASHINGTON.</b>		
		<b>Sunday-schools.</b>		
		Eureka (Hockinson) .....		
		New Whatcom (First) .....		



## INDIA FAMINE FUND.

<b>ALABAMA.</b>					
<b>Church.</b>					
Anniston	\$ 3 40	El Paso	\$ 15 00	Lyons	\$ 4 00
<b>ARIZONA.</b>		Eminence (Atlanta)	5 99	Rossville	2 00
<b>Individual.</b>		Mattoon (First)	2 50	Whitewater	12 50
Rucker, Mr. and Mrs. R. M., Hackberry	1 00	Stanford	47 01	<b>Sunday-schools.</b>	
<b>ARKANSAS.</b>		<b>Endeavor Societies.</b>		Chetopa	4 00
<b>Individuals.</b>		Antioch	9 15	Damar	26
Case, Mr. and Mrs. A. M., Batavia	1 00	Concord	7 33	Pleasant Hill (Aliceville)	1 00
Roberts, Mrs. Jennie	1 00	Rock Island (Mem.)	5 00	Stockton	5 37
Total	2 00	<b>Individuals.</b>		<b>Individuals.</b>	
<b>CALIFORNIA.</b>		Cathcart, Mrs. J. M., Sisdell	10 00	Jewett, W. P., Courtland	2 00
<b>Individuals.</b>		Wells, Mrs. Lorinda, Elk Prairie	1 00	Little, M. F., and Wife, Mt. Hope	10 00
Brown, W. W., Grand Island	2 50	Total	224 13	Lowry, Mary E., Gem	10 00
Tolston, Mrs., Sycamore	1 00	<b>INDIA.</b>		Yarman, Isabella, Furley	2 00
Williams, Harvey, Redlands	1 00	<b>Miscellaneous.</b>		Total	122 35
Williams, Martha, Redlands	1 00	Government Treasury, Mungeli	900 00	<b>KENTUCKY.</b>	
Total	5 50	<b>INDIANA.</b>		<b>Churches.</b>	
<b>CANADA.</b>		<b>Churches.</b>		Antioch (Lexington)	17 25
<b>Church.</b>		Brookville and Tenth Indiana District	65 00	Athens	20 50
Westport, N. S.	14 00	Brownstown	5 00	Frankfort and Sunday-school	15 89
<b>Endeavor Society.</b>		Elkhart	10 00	Lexington (Chestnut St.)	26 50
Pictou, N. S.	1 00	Flora	9 00	Station Camp	50
<b>Individuals.</b>		Hebron	10 25	<b>Sunday-schools.</b>	
Bell, Geo., Burnside, Man.	10 00	Hopewell (Hopedale)	9 07	Newport (Central)	5 00
Flaglor, Mr. and Mrs., St. John, N. B.	2 00	North Liberty (Snacks)	30 63	Ruckerville (Winchester)	7 05
Haines, Mrs. Hiram, Dorn Ridge, N. B.	1 00	Terre Haute (Second)	2 12	Union City	2 14
Jackson, J. T., Lower Church St., N. S.	5 00	<b>Endeavor Society.</b>		<b>Endeavor Societies.</b>	
West, J. E., Lower Church St. N. S.	1 00	Connersville	3 00	Bellevue	8 00
<b>Miscellaneous.</b>		Roachdale	6 00	Lexington (Central), Delta	5 00
Christian Messenger, Toronto, Ont.	29 39	<b>Individual.</b>		Millersburg	13 65
Young People's Sunday Evening Prayer meeting, Pictou, N. S.	11 00	Thomas, Ida, Young America	50	<b>Individuals.</b>	
Total	74 39	<b>Miscellaneous.</b>		Berry, J. W., Moorefield	34 50
<b>ENGLAND.</b>		A Friend, Indianapolis	1 00	Darnell, A. F., Oxford	1 00
<b>Individual.</b>		Collected at Waynetown	7 00	Dilts, Miss Sue M., Cynthia	5 00
Coop, F., Southport	123 00	Total	158 63	Kidd, W. B., Winchester	21 50
<b>Miscellaneous.</b>		<b>INDIAN TERRITORY.</b>		Wilhoite, Mrs. L. A., Newburg	1 00
C. W. B. M.	132 00	<b>Individual.</b>		<b>Miscellaneous.</b>	
Readers' Bible Advocate	377 00	Williams, Mrs. R. B., Ryan	1 00	A Friend, Lexington	15 00
Total	632 00	<b>IOWA.</b>		Ladies' Aid Society, Lexington (South Side)	5 00
<b>FLORIDA.</b>		<b>Church.</b>		The Relief Union Circle of Kings' Daughters, Louisville (First)	30 00
<b>Endeavor Society.</b>		Glenwood	10 00	Total	234 48
Ocala	20 00	<b>Sunday-school.</b>		<b>MICHIGAN.</b>	
<b>ILLINOIS.</b>		Floris	8 00	<b>Church.</b>	
<b>Churches.</b>		<b>Individuals.</b>		Algonac	7 00
Chicago (Evanston)	15 00	Nizely, Mrs. Ben. and Daughter, Whitten	1 00	<b>MISSOURI.</b>	
De Land	106 15	Taylor, Mr. and Mrs. T. E., Stockport	10 00	<b>Churches.</b>	
		Total	29 00	Bethany	4 00
		<b>KANSAS.</b>		Columbia	10 15
		<b>Churches.</b>		Eldorado Springs	12 00
		Chetopa	51 00	Lindon, Atchison Co.	25 00
		Galva	2 00	Marshall	1 50
		Havensville	11 12	St. Louis (Central)	33 00
		Largdon	5 10	<b>Endeavor Societies.</b>	
				Ash Grove	2 68
				Cowgill (Senior and Junior)	10 00
				Hannibal	5 00
				Tarkio	2 50

<b>Individual.</b>		<b>OREGON</b>		<b>Endeavor Society.</b>	
Hinckley, J. B., Dunlap..	\$ 1 50	<b>Churches.</b>		Chattanooga (Wa nut St.)	\$ 5 00
<b>Miscellaneous.</b>		Amity and Sunday-school.	\$ 5 74	Total.....	21 50
Collected by J. T. McGarvey, Edina .....	1 48	Silverton .....	7 67	<b>TEXAS.</b>	
Total .....	86 31	<b>Endeavor Society.</b>		<b>Individual.</b>	
<b>NEBRASKA.</b>		Salem (First).....	10 64	Sloan, Cora, Dallas.....	50
<b>Sunday-school.</b>		<b>Individuals.</b>		<b>Miscellaneous.</b>	
Alma .....	4 75	Gardner, Miss Laura M., Drain .....	5 00	A Sister, Circleville.....	20 00
<b>Individual.</b>		Gardner, T. K., Drain .....	5 00	Total .....	10 50
Barber, W. C., Precept..	2 00	Gerking, Geo. R., Athena .....	22 00	<b>VIRGINIA.</b>	
Total .....	6 75	Harlan, Jas., Drain.....	1 00	<b>Church.</b>	
<b>NEW YORK.</b>		Total.....	57 05	Zion (Beaver Dam).....	4 17
<b>Church.</b>		<b>PENNSYLVANIA.</b>		<b>Sunday-school.</b>	
South Butler.....	9 40	<b>Churches.</b>		Oak Grove (Gunn) .....	2 39
<b>Miscellaneous.</b>		Blanchard .....	22 60	<b>Individual.</b>	
Christian Herald.....	333 00	Canoe Camp .....	7 75	Bell, Gertie A., Non-Intervention .....	1 00
Total .....	342 40	Meyersdale .....	6 15	<b>Miscellaneous.</b>	
<b>OHIO.</b>		Pittsburg (East End) .....	100 00	Collected by Louie Caldwell, Gunn .....	3 01
<b>Churches.</b>		<b>Endeavor Society.</b>		Total .....	10 50
Belford .....	1 00	Carnegie (First).....	13 25	<b>WASHINGTON.</b>	
Belmont Ridge (Beallsville) .....	15 65	<b>Individuals.</b>		<b>Churches.</b>	
Bryan .....	50 00	Hunt, Adaline E., Harlansburg .....	5 00	Ballard .....	4 39
Cincinnati (Central) .....	59 53	McMillan, Dr S. J., and L. C. Colburn, Somerset .....	3 00	Walla Walla .....	15 00
Clear Creek (Ashland) .....	26 85	Total.....	157 75	<b>Sunday-school.</b>	
Cleveland (Euclid Ave.) .....	29 50	<b>RHODE ISLAND.</b>		Seattle (First).....	5 00
Mansfield .....	15 00	<b>Individual.</b>		<b>Individual.</b>	
Millersburg .....	21 00	Hildreth, J. F., Providence .....	2 00	Fisher, J. L., Colfax .....	1 00
Union Grove (Gambier) .....	14 50	<b>SOUTH CAROLINA.</b>		Total.....	25 39
<b>Sunday-schools.</b>		<b>Church.</b>		<b>WEST VIRGINIA.</b>	
Hebron .....	12 00	Greenwood .....	3 50	<b>Churches.</b>	
Long Bottom .....	3 40	<b>Individual.</b>		Gardview .....	11 00
Mills Creek (Raymond) .....	4 1	Martin, S. M., Charleston .....	10 00	Montgomery .....	30 00
Sugartree Ridge .....	3 30	Total.....	13 50	<b>Individual.</b>	
<b>Endeavor Societies.</b>		<b>SOUTH DAKOTA.</b>		Smith, F. J., West Union .....	10 65
Findlay .....	20 48	<b>Individual.</b>		Total.....	51 05
Perry .....	3 3	Heydlauff, Mrs. John, Verdon .....	5 00	<b>WISCONSIN.</b>	
Quaker City .....	2 70	<b>TENNESSEE.</b>		<b>Church.</b>	
<b>Individuals.</b>		<b>Church.</b>		Center .....	7 78
Harrison, Wm, Mentor..	2 00	Nashville (Woodland St.) .....	16 50	<b>MISCELLANEOUS.</b>	
Lonz, Will H., Tippecanoe City .....	1 00			Collected by the Standard Pub. Co. ....	35 56
Minns, Cedric, Akron .....	1 00			<b>Grand Total.....</b>	<b>\$3,545 18</b>
Zeigler, J. B., Co'umbiana .....	1 00				
<b>Miscellaneous.</b>					
Collected by A. La Leslie, Jerry City .....	9 35				
Total .....	296 66				



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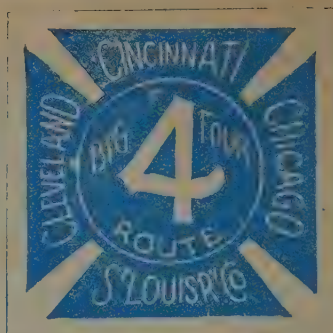
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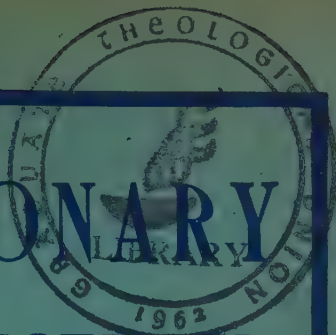
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Vol. XIII.

OCTOBER, 1900.

No. 10.

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such as wind and Pain in the Stomach, Giddiness, Fullness after meals, Headache, Dizziness, Drowsiness, Flushings of Heat, Loss of Appetite, Costiveness, Blistches on the Skin, Cold Chills, Disturbed Sleep, Frightful Dreams and all nervous and Trembling Sensations. **THE FIRST ONE WILL GIVE RELIEF IN TWENTY MINUTES.** Every sufferer will acknowledge them to be

# A WONDERFUL MEDICINE

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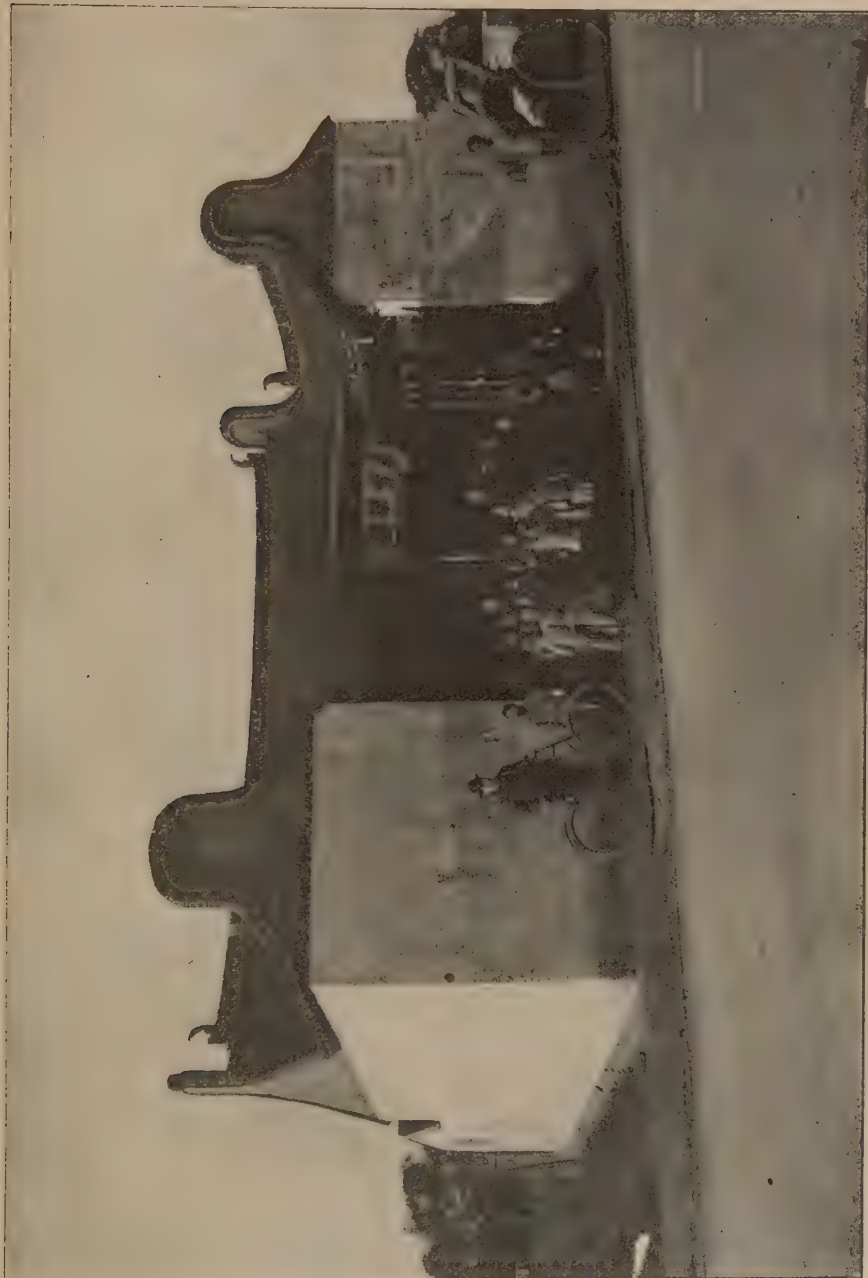
For a Weak Stomach, Impaired Digestion, Disordered Liver in Men, Women or Children Ripans Tablets are without a rival and they now have the largest sale of any patent medicine in the world.

# WANTED

A case of bad health that R-I-P-A-N-S will not benefit. R-I-P-A-N-S, 10 for 5 cents, or 12 packets for 48 cents, may be had of all druggists who are willing to sell a low-priced medicine at a moderate profit. They banish pain and prolong life. One gives relief. Accept no substitute. Note the word R-I-P-A-N-S on the packet. Send 5 cents to Ripans Chemical Co., No. 10 Spruce St., New York, for 10 samples and 1,000 testimonials.

# THE MISSIONARY INTELLIGENCER.

VOL. XIII.—OCTOBER, 1900.—No. 10.



SCHOOL IN SHANGHAI, CHINA.

This property was given to the Mission by a Chinese official in charge of the Yangtsefoo cotton-mills. This shows the attitude of some intelligent and influential Chinese towards Christian missions.

## FINANCIAL EXHIBIT.

Comparing the receipts for *Foreign Missions* for the first eleven months of the current missionary year with the corresponding time, 1899, shows the following:

	1899.	1900.	GAIN.
Number of Contributing Churches.	3 249	3,625	376
Number Contributing S. S.'s.....	3,298	3,420	122
Number Contributing C. E. Soc's..	337	299	38*
Number Individual Offerings.....	692	1,570	878
Amounts.....	\$130,399	\$153,433.96	\$23,034.96

Comparing receipts from different sources, shows the following:

	1899.	1900.	GAIN.
Churches .....	\$52,206.87	\$59,598.21	\$7,391.34
Sunday-schools .....	38,692.18	41,771.78	3,079.60
C. E. Societies.....	1,920.13	2,288.74	368.61
Individual Offerings.....	8,501.88	12,777.01	3,150.13
Miscellaneous .....	2,567.44	6,843.67	4,274.23
Annuities .....	18,225.00	27,925.00	9,700.00
Requests .....	8,285.50	2,229.55	6,055.95*

\* Loss.

Gain in *regular receipts*, \$18,690.91; gain in *annuities*, \$9,700; loss in *bequests*, \$6,055.95.

## EDITORIAL NOTES.

WE will thank the preachers to promptly notify us of any change in address; also please state what church you will serve. THE MISSIONARY INTELLIGENCER will follow you if you keep us advised of correct address.

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LET every delegate come up to the Kansas City Convention with glad thanksgiving in his heart for the growth of the past year.

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IF Christianity were not to seek to convert the whole world, it would simply admit its own defeat and deny the teaching of its Master.

••

G. W. BROWN and family have sailed for India. It is expected that after he gets the language he will take charge of the educational work con-

nected with the mission in India. Professor Brown is a graduate of Hiram College. He has a genius for language. He is a born teacher.

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EVERY Sunday-school should have a *Birthday Box* to gather offerings every Lord's Day for Children's Day the first Sunday in June, 1901.

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WE have had an offering from every church or Sunday-school in Nebraska except twenty-nine, during the past two years. Few States have made a better record.

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JOHN JOHNSON, of Smyrna, Turkey, wishes some magic-lantern slides. He has an instrument and quite a collection of slides, but he needs more. One evening in the week is given up



to the exhibition of pictures. This evening is growing in popularity. People go to see pictures who would not go to hear an address.

•••

THE missionary spirit among our people is growing. It is by no means what it ought to be yet. The offerings do not keep pace with our growth in numbers and wealth.

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THE hope of the church lies in her boldness. The church is strong when she is daring, and only then. Her strength rises or falls with her courage.

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THERE has been a large increase in the *Annuity Fund* of the Foreign Society during the missionary year. This fund has solved the problem of mission buildings in foreign lands.

•••

ON the 15th of September E. W. Pease and family sailed from New York for Norway. He will have the oversight of the work in that country. Mrs. Pease is a daughter of Dr. A. G. Thomas, of Atlanta, Ga.

•••

DR. R. G. WILDER said: "The largeness of God's blessing on the puny efforts already made for evangelizing the heathen, demonstrates, beyond the possibility of a doubt, that we are well able to evangelize the *whole* world in a single generation."

•••

THE delegates to the Kansas City Convention, October 11-18, should plan to be there at the first session, and remain for the benediction. No church should have a protracted meeting at that time. That week should be set apart by all to world-wide evangelism.

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THE Moravian church, in proportion to its ability, has probably done more for the spread of the gospel in the earth than any other body of Christians. Missions have always had a large place in their plans and activities. They regard this enterprise, not merely as an incident, but as their main business. Their young men and

women are trained to look upon service abroad as a privilege. With them it is never difficult to secure recruits. And no urgency is required to secure money.

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L. L. CARPENTER.

The first life member of the Foreign Society. He has been a constant friend of the Society since its organization.

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THE Foreign Society will have the best report in its history at the Kansas City Convention. Larger offerings, larger missionary force, and larger number of conversions on the foreign field. Let us come in the spirit of thanksgiving, and with a determination to do more in the future.

•••

SCORES of churches took the offering for Foreign Missions, but it has not been received by the Foreign Society. The money is now in the hands of church treasurers, or has been spent for some other purpose. This is a great injustice to the donors, as well as to the workers in foreign lands.

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DURING the month of September the Foreign Society received money from four sisters, aggregating \$2,500. These good women are well along in years. They have a little money upon which they desire an income while they live. When they go hence they want this money used for the cause

of world-wide missions. They will receive six per cent., semi-annually, while they live, on the amounts they place with the Society. We hope many others will take this step soon.



EMMA A. LYON, NANKIN, CHINA.

THE churches in Australia support Miss Mary Thompson and F. E. Stubbin in India. They support several of the native evangelists and contribute in other ways to the work in India and in China. Their help has been most gratefully received by the Society.

F. E. HAGIN and family and C. S. Weaver and wife have sailed for Japan. They will reach their field before this number of THE INTELLIGENCER reaches its readers. They will be located for a time in Tokyo. They will begin at once the study of the language.

UNDOUBTEDLY the finest development in the Chinese troubles is the splendid courage of the missionaries and the fidelity of the converts. When men and women not only give up their own lives, but those of their children and their households, for their faith, criticism upon their work reacts upon itself.

ONE of the most distinguishing characteristics of early Christianity was the wide propagation of the gospel. The age of the apostles was pre-eminently a missionary age. The first generation of Christians did more to accomplish the evangelization of the accessible world than has any succeed-

ing generation. This first generation may be regarded as the period extending from the day of Pentecost to the destruction of Jerusalem, or from 30 A. D. to 70 A. D.

THE heroism of the early martyrs was not greater than the courage of the modern workers in China. In other countries people were massacred for their faith, but other men took up the cause and carried it on. Wherever the missionaries go they carry civilization, progress, education and cleanliness.

M. B. MADDEN, of Sendai, Japan, needs a magic lantern and some slides. It may be that some one who has a good lantern would like to donate it to the mission. If not, perhaps some Endeavor society would like to raise the funds to buy one. A magic lantern can be used to attract audiences who would not otherwise care to listen to a discussion of a religious topic.

DURING the past year there has been a wonderful increase in the number of individual offerings for Foreign Missions. For the first eleven months there were 1,370 individual offerings, against 692 for the same period last year. This indicates a widespread interest. We ought to receive at least 5,000 individual gifts each year.

THE Endeavorers of Ontario have contributed \$300 for a dispensary for Dr. Osgood in Chu Cheo, China. Chu Cheo is forty miles north of the Yangtze River from Nankin. That is a large district, and Dr. Osgood is the only competent physician in it. This dispensary will be of the greatest value to the work. Chu Cheo has recently had eighty-six additions to the church.

WE are expecting a great Convention at Kansas City, October 11-18. It will be the National Convention. Indeed, it will be three National Conventions. No preacher can afford to miss it. The churches should send their preachers

and pay their expenses. The preacher will do better service when he returns. He will have a larger vision, a larger heart and a larger brain. Church officers and Sunday-school superintendents will do well to be there.

••

THE missionary spirit is inherent in Christianity. A missionary man is not so because of the few missionary texts in the Bible. He possesses the missionary spirit because he is a Christian. To believe in Christ is to believe in missions—missions to the uttermost parts of the earth. So infectious a thing is the gospel that to receive it is to spread it.

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THE preachers should be the leaders in making missions a living thing; it is little short of a scandal that so many preachers are utterly indifferent to missions. A growing preacher, one with a future of usefulness before him, is always a missionary preacher; the stationary and declining preachers are those who have no vital interest. To this rule there are no exceptions.

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THERE will be a number at the Kansas City Convention who were present at the first meeting of the Foreign Society, Louisville, Ky., Oct. 21, 1875. Many have gone to their rich reward. The work moves on. We must plan for larger things for the future. At the Golden Jubilee of the Foreign Society the receipts ought to be, and no doubt will be, at least \$500,000.

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JOHN R. MOTT, in his admirable book, "The Evangelization of the World in This Generation," says: "The fundamental difficulty on the home field is the lack of missionary pastors. If the leader of the congregation is ignorant or indifferent or skeptical concerning the need and obligation of the church to evangelize the world, it will be strange if the same may not be said of the large majority of the members. A task so vast can be achieved only by a church filled with the spirit of missions. Therefore, if we are to have congre-

gations abounding in faith, self-sacrifice, prayer and aggressive zeal, we must have pastors who have caught the vision of a world evangelized, and whose plans, utterances, prayers and activities are under the commanding influence of that vision."

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THUS far our missionaries in China have not been injured. At the request of the consuls, they have gone to Shanghai. They are as safe there as they would be at home. It is stated by the papers that between sixty and ninety missionaries have been killed. Thousands of native Christians have laid down their lives on the field. Had they recanted they would have been spared. This is a conclusive answer to those who urge that the Chinese embrace Christianity for what they can get out of it. It is certain that the present disturbances will result in the furtherance of the gospel in China. The blood of the martyrs now, as of old, will be the seed of the church.

#### THE KANSAS CITY PROGRAM.

The Foreign Society occupies Wednesday, the 17th of October. The Convention will open at 9 o'clock. The first thing on the program is a Bible study by C. A. Young, of Charlottesville, Va. After that will come the annual reports and an historical address. Then the missionaries will be introduced. Addresses will be delivered in the morning and afternoon as follows: "The Gospel's Unceasing Aggressiveness," by J. M. Van Horn, of Warren, O.; "Children's Day," by A. M. Harvut, of Cincinnati, O.; "The Spiritual Expansion of Christendom," by S. T. Willis, of New York City; "Stewardship," by L. M. Sniff, of Angola, Ind.; "Adoniram Judson," by Albert Buxton, of Hillsboro, Tex.; "Heroes and Heroes" (a poem), by W. T. Moore, of Columbia, Mo. The entire evening will be devoted to the addresses of the missionaries. It is expected that the following will be present: F. E. Meigs and James Ware, from China; E. S. Stevens and H. H. Guý, from Japan, and Miss Josepha Franklin, from India.

## THE KANSAS CITY CONVENTION.

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The time for the annual Convention of the Foreign Christian Missionary Society is at hand. As this is its twenty-fifth anniversary, it is one of peculiar interest, and should be made one of special profit. Looked at aright, it will be found to be a season for thanksgiving and joy. As we review the past, and see how God has led us and how he has used us, we shall feel constrained to praise and bless his name. The Society has now its agents at work in eleven different countries. They preach Christ, heal the sick, teach the young, rescue those who have been left to perish, feed the starving, visit those who are in prison. They enter every open door and do what they can to commend the gospel to the hearts and consciences of those with whom they have to do. They adopt every known method, with the hope that they may be able to win some to the belief and practice of truth and righteousness. For the souls that have been saved from sin by the representatives of the Society and are being trained for immortality, for the suffering that has been relieved, for the light that has been shed abroad, for all the good that has been accomplished, we have sufficient reason for rejoicing. So, too, when we reflect upon the wholesome effects of this work upon the churches that have taken part in it, we shall find abundant cause for thanksgiving. We can say of this work as Laban did of Jacob, "I know that the Lord has blessed me for thy sake." The churches have been strengthened and prospered; they have grown in knowledge and in grace; they have been brought into closer fellowship with Christ, and have drunk more deeply into his spirit, because of their efforts to help evangelize the world. The effect upon the churches is worth many times as much as we have invested in this divine enterprise.

Secondly, this will be a time for searching of hearts and for deep humility. We have done only a part of what it was our duty to do. Less than one-half the membership have been enlisted. Great numbers are either opposed or are indifferent. They try to find some plausible excuse for the position they occupy. They talk of the cost of carrying on the work as if it was excessive, or as if that justified them in standing aloof. If they would take pains to ascertain the truth in the case, they would have no ground for complaint. They talk about the needs of the work at home, and propose to wait until every person at home is saved before helping elsewhere. If they would inform them-



selves, they would know that the work in the regions beyond helps, and does not hinder, the work at home. In all the churches there are Gallios who care nothing about the claim of world-wide missions. They are content with their own salvation, and give no thought to those who have never heard of Christ or his gospel. Many of those who are enlisted are doing well; they are seeking to fill up that which is behind of the suffering of Christ for his body's sake, which is the church. Of them it can be said they give to the extent of their ability, and in some instances beyond their ability. But of the majority, it is not so; they give what they do not miss and do not feel. They give the crumbs that fall from their table, their cheese parings, their pork rinds. There is scarcely a church among us that could not easily double or quadruple its offering. The average contribution represents no sacrifice. It has cost the givers nothing. We are now a great people; our wealth is well-nigh illimitable. We are able to send and support ten men where we have sent one. If we could enlist all the churches and the entire membership, we could do almost anything. Because so many have refused to put their necks to the burden, there should be much godly sorrow at Kansas City—that sorrow that works repentance that is not to be repented of.

Thirdly, this is the time for us to resolve to make up for past neglect. We should take stock of our possessions and survey the fields and accurately gauge their needs. We are stewards of God's manifold grace, and, as stewards, it is required of us that we be found faithful. We should pray the Lord of the harvest to send out laborers into his harvest. Not only so, but we should seek out young men of good repute, men full of the Holy Spirit and of faith, and encourage them to go. In this day of God's power we should offer willingly. There were never before so many open doors. Our duty was never before so plain and clear. There can be no excuse now for inactivity or indifference. At Kansas City we should pledge our lives and our substance anew to our Lord for his service. If we do this, the Convention will mark an epoch in our missionary history, and we shall return home as Moses returned from the mountain-top, with the glory of the Lord on our faces and his joy in our souls.

## "THE LORD WORKING WITH THEM."

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WILLIAM R. WARREN.

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For three years they had worked with the Lord. He had planned the journeys, named the cities and villages in which they were to stop, directed their labors in all particulars; and depended upon them to provide food, clothing and shelter. Now the order is reversed. The Lord becomes the silent partner and gives them the active management of the enterprise. They are empty-handed and despised, as he had been. All authority in heaven and on earth is with him. Though he stands in the background unseen, his promise is, "Lo, I am with you alway." They must now outline the journeys and name the cities that are to be evangelized. So long as they hold to their legitimate work, but one limit is put upon the resources at their command—the necessities of the work they have undertaken in his name. The paradoxes of II. Cor. vi. 1-10 describe the entire apostolic age and work: "As poor, yet making many rich; as having nothing, and yet possessing all things."

We have not yet reached the limit of Christ's "alway." His way of assisting changes from age to age and from land to land with changing circumstances and varying needs. The fact of his help remains constant. We may analyze his work into miracles, consider it in the aggregate as providence, or pronounce it all natural law. Let it be the last. "The stars in their courses [not out of them] fought against Sisera." Christianity is as much a part of the natural order of things as gravitation. Every natural law is a factor in missions. But we are concerned with facts, not with definitions. Not only in the first, but in the eighteen succeeding centuries, the Lord has worked with the few poor, despised disciples who have believed his Word and undertaken his work on a scale that required his help. We read the lives of the saints, and are amazed. We need not wonder. It was all promised. There is nothing strange about the success of Pastor Fliedner, Pastor Harms or George Muller; it was all promised. Yet they were never helped except in their need. Muller expended millions, but never had a bank account. If he had waited until the money was in hand before laying the foundation, no orphanage would have been erected. He planned largely, and God provided the means for accomplishing the work. We have witnessed the same thing in

western Pennsylvania a score of times within half as many years. In nineteen hundred years there is not one instance where God has given any increase until after some Paul has planted and some Apollos watered. Nor is there one example of planting and watering without increase. Standing idle as we are, or moving slowly and cautiously as we do, how should our Master's "O ye of little faith!" ring in our ears! If, in the face of such unvarying facts, we are not moved to large endeavors, may it not be well asked, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Against commandment, promise and precedent, we wait for him to take the initiative. The church refused to undertake anything worthy beyond, because of outstanding obligations at home. When her debts are all paid and her treasury overflowing, then she will make an appropriation out of the surplus. It will never be! The individual member waits until he shall have something to spare. Among his favorite day-dreams are the entire support of a missionary, the building of an orphanage, the endowment of a hospital, but these must wait until the Lord blesses him with sufficient means. It will never be! If the wealth comes, the dream is forgotten. Remember the widow of Zarephath. She had neither meal nor oil to spare. But she fed the prophets, sustained herself and son, and never reached bottom! On the other hand, she never had any ahead. Why should she? The meal in the barrel was worth nothing. Only when in use was the oil good. It is so of money. It is so of everything, as God would teach us by making it impossible to hoard that which is most precious—time. God will have no stagnation. Instead of giving sixty thousand dollars to one man that he may secure a missionary's salary—or demonstrate that this disciple's devotion was hypocrisy—he gives it by tens to six hundred better men and gets the salary in tithes.

The preacher will press the subject of missions when his salary shall have been increased and paid in advance, and when all the members who are opposed to missions shall have died and left no successors. It will never be! It is the liberal soul that waxeth fat. There can be no abundant harvest where there has been no abundant sowing. We reap what we sow, where we sow, and in proportion as we sow. God gives a certain increase, but—he does not sow. How we ought to be delighted to receive the honor he has conferred upon us by leaving to us the inauguration of the "greater works" of which Christ spoke! But, instead, we stand whining and shriveling with unbelief and caution, applying our petty rule o' thumb measures to the divine enter-

prise. With contemptible prudence we warn our mission boards to "cut the garment according to the cloth." Those who have dared to believe God have made the pattern according to the size of the heathen giant, and God has supplied the cloth until he has been clothed upon from above.

When once we acknowledge the glorious responsibility placed upon us, it must issue much in that old missionary formula of Prayer and Pains. Prayer will be our confident communication with the base of supplies. It will remove all worry and anxiety from our labor, for He is faithful that promised. Of course, it will be in the line of his purposes. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." He will grant no fantastic ornaments for our mission chapels, nor for the church at home, nor yet for the home of the disciple at home. Why should we ask God for help for missions, when our houses are full of unnecessary treasure? Let us give these, and then ask. Our unwillingness to do this belies the earnestness of our prayers. We are not yet engaged in the business of missions as active partners; we are only honorary contributing assistants. "Man's extremity is God's opportunity." Only an occasional chance has been given to the divine Partner so far, just enough for us to know that he is still in the firm. When will the church awake and give herself to this work until it becomes necessary to pray! No occasion to arouse the Master yet; the disciples do not care particularly whether the boat sink or not. There is no prayer without pains. The man who stands idle and cries unto the Lord is not praying—he may be blaspheming! The man who undertakes great things for God, prays on his feet as he hastens about the work.

Our Missionary Committee is seeking earnestly for men. Is there money in the treasury to pay them? No, but the Lord has said, "The silver is mine, and the gold is mine." The money will be ready when the men have given themselves. But an increase in offerings is also asked, in confidence that men will be forthcoming, when the money for their support has been provided. Prove the Lord. Let fifty able men volunteer to-day, fifty churches will rise to-morrow to be living links. Let fifty churches to-day stand forth to support each a missionary, fifty acceptable men will respond to the announcement to-morrow. In the hands of the Lord are the hearts of his people as well as their treasures. Let the initial step be taken in either way, and it will be supported. May his people be a willing people in the day of his power!



## INDIA DEPARTMENT.

DAVID RIOCH, Editor.

DR. DRUMMOND reports the arrival of a little girl in his family.

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G. W. COFFMAN writes: "The famine work is pressing so hard that I have not been able to do any of the regular work which I do in the ordinary time. Each of the missionaries has been ill with fever or some other ailment. I was confined to the house with fever, yet I was not permitted to be idle, and during those days gave rupees to several hundred farmers, and did considerable work besides."

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FROM Damoh: "Forty new boys have been received into the orphanage, and Dr. McGavran is going up to Rajputana to bring down a hundred children—boys and girls—for the Foreign and C. W. B. M. orphanages.

"Miss Stella Franklin is very busy with her school work. The coming of the new boys has compelled her to call another teacher, and this teacher's class was so full that she had to take twenty out of it. Besides Miss Franklin's school work and Dr. McGavran's medical duties, these two ladies are giving out grain and holding services with about three hundred people every day.

"One boy by the name of Chuni Lal died of cholera, and Mr. Rambo was greatly distressed lest the terrible disease would spread; this was feared because there were so many new boys coming in. The boy who died was not one of the boys who had lately been taken into the orphanage."

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DR. MCGAVRAN writes: "I am devoting all my extra time to the famine babies that are brought to us. Many of the little things are almost gone when they come, and so many have died in my room that it has a kind of a queer feel to it. I do not seem to have a room of my own any more at

all. Just now I have a dear little curly-headed girl, about two months old; she is so pretty, and perfectly well, so she stays out with the other little ones. We have just had a shed put up for them near our bungalow. This little girl that I have just spoken of spends a great deal of her time in the bungalow, because she is so sweet; the other poor little ones were here because they were so ill. These children come in such a starved condition that it is hard to cure them, but it encourages one so much, in the midst of it all, to see them begin to pick up. When I go back and count the number of graves I have dug in the last six months, it all seems so pitiful; and yet I've been able to keep the little sufferers warm and give them food, if only for a few days."

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E. M. GORDON writes from Mungeli: "The famine relief operations at Mungeli are probably more diversified than at any of the other mission stations. The important item of relief is that of the "monthly dole," or an allowance in money made to nearly 1,000 registered men, women and children the first week in each month. This village relief is done on behalf of the Government. The officials have made the missionary responsible for a certain area in which no Government relief is given.

"The purchase and distribution of clothes; the three children's kitchens; the sheds for sixty nursing mothers, with their emaciated babes; the famine leper refugees; the large number of patients; the relief workers; the farmers, who receive seed grain; the orphan boys and girls; the poor, who have their houses repaired; these, and still more, are the recipients of the famine relief which is coming from the Missionary Society.

"During the past months we have builded, with famine labor, one well, one church in the village, one long ward with four rooms near the hospital, one leper church, a wall round the graveyard, and a building of three rooms for the storehouses. These buildings very considerably enhance the value of the mission property in Mungeli. The work still goes on."

## CHINESE DEPARTMENT.

FRANK GARRETT, Editor.

C. E. MOLLAND: "The present condition of affairs in China is truly awful. Each day brings its tribute of refugees and tidings of massacre. Yet how much have we to be thankful for! If the Yangtze viceroys had failed us, probably every foreigner in this part of China would have long since been massacred. Not long ago a party arrived, some of whom had been maimed for life. Others came in who had been hiding for a week or more in a garret where they could not stand upright. The Roman Catholics claimed to have lost ten thousand converts in the Province of Chihli alone. The ignorant people in the north have been saying great things. According to them, the foreigners have sought Li Hung Chang to obtain the most favorable terms of peace, and he has demanded as the price of peace that the foreigners shall pay China's war expenses for fifteen years. The rebel general has insisted, in addition to this, that all foreigners be expelled from the country. He promises that he will then proceed to the west to drag the barbarous kings from their holes and to punish them in a manner he considers adequate."

W. P. BENTLEY: "Every one bears testimony to the courage and faithfulness of the native Christians. Thousands have been killed. We have not heard of a case of recantation. Over the greater part of China official orders have been given to destroy foreigners and persecute native Christians. It seems quite evident that there has been a deliberate attempt to rid the empire of all foreigners. Only the courage, promptness and fortitude of the latter have prevented the plan from being executed. There are honest and capable men in China, quite enough of them to give her a good government. Perhaps their opportunity has now ar-

rived. All mission work is at a standstill. Trade is paralyzed, except partially in the Yangtze Valley. The suspense among foreigners is greater than it has ever been before. History is being made very fast. The destiny of vast interests will be determined within a few weeks or less. There is no sign of panic here in Shanghai; everything is quiet. Almost all the resident foreigners are either here, or have passed through here, or are on their way here. It is the intention to place such a strong force at Shanghai that the Chinese will not even think of attacking it."

W. R. HUNT: "Our Chinese evangelist Shi is in charge of our mission station at Chu Cheo. He is an able man, full of tact and patience. He reports the city as being excited over the Boxer tragedies. The state officials there assure him of their good will toward the mission. The chief magistrate has received the imperial message ordering the destruction of the mission property and the extermination of the hated foreigners. He has refused to obey, and has joined sides with the Nankin viceroy. It is said that if our property is destroyed in Chu Cheo it will be the work of outside elements in connection with the Boxers, and not from internal sources. All aggressive work has ceased. Pray for us that wisdom, grace and patience may be ours. Pray especially for the native converts."

C. B. TITUS: "At the annual convention 183 converts were reported for the year. This is a gain of 50 per cent. We have now 284 pupils in Sunday-schools, 169 in day-schools, 75 at boarding-schools, 19 native helpers, 18 schoolteachers. The patients treated in the year number 15,252. The amount collected from these is \$1,452.32, and from the church-members, \$453."

DR. E. I. OSGOOD: "None of our missionaries are now in the interior. We are in Shanghai, and are reviewing the past year's work at Chu Cheo. The entire district north of the city, extending twenty miles away, has been led to consider the claims of the gos-

pel. Over eighty have openly confessed our Lord, and many more are inquiring. It has kept our new evangelist, Wu Li Kwan, busy many days going in and out these homes, guiding, teaching, reproving and drawing them. At Yu Ho Tsz, where Evangelist Shi ministers, ten more have begun the new life. With \$20 given Mr. Shi for nursing a sick official, and money the church there is raising, they have bought a little farm, to be used in helping the poor. From Wu E, twelve miles to the southeast, has come an invitation to open a chapel there. Chu Cheo, the center of all these outstations, has received the blessing of a new building and compound for resident purposes. Continued good health was given us all through the year. Crowded chapels each Sunday, attentive hearers, and the friendship of all classes, are always ours. The dispensary spread an influence farther into the surrounding country than our outstations have yet reached. Nearly 2,500 requests for treatment were answered, and many were healed.

"The unsettled state of China may not allow us to return this year. The war may be closed by the time this is read. Our great Leader knows. Nevertheless, we are looking forward. If the arrangements are completed for opening an outstation at Wu E, we will reach out from Chu Cheo in four directions, covering a tract of country thirty-five miles in diameter, with a population of several hundred thousand. Last year T. J. Arnold opened a chapel at Twei Tsiao, twenty miles southwest, and this will be under our care the coming year. Kwan Wei is sixteen miles northwest. Possibly the little Yu Ho Tsz village church will be transferred to this larger center in the coming year, for nearly one-half the members live there. The district north of Chu Cheo, where so many have burned their idol scrolls and become Christians, will no doubt bring many more to the feet of Christ in the coming year. At Chu Cheo the Ontario Christian Endeavorers have promised to furnish money for the building of a small dispensary, and so we look forward to the training of assistants.

Will we be permitted to carry out our plans? We can not tell, but we do know that He who plans the redemption of China will carry out his plans, and so, trusting in Him, we wait, count our blessings, and plan again."

## JAPANESE DEPARTMENT

P. A. DAVEY, Editor.

MISS LAVENIA OLDHAM: "Our jinnicksha man has become a Christian."

..

TEIZO KAWAI, Akita: "Twenty-eight celebrated the Lord's death this morning. We are raising fifty yen to repair the church before Mr. Stevens returns."

..

M. B. MADDEN: "In spite of heavy rains, our meeting-place was packed full in July. Many students were present. I am happy over these meetings. The mother of Hasegawa San, the Fukushima preacher, has been baptized."

..

ASAKASA PARK is an illustration of the religion of millions. It contains the noted little idol Kwannon. Thousands worship at that shrine every day. Side by side with this idolatrous scene are the houses of hundreds of Geisha, and not much farther away the most revolting place of all, where human flesh is bought and sold. People become like the gods they worship. These people should be taught to worship the true God, if for no other reason than to bring them to a state of purity.

..

A LEPER.—A few mornings ago a large man, for a Japanese, came to our door begging. As he spoke a dialect I did not understand, I called a girl to ask him what he wanted. She said, "He is only a beggar, and



wants money." He looked so big and strong and *lazy* as he stood there, leaning against the porch, that I said, "Well, I have nothing for such a strong man as he is; send him away;" for I feared, from his attitude, he was drunk. She told him to go, but he stood there like a statue. In a moment Nave San returned, and, finding he had not gone, told him again to leave. Still no move. Just then a neighbor man came in, and, seeing the beggar there, told him roughly to "move on." Then the man started, and was soon out of sight. Presently the old man who carries our water came up and said, "Was that *leper* here?" Can you imagine my feelings? First of repulsion. What if my children had gone up to him and "made friends" with him, as they so often do with strangers? What if his foul hands had touched them? Then the second thought. Oh that I had given him something to eat, or only a few sen to buy food with, for now I understood why so strong a looking man *must* beg. But he was gone. And the third thought. How differently Jesus treated these helpless ones, when he was on earth! "Even as ye did it not unto one of the least of these" kept ringing in my mind all day, for he was a heathen and a leper.—MAUDE W. MADDEN.

• • •

THE STAR FESTIVAL.—The night of August 1 there was a great religious festival in Sendai—in all Japan, I suppose. Except the special festival in memory of the feudal lord of Sendai, last year, this was the greatest celebration we have witnessed here.

On the seventh night of the seventh month (old calendar) the spinning-girl star (Lyra) and the shepherd-boy star (Capricornus) meet on the bank of the Silver River of Heaven (Milky Way). So the inhabitants of earth meet to celebrate their union and to pray the rain god not to interfere with their tryst. For this purpose the streets and houses are decorated with the never-failing, feathery bamboo, hung with many colored paper flowers and ornaments, and, of course, Japanese lanterns galore! It is impossible to describe the street dec-

orations of a Japanese celebration. And it is remarkable the amount of paper used on all such occasions, and how gay and beautiful it all is! The whole city turns out *en masse* to view the sight! In the homes a feast of special food is offered to the gods, then eaten; in fact, each special festival has its own special food, even as we think Thanksgiving incomplete without turkey.

I imagine all eyes were busy looking at the decorations on this last memorable night of the 7th of July (old style); but if they had happened to look heavenward I am sure the people would have been confirmed in their superstition, for even as I was being told the story of the festival I looked up at the milky way just as a bright star shot across its path! But I haven't told you the beginning of the story.

"Once upon a time, on the banks of the Silver River of Heaven, lived a beautiful maiden named Shokujo. Her father was King Sun. Shokujo would do nothing from morning till night but spin and spin and spin. Her father was troubled because of her great industry, and, in order to have her become "like other girls," sought a husband for her. The husband he chose for Shokujo was Kingin, a shepherd boy, who kept his flocks on the banks of the river where Shokujo lived. After the wedding Shokujo became as merry as could be; in fact, so merry and careless that the spinning-wheel was entirely forgotten, and the father was as much troubled now by her idleness as he had been before by her industry. What was to be done? Since the husband seemed to be the cause, he was banished to the opposite bank of the Silver River of Heaven, and forbidden to see his wife except once a year, on the seventh day of the seventh month. The reason the Japanese pray that it may not rain on this night is because the heavenly river is already so full of water that one drop more would flood it, and so sweep away the bridge of doves' wings by which the spinning-girl wife is to cross over to her husband, waiting on the opposite shore for her coming." MAUDE WHITMORE MADDEN.



**BOLENGI, AFRICA.**

Bolengi is on the left bank of the river, 400 miles above Stanley Pool, from which it is situated about north-east. Bolengi itself is a village of 450 people, but situated in what was once a very populous district. A guess at the population of the towns which I have visited since coming gives a population of about 10,000 for the district; but there are many other towns absolutely untouched, and to whom there is no one to go. These 10,000 people, you see, are very much scattered. It would take at least a week to visit each of these towns. Away to the southeast there are a lot of people who speak this language. On the Bussira, Momboyo, Lulanga and Ikelemba Rivers there is no other language but this. I make special mention of this point, for there are many languages that cover a very small area. "Lunkemdu" is one of the most widespread of the languages in the Congo State.

It is necessary to say a word about other white men. At Wangato there is a trading company established, but they have only a transport station, and hence do not give us any trouble. At Coquilhatnelle, seven miles above, there is a state post, with a camp of soldiers and a large plantation of coffee and cocoa. Formerly the people were compelled to hunt rubber, and many were murdered by the soldiers. Every village pays a heavy tax now, payable weekly and payable in food. The people regard it as oppression, and hate the State, but can not offer any resistance. They naturally look on all white men as alike until they are shown the difference. I am glad to be able to say that, so far from being a hindrance to us in our work, the officers at Coquilhatnelle are very helpful. They compel the children to attend school, and in other ways lend us aid.

Another item of importance is the decrease in population. It is another case of France over again, only in France the medical skill of the physicians saves many of the weaklings. Here we have a very unhealthy climate, absolutely no medical knowledge, no articles of invalid diet, and,

except in rare cases, no care taken of the sick. It goes without saying that the death-rate is enormous. The gross, persistent and hereditary immorality sufficiently accounts for the extreme low birth-rate. We have just passed through an epidemic of influenza, that carried off many. The population is steadily decreasing.

Sometimes people inquire about our safety. We are safer than in Cincinnati. The natives who know us, love us; and if one should get angry and wish to hurt us, he would be afraid. There is absolutely no danger here from the natives.

The character of the typical native resembles in many points his cousin, who now inhabits the Southern States. Gross superstition, weak will-power, lack of moral substratum, fond of display and dress, a slave to passion and lust—these are the dark lines in the picture. It is equally true that he is faithful to his employer, and as energetic as any one could expect to find in a hot climate. Conscience, reverence, and sense of shame are all there, but one needs sometimes to look twice to see them.

The language is full and rich beyond all their requirements, plainly pointing to a time when there was a higher state. They have no mean artistic skill in hewing from wood various implements. They also understand how to smelt and forge iron, and how to prepare thread, and weave cloth, as well as mold and burn pottery. They have fixed abodes, and are much attached to one another, the ties of blood being really very strong. Polygamy is interwoven into the fiber of the race.

Their attitude toward the gospel varies from a patronizing indifference on the part of some, to a sort of helpless assent on the part of others. They are so in the power of their sins that they feel like the confirmed sot who is asked to sign the temperance pledge. Out-and-out persecution for Christ's sake, there is none. Some may laugh at a Christian, but nothing more. If there were persecution, it would be useful. It is an advantage to be a Christian. Many follow for the loaves and fishes.

But, in spite of these obstacles, the work shows signs of promise. There are now some fourteen candidates for church membership and baptism together. To tell a person to wait for baptism is disagreeable to me, and contrary to all the traditions of my training, but here it is absolutely necessary. Some of the fourteen are returned wanderers, who seemed fallen away, but now appear to be renewed again unto repentance.

Dr. Dye has been in bed with rheumatic fever for three weeks. His right hip is in a serious condition. The right knee and ankle are slightly involved. There are at present absolutely no signs of amelioration. He has been under rigorous treatment for the whole time, seemingly without effect. Naturally, I am much concerned about him. Of course, I will let you know as soon as there is another opportunity. We have had no steamer for over a month.

E. E. FARIS.

BOLENGI, June 1, 1900.

### THE WORK IN WUHU.

Charles E. Molland was the first of our people to preach in this city. He baptized the first convert on the 7th of September, 1890. His name was Wang Sin Chen. There were four baptized the same day. The first church was organized in 1898. A school was opened in 1899. C. E. Molland was the head teacher. His assistant was Wu Yen Lin. At the present time there are three missionaries at Wuhu: Mr. and Mrs. Molland and Miss Effie D. Kellar. Miss Kellar is supported by the churches of Kansas City, Mo. There are four paid helpers, two evangelists and two school teachers. The Society owns in Wuhu one dwelling-house, which was built in 1892, and one chapel, which was bought in 1900. The home is two stories high, and is of brick with an iron roof. The chapel is worth \$1,600. The home is worth \$3,000. At the present time there are in this school seventeen pupils and sixty-four members in the church. One young man is studying under Mr. Molland for the ministry. The first evangelist employed in Wuhu was Pen Yung Hwa, who became a Christian in 1870, when

sixty-one years of age, and served God for twenty-five years. He made a noble testimony on his death-bed. After his death his heathen relatives buried him with heathen rites. This was against his wish and protest.

### THE WORK IN SCANDINAVIA.

The leader in this work was Dr. A. Holck. He was appointed in May, 1876. At that time, he was practicing medicine in Cincinnati, and was a member of the Central Christian Church. He reached the field in the summer of that year. He began work in Copenhagen, and held the first meeting on the 13th of August. The first convert was baptized on the 17th of October following. The convert's name was Hannah Dahl. She is still living. A church was organized that year. The present membership is 176. Since its organization, between four and five hundred have been baptized. Many of these have come to the United States, others have gone to England and Scotland, some to South Africa, and some to Australia. The church property in Copenhagen is worth about \$25,000. The money for this building was largely contributed by Dr. Holck.

*Norway.*—The work began in Norway in 1880. In May of that year, Dr. Holck made a visit to Norway and organized a church in Fredrickshald. Dr. Holck visited Norway from time to time as he was able. These visits were at long intervals, so that for years the start made in 1880 was not vigorously followed up. In Norway there are now twenty-eight organized churches. Most of these meet in halls. The whole number of members in Norway is 958. The children in the Sunday-schools number 149.

*Sweden.*—Work began in Sweden in 1896. O. C. Mikelson and Julius Cramer paid weekly visits to Sweden until the summer of 1897. The church was organized on the 7th of January of that year. Work is carried on at Malmo and Helsingborg. Julius Cramer preaches at Malmo and I. Lillienstien at Helsingborg. The first Sunday-school in Scandinavia was organized in Denmark in the spring of 1880. The present membership is about 180. Carl Olsen and Jorgen Juul are superintendents.

## THE WORK IN CHU CHEO AND YU HO TSZ DISTRICTS, CHINA.

Chu Cheo is forty miles north by river from Nankin. Yu Ho Tsz is fifteen miles beyond Chu Cheo. There are in this district 5,000,000 people. The first of our people to preach at Chu Cheo were Albert F. H. Saw and E. P. Hearnden. Both have since gone to their reward. The first convert was



W. R. HUNT.

A. F. H. SAW.

baptized in the spring of 1889. Her name was Mrs. Wan. She organized the first church in her own house. She was spoken of by her neighbors as "a hot-hearted Christian." She wanted to put up a church building, and proposed to do it alone. They said, "We will help you;" they did so. Mrs. Wan is now the wife of Evangelist Shi. The first Sunday-school was taught in Chu Cheo in 1889. At the present time there are in this school 100 pupils. Four missionaries live in Chu Cheo. These are W. R. Hunt, Mrs. Alice White Hunt, Dr. E. I. Osgood and Mrs. E. I. Osgood. Mr. and Mrs. Hunt are English people. Dr. and Mrs. Osgood are from Ohio; both are graduates of Hiram College. There are two native teachers and two preachers employed. The Society owns property as follows in the district: A church in Chu Cheo that will seat 400 people; two homes, one costing \$1,500, and the other, \$2,000; a church at Yu Ho Tsz; two houses in Yu Ho Tsz; land in Chu Cheo cemetery; land in the Yu Ho Tsz cemetery, and land in Kwan Wei. The two houses in Yu Ho Tsz are rented to native Christians. The church at Yu Ho Tsz cost \$100. There are at the present time ninety-eight members in the church in Chu Cheo, and thirty-six in the

church at Yu Ho Tsz. Two helpers are under instruction. It is hoped that they will enter the evangelistic field in time. Evangelist Shi and his wife give their life to the work. Two women are being trained. In the last year there has been a revival in Chu Cheo; eighty-six were added to the church.

## THE WORK AT LU CHEO FU, CHINA.

Dr. W. F. Macklin was the first one of our people to visit and to preach in that city. T. J. Arnold and Dr. Butchart were the first to go and preach there for any length of time. Dr. Butchart was the first to settle there permanently. In the spring of 1898 he baptized the first convert. Ten persons were baptized the same day. At the present time there are nineteen believers in Lu Cheo fu. A Sunday-school was started in the winter of 1899, but no day-school. At the present time Dr. Butchart and Mr. and Mrs. C. B. Titus are the missionaries in charge. In addition, there is one native preacher. His name is Cheng.



DR. BUTCHART.



MRS. C. B. TITUS.

C. B. TITUS.

The Society owns one native house, one building, and a home which is occupied by Mr. and Mrs. Titus. Ground has been purchased for a hospital and



for a home for Dr. Butchart. The native house is the one in which the missionaries lived at first. It is now used as a chapel and dispensary. It is worth about \$500.

When Dr. Butchart went to Lu Cheo fu to live, the people were anxious to drive him away. He was determined to stay. Before a week had passed, a merchant named Liu was dying from hernia. Dr. Butchart performed a surgical operation and saved the man's life. From that time on, the people have been more kindly disposed. The people, as a rule, are bitterly hostile. Their hostility has been caused by the action of the Catholics, who resort to every means in their power to keep out Protestants. Lu Cheo fu is a town of about 100,000 people, and is 150 miles west from Wuhu.

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### THE ALLEGHENY SUNDAY-SCHOOL.

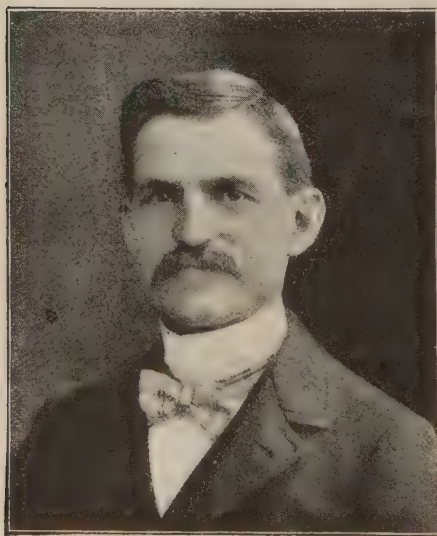
It may be of interest and profit to others to know how the First Sunday-school of Allegheny, Pa., raises its money for Foreign Missions. For ten

likeness appears on this page, has been superintendent. The plan which he follows was originated by his predecessors. The offerings are taken for Foreign Missions only on Children's Day, and are not divided or used for any other purpose whatever. The birthday-offering plan is kept up all year. Each class is credited with the amount given on birthdays, and on Children's Day the amount thus raised during the year is added to the offering of that class. Beginning with January 1, plans for raising money for each class are formed. In 1899 all the school used the dime cross system, and by this means raised the largest amount in the history of the school—\$637. The Children's Day exercise published by the Foreign Society is used, and preparation for the first Sunday in June begins fully two months before that time. The exercise takes the place of the regular morning church services. The auditorium is divided into sections, allowing each class room enough for a number of the church-members and visitors. When the offering is taken, the members and visitors are asked to assist the class with which they sit. This proves very helpful. A large bulletin is posted in the front of the auditorium, and as each class is called it responds by giving the amount of its offering. This plan brings about an interesting and profitable rivalry, making such class eager to see the largest amount to its credit on the bulletin.

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### THE ANNUAL REPORT.

The annual report has grown to such a length that it can not be all read at the Convention. A synopsis only can be presented. Those who receive this report should read it carefully from beginning to end. Its length should not discourage any one. The report contains just such information as ought to be in the possession of every intelligent friend of world-wide missions. After it is read the report should be preserved for reference. In preparing essays or addresses one should turn to this report as to a treasure-house of information. If one wishes to know what has been accomplished on any field, he



ADEN L. FILLMORE.

years this school has led all the other schools in the country. For the past two years Aden L. Fillmore, whose



can find the information here at once. The annual reports are prepared with the greatest care. They are intended to be permanent records of the work accomplished.

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## BRIEF HISTORY OF THE ANCIENT CITY OF CHINA.

Peking (meaning literally the northern capital) was founded one thousand years before the Christian era, and until the fourth century was a department capital. Its ancient name was Ki.

In 1264 it was rebuilt and was used as a capital by the Mongol emperors. The capital of the Ming dynasty was removed from Nanking to Peking, which was rebuilt. Its walls were completed in 1437, and the walls of the Chinese or southern city in 1544.

The population of Peking is variously estimated from 500,000 to 1,000,000, but the most reliable estimate more closely approach the smaller number.

Peking consists of three cities—the Tartar city on the north, the Imperial city (within the Tartar city) and the Chinese city on the south. Each of these divisions is surrounded by walls about thirty feet high, twenty-five feet thick at the base, and twelve feet across the top.

Enclosed between walls in the Imperial city is the forbidden city, the residence of the Emperor.

The Pei-Ho River passes the doors of Peking, which is situated one hundred miles from the Taku forts. The length of the capital, north to south, is 5.2 miles, and its average width is about four miles. Superficial area, 24.5 square miles.

There are no water-works in Peking. The supply is obtained from wells, which are by no means pure. The old sewerage system has been allowed to fall into decay.

Crossing the city from side to side are several large avenues, from which run narrow alleys framed by private dwellings. The streets are filthy. There are no sanitary arrangements or other devices for public comfort.

Trade and industry in the Chinese capital are unimportant and even insignificant. The chief route for traffic is by the river to Tung Chow, twelve

miles away. Carts or coolies are used for transportation, and the trade from the south and west is carried on by camels.

No tax is levied on land, houses or personal property in the city of Peking. Land tax, however, is paid by districts surrounding the city. The amount varies, according to the richness of the land.

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## BOOK REVIEWS.

MARY REED, MISSIONARY TO THE LEPERS. By John Jackson, with introduction by Rev F. B. Meyer. Illustrated. 126 pages. Fleming H. Revell Co., Chicago.

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THE APOSTLE OF THE NORTH, REV. JAMES EVANS. By Egerton R. Young, author of "On the Indian Trail," etc. 262 pages, illustrated. Fleming H. Revell Co., Chicago.

•••

OUR SISTERS IN INDIA. By Rev. E. Storrow, formerly of the Calcutta Mission of the London Missionary Society. With thirty illustrations. 250 pages. Fleming H. Revell Co., Chicago.

•••

WHILE SEWING SANDALS. Tales of a Telugu Pariah Tribe. By Emma Rauschenbausch-Clough, Ph. D., member of the Royal Asiatic Society of Great Britain and Ireland. 310 pages, illustrated. Fleming H. Revell Co., Chicago.

•••

THE COBRA'S DEN, and Other Stories of Missionary Work among the Telugus of India. By Rev. Joseph Chamberlain, M. D., D. D., forty years a missionary of the Reformed Church in America at Madanapalle, India. 270 pages, illustrated. Fleming H. Revell Co., Chicago.

•••

AMONG THE WILD NGONI. Being some chapters in the history of the Livingstonia Mission in British Central Africa. By W. A. Elmslie, Medical Missionary. With introduction by the Right Honorable Lord Overtoun. Handsomely illustrated. Over 300 pages, with map of Livingstonia Mission, Central Africa. Fleming H. Revell Co., Chicago.

## RECEIPTS

For Foreign Missions, from August 1 to September 1, 1900.

[Send to F. M. Rains, Treasurer, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

<b>ALABAMA.</b>		<b>Individual.</b>		Greencastle .....		\$ 25 66
<b>Sunday-school.</b>		Groves, H. C., Ocala.....		Harrisburg .....		5 00
Birmingham (First).....	\$ 5 00	Total.....		Indianapolis (Central).....		30 00
<b>CALIFORNIA.</b>		<b>IDAHO.</b>		Jamestown .....		5 81
<b>Sunday-schools.</b>		<b>Church.</b>		Lowell .....		1 00
Santa Ana (First).....	17 90	Caldwell .....		Michigantown .....		10 00
Santa Barbara .....	19 73	<b>Individual.</b>		Mt. Tabor (Crown Center) ..		1 00
Visalia .....	4 23	Rice, Jno. C., Caldwell.....		Pittsboro .....		10 00
<b>Endeavor Society.</b>		Total.....		<b>Individuals.</b>		
Los Angeles (First).....	10 00	<b>ILLINOIS.</b>		Clifford, A., Indianapolis ..		20 00
Total.....	51 86	<b>Churches.</b>		McClure, W. W., Craw-		
<b>CANADA.</b>		El Paso .....		fordville .....		4 00
<b>Sunday-schools.</b>		Rochester .....		Schooley, O. D., Jr.,		
Erin Center (Hillsburg)...	3 50	Washington .....		Sparksville .....		1 00
Montague, P. E. I. ....	13 50	West Village (Albion).....		Vaughan, Mrs. Mary P.,		
<b>Individuals.</b>		<b>Sunday-schools.</b>		Stilesville .....		20 00
Dickson, Alice, Orton.....	10 00	Chicago (First).....		<b>Miscellaneous.</b>		
Rolinson, Miss C. and...	10 00	Chicago (Monroe St.).....		Missionary Circle, Angola ..		30 00
Sister, Acton .....	10 00	Chicago .....		Total .....		174 99
<b>Miscellaneous.</b>		El Paso .....		<b>IOWA.</b>		
A Few Orangeville		Kansas .....		<b>Churches.</b>		
Friends, Ontario.....	6 00	Roseville .....		Bridgewater .....		3 00
Cash .....	50	Springfield.....		Carlisle.....		10 00
Total.....	43 50	Virden .....		DeWitt.....		7 00
<b>CHINA.</b>		Washington .....		Elliott .....		65
<b>Individual.</b>		Watseka .....		Mt. Sterling.....		5 00
Arnold, T. J., Nankin....	25 00	Watseka (West Side).....		Red Oak .....		3 15
<b>COLORADO.</b>		<b>Endeavor Society.</b>		Sac City .....		4 15
<b>Sunday-school.</b>		Bethel (Emden).....		<b>Sunday-schools.</b>		
Parachute.....	5 35	<b>Individuals.</b>		Altoona .....		20 00
<b>CONNECTICUT.</b>		Heckel, C. A., Armington ..		Bondurant .....		2 00
<b>Individuals.</b>		Smith, Geo., Broadwell.....		Boone .....		7 11
Toof, E. J., New Haven ..	25 00	West, Mrs. Hester, Le		Davenport .....		25 47
Toof, Mrs. E. J., New Ha-	25 00	Roy .....		Elkhart .....		17 64
Toof, Mrs. J. T., New	25 00	Williams, W. G., Arming-		Farlin .....		4 30
Haven.....	25 00	ton .....		Harlan .....		1 23
Total.....	75 00	Yeager, Lizzie, Rock Is-		Kalona .....		8 50
<b>DISTRICT OF COLUMBIA.</b>		land .....		Milton .....		4 00
<b>Church.</b>		<b>Miscellaneous.</b>		North River (Pitzer).....		9 64
Washington (Third) .....	9 25	Cash .....		Sac City.....		3 10
<b>ENGLAND.</b>		Cash, Decatur .....		Siam .....		4 00
<b>Individual.</b>		Total.....		Stanhope.....		75
Todd, E. M., London.....	110 00	<b>INDIA.</b>		Zearing .....		5 81
<b>FLORIDA.</b>		<b>Individuals.</b>		<b>Individuals.</b>		
<b>Sunday-school.</b>		Drummond, C. C., Hurda,		Davis, Mrs. Mary E.,		
Eustis.....	25 00	C. P. ....		Liberty .....		5 00
		Drummond, Mrs. C. C.,		Drake, F. M., Centerville ..		100 00
		Hurda, C. P. ....		Holbrook, Mrs. M. F.,		
		Total.....		Onawa.....		40 00
		<b>INDIANA.</b>		Miller, Geo. H., Harlan.....		25 00
		<b>Church.</b>		Total.....		316 50
		Warsaw .....		<b>KANSAS.</b>		
		<b>Sunday-schools.</b>		<b>Churches.</b>		
		Andersonville .....		Topeka (Second) .....		1 00
		Ashley .....		Union Chapel (Milan).....		23 00
		Bengal .....		Valley Falls .....		9 25
				<b>Sunday-schools.</b>		
				Benton .....		2 65
				Burlington .....		8 00
				Lincoln .....		9 15
				<b>Endeavor Society.</b>		
				Hutchinson (First).....		25 00

Individuals.	
mith, Geo. T., Winfield.	\$ 25 00
pringer, J. S., Argonia.	25 00
Williams, J. J., Milan.	5 00
Total.	133 05

KENTUCKY.	
Churches.	
Eethlehem (Thomson).	22 00
Eminence.	35 42

Sunday-schools.	
Bear Wallow.	1 73
Graefenberg.	3 09
London.	1 57
Maysville.	75 00
Moorefield.	6 20
Sebree.	11 00
Triumph (Parina).	9 20

Endeavor Society.	
Murray.	5 00

Individual.	
Dickson, John B., London.	5 00
Total.	175 21

MARYLAND.	
Sunday-school.	
Baltimore (Fulton Ave.)..	10 00

Endeavor Society.	
Baltimore (Harlem Ave.)	10 00
Total.	20 00

MASSACHUSETTS.	
Sunday-school.	
Swampscott (Burrill St.)..	14 50

Endeavor Society.	
Swampscott (Burrill St.)..	5 00
Total.	19 50

MICHIGAN.	
Churches.	
Ann Arbor.	50 00
Blaine.	9 48
Kalamazoo.	20 00

Sunday-schools.	
Forest Home (McBride)	2 50
Hills Corners (Glendora) and Church.	5 37

Endeavor Society.	
Kalamazoo.	10 00
Total.	97 35

MINNESOTA.	
Churches.	
Minneapolis (Portland Ave.)	1 00
St. Paul (First).	25 00

Individual.	
Bursell, H. R., Minneapolis.	20 00
Total.	46 00

MISSISSIPPI.	
Sunday-school.	
Columbus.	10 50

Individual.	
Ball, S. W., Garden City.	\$ 1 00
Total.	11 50

MISSOURI.	
Churches.	
Cameron.	100 00
Carthage.	13 71
Lewistown.	1 90
Virginia.	2 28

Sunday-schools.	
Armstrong.	12 00
Berea (Leonard).	1 00
Callao.	2 60
Drexel.	8 82
Hamilton.	6 56
Harris.	1 10
Hawk Point.	5 00
Holden.	1 00
Lewistown.	9 66
Martinsburg.	1 50
Mt. Vernon.	5 29
Piedmont.	1 43
Prairie Hill.	1 75
St. Joseph.	1 75
St. Louis (Carondelet).	4 00
St. Louis (First).	47 58
Shelbina.	13 28
Shell Grove (Wilcox).	3 07
Shiloh (Friend).	4 21
Star (Gibbs).	5 00
White Water.	2 35

Individuals.	
Allison, Felix P., Brookfield.	20 00
Carrick, A. J., Kahoka.	30 00
Dungan, Mrs. M. A., St. Louis.	2 50
Long, Mrs. R. A., Kansas City.	5 00
Total.	334 34

MONTANA.	
Sunday-school.	
Hamilton.	25 05

NEBRASKA.	
Church.	
Stamford.	2 22

Sunday-schools.	
Beatrice (First).	26 55
Bower.	4 00
Lexington.	4 54
Plainview (Memphis).	19 00
Republican City.	73
Stamford.	2 91
Wymore.	3 10

Endeavor Society.	
Avoca.	2 00

Individual.	
Hagin, Fred E., Ansley..	1 20
Total.	66 25

NEW YORK.	
Churches.	
Buffalo (Jefferson St.)....	80 00
Troy (River St.)	28 32

Sunday-schools.	
Buffalo (Jefferson St.)	50 00
Richland.	5 00
Total.	163 32

NORTH CAROLINA.	
Churches.	
Ayden.	\$ 5 00
Salem (Johnson's Mills)..	3 57

Sunday-schools.	
Armenia (Kinston).	6 00
Bay Creek (Mesic).	6 40
Pleasant Union(Starlight)	1 50
Poplar Chapel(Jamesville)	1 55
Weaverville.	7 75
Total.	31 77

NORTH DAKOTA.	
Individual.	
Stevens, Mrs. Mary Sessions, Fargo.	15 00

OHIO.	
Churches.	
Cleveland (Franklin Circle)	150 00
Mt. Healthy.	10 00
New Antioch.	4 50
Niles.	36 85
Pandora.	1 64
Steubenville.	16 10

Sunday-schools.	
Bellville.	1 95
Bethel (Cuba).	2 05
Blachleyville.	16 00
Campbellsport (Union).	3 60
Cincinnati (Delta Ave.)..	60
Cleveland (Euclid Ave.)..	100 00
Edgerton.	3 50
Mantua Center (Mantua).	7 08
Marion.	25 00
Mogadore.	6 00
New Berlin (Union).	15 00
Rock Creek.	10 49
Shawnee.	1 00
Shenandoah.	18 85
Smithfield.	8 00
Southington.	1 00
Sparta (Pierce).	3 00
Washington C. H.	3 00
Woodyville.	5 00

Endeavor Society.	
Cleveland (Franklin Circle).	10 00

Individuals.	
Anderson, Mary C., Elmora.	250 00
Derthick, Alecia, Bedford.	1 00
Moody, J. F., Malta.	1 50
Richards, Mrs. Sarah J., Hillsboro.	50 00

Miscellaneous.	
Cash.	25
Total.	762 96

OKLAHOMA.	
Sunday-schools.	
Alva.	2 22
Blackwell.	5 00
Clarkson.	42

Endeavor Society.	
Nardin.	2 25

Miscellaneous.	
Cash.	10
Total.	9 99

<b>OREGON.</b>		<b>TENNESSEE.</b>		Westville (Fitchetts).....\$ 2 25	
<b>Sunday-schools.</b>		<b>Church.</b>		Zion (Beaver Dam) ..... 5 00	
Bethel (McCoy).....	\$ 4 30	Unicoi.....	\$ 6 00	<b>Individual.</b>	
Jasper.....	8 51	<b>Sunday-schools.</b>		Staples, Lillian N., Scotts-	
Junction City.....	2 25	Clarksville.....	15 00	ville.....	
Pleasant Hill.....	15 00	Harriman.....	16 30	Total.....	
Stayton.....	3 68	Johnson City.....	11 56	134 91	
Valley (Hood River).....	5 00	Total.....		<b>WASHINGTON.</b>	
<b>Individual.</b>		48 86		<b>Sunday-schools.</b>	
Horn, M. F., Eugene.....	1 50	<b>TEXAS.</b>		Dixie.....	
Total.....		<b>Church.</b>		Pomeroy.....	
40 24		Gainesville.....		Total.....	
<b>PENNSYLVANIA.</b>		<b>Sunday-schools.</b>		18 00	
<b>Churches.</b>		Belton.....	2 25	<b>WEST VIRGINIA.</b>	
Chewton.....	27 00	Bonham.....	7 36	<b>Church.</b>	
McKeesport (First).....	10 00	Lockhart.....	20 00	Arnold's Creek (Knight).....	
Taylorstown.....	5 47	Palestine.....	28 75	12 85	
<b>Sunday-schools.</b>		Total.....		<b>Sunday-schools.</b>	
Allegheny (Observatory		121 61		Maysville.....	
Hill).....	17 34	<b>VIRGINIA.</b>		St. Luke (Mooresville).....	
Oak Grove (Morris Cross		<b>Churches.</b>		5 50	
Roads).....	10 00	Newport News.....	25 00	8 00	
Taylorstown.....	7 88	Park View (Petersburg).....	1 66	<b>Individual.</b>	
Troy.....	19 00	Sugar Grove (Seven Mile	1 25	Munro, Jno., Bethany.....	
<b>Endeavor Society.</b>		Ford).....		5 00	
Belle Vernon.....	5 00	<b>Sunday-schools.</b>		Total.....	
<b>Individuals.</b>		Antioch (Pridemore).....	13 26	31 35	
Graham, Wm. H., Alle-		Clifton Forge.....	9 30	<b>WISCONSIN.</b>	
gheny.....	20 00	Glade Creek (Hillsville).....	2 32	<b>Church.</b>	
Hanna, Martha, Somerset,	10 00	Graham.....	3 36	Lynxville.....	
Phillips, T. W., New Cas-	100 00	Mary's Chapel (Katron).....	6 75	80	
tle.....		Mt. Olive (Tiptop).....	13 35	<b>MISCELLANEOUS.</b>	
Smith, Dr. F. S., Lock		Smyrna (Stevensville).....	27 41	Cash.....	
Haven.....	1,000 00	Union (Milt).....	14 00	Interest.....	
Total.....				205 59	
1,231 69				Total.....	
<b>SOUTH DAKOTA.</b>				213 59	
<b>Sunday-school.</b>				<b>Grand Total.....\$5,122 96</b>	
Aberdeen.....	11 67				

## INDIA FAMINE FUND.

<b>ALABAMA.</b>		Riverside.....\$ 5 21		<b>Endeavor Society.</b>	
<b>Sunday-school.</b>		Total.....		Atlanta (First).....\$ 10 00	
Fairhope.....	\$ 10 00	123 78		Total.....	
<b>ARKANSAS.</b>		<b>CANADA.</b>		14 11	
<b>Individuals.</b>		<b>Individual.</b>		<b>HAWAII ISLAND.</b>	
Humphreys, C. F., Eure-		Dickson, Alice, Orton,	10 00	<b>Miscellaneous.</b>	
ka Springs.....	5 00	Ont.....		Collected by Louise	
Humphreys, Jane L., Eu-		<b>Miscellaneous.</b>		Boardman, Bessie,	
reka Springs.....	5 00	Christian Messenger, To-	18 70	Katharine and Alice	
Williams, Eliza, Eureka		ronto.....	28 70	Hopper, Honolulu.....	
Springs.....	1 00	Total.....		50 00	
Total.....		<b>COLORADO.</b>		<b>ILLINOIS.</b>	
11 00		<b>Church.</b>		<b>Churches.</b>	
<b>CALIFORNIA.</b>		Denver (Highlands).....	20 60	Arcadia.....	
<b>Churches.</b>		<b>DISTRICT OF COLUMBIA.</b>		Chicago (West Side).....	
Acampo.....	6 40	<b>Church.</b>		Coldbrook.....	
Los Angeles (Broadway).....	91 05	Washington (Third).....	2 00	Eminence (Atlanta).....	
Los Angeles (East Eighth		<b>GEORGIA.</b>		6 40	
St.) and Sunday-school.....	10 00	<b>Sunday-school.</b>		<b>Endeavor Societies.</b>	
<b>Sunday-schools.</b>		Carrollton.....	4 11	Carbondale.....	
Modesto.....	4 10			Carthage.....	
Ontario.....	7 00			Eureka.....	
				4 20	



**Individuals.**

Bane, Milton M., Dana...	\$ 5 00
Mannon, Jos. P., Carrollton	5 00
Smith, Albert, Rossville	25
Smith, Geo., Broadwell	1 25
Smith, Jasper, Rossville	25
Wheeler, Leora, Rossville	25
Total	117 21

**INDIANA.****Churches.**

Ashley and Sunday-school	4 50
Country (near Portland Mills)	3 57
Greenwood	6 20
New Albany (Central)	15 82
Oxford	2 00
South Bend (First)	26 49
South Milford	3 05
Summitville	10 00

**Endeavor Society.**

Summitville (Intermediate)	5 50
----------------------------	------

**Individuals.**

Clifford, A., Indianapolis	10 00
Morgan, Cynthia, Indianapolis	1 00
Murphy, Elam T., Crawfordville	1 00
Smith, M. J. and Maria, Seafeld	5 00
Smith, Mrs. Hannah P., Crawfordville	1 00
Truax, Lavina, Alamo	1 00

**Miscellaneous.**

A Friend, Liberty	50
Citizens of Russellville	28 00
Twelfth District Convention	50 00

Total 174 63

**IOWA.****Churches.**

Mason City	6 90
Sac City	1 41

**Endeavor Societies.**

Estherville	18 00
Forest Grove	1 00

**Individuals.**

Bon Durant, Isaac S., Sloan	2 00
Marshall, Mrs. M. A., Tingley	1 00
Ritchey, Geo. C. and Wife, Keota	2 00

**Miscellaneous.**

C. W. B. M., Panora	7 50
Collected by Harry Gleim, Arlington	4 00

Total 43 81

**KANSAS.****Churches.**

Liberal	4 80
Washington	8 20
Winfield	5 25

**Sunday-schools.**

Belleville	5 00
Topeka (North)	5 40

**Individuals.**

Belknap, C. F., Atlanta	\$ 3 50
Burt, D. H., Crandall	1 00
Hadlock, E. S., Melvern	2 00

**Miscellaneous.**

A Sister, Hays	1 00
----------------	------

Total 36 15

**KENTUCKY.****Churches.**

Kirksville	2 50
Wilmore	6 30

**Sunday-school.**

Kirksville	5 00
------------	------

**Individuals.**

Allen, Mrs., Boston	25
Harned, Mrs. Jennie, Boston	20 00
McCuddy, I. N., Oakville	5 00
Manning, Mrs. L. C., Almo	1 50
Snyder, Mary, Grayson	5 00

Total 45 55

**MICHIGAN.****Churches.**

Algonac	1 25
Pierson	1 61

**Sunday-school.**

Chapin	4 31
--------	------

**Individuals.**

Bucannon, Bessie, Pier-son	50
Karr, J. F., Pierson	50
Knight, Grace A., Tipton	5 00
Stringham, A., Pierson	2 50
Stringham, A. P., Pierson	2 50

Total 15 7

**MINNESOTA.****Sunday-school.**

Willow Creek (Amboy)	2 42
----------------------	------

**Individual.**

Hammel, F., Plainview	5 00
-----------------------	------

**Miscellaneous.**

C. W. B. M., Willow Creek (Amboy)	1 32
-----------------------------------	------

Total 8 74

**MISSOURI.****Churches.**

Chamois	5 25
Union Hill	5 41

**Individuals.**

Dungan, Mrs. M. A., St. Louis	2 50
McKeever, Mrs. Martha, Kansas City	1 00
Mason, Mrs. Rowena, St. Louis	100 00
Smith, Mrs. J. C., Agency	1 00
Waddell, Mrs. Hannah W., Lexington	1 00

Total 116 17

**NEBRASKA.****Church.**

Kearney	\$ 5 82
---------	---------

**Endeavor Society.**

Lincoln (First)	15 17
-----------------	-------

**Individual.**

Froyd, Mrs. Bradshaw	1 00
----------------------	------

Total 21 99

**NEW MEXICO.****Endeavor Society.**

Roswell	30 60
---------	-------

**NEW YORK.****Individuals.**

Miller, Mrs. G. W., Philadelphia	1 00
Stevenson, R. W., Lansingburg	2 00

Total 3 00

**NORTH DAKOTA.****Church.**

Kenmare	2 00
---------	------

**OHIO.****Churches.**

Lowell	10 25
Nashville and Ripley	9 10

**Sunday-school.**

Piqua	14 10
-------	-------

**Endeavor Societies.**

Cincinnati (Central)	3 00
Edon	5 00
New Antioch	6 00
Phillips (Salem)	2 30

**Individuals.**

Alexander, B. F., Marshallville	1 00
Gay, F. Roy, Hicksville	25
Greenstreet, Wm., Wil-loughby	5 00
Hamilton, Mrs. Lulu, Bu-ford	25
Hathaway, Mrs. S. P., Luckey	50
Patterson, Mrs. Mary, Shelby	1 00
Showalter, Mrs. N. J., Center Village	1 00
White, Mrs. Zelaide, Wil-loughby	2 00

**Miscellaneous.**

A Friend, Wilmington	25
Cash, Salem	50
Collected by Carrie Hal-ser, Cleveland	3 80
Total	65 30

**\* OKLAHOMA.****Individuals.**

Baird, A. L., Dayton	2 50
Baird, R. K., Dayton	2 50

Total 5 00

**OREGON.****Church.**

Forest Grove	60
--------------	----

Sunday-schools.		TEXAS.		WASHINGTON.	
Union (Wapinitia) .....\$ 1 25		Church.		Individual.	
Endeavor Society.		Sherman (Central) .....\$ 6 00		Higgins, Mrs. J. J., Fair-	
Columbia S. H. .... 2 00		Individual.		haven .....\$ 1 00	
Individuals.		Kelley, Mrs. W. A., Sabi-		WEST VIRGINIA.	
Gardner, Miss Lily, Drain		nal ..... 4 00		Church.	
Haynes, Walter, Port-		Miscellaneous.		St. Luke (Mooresville)..	
land ..... 1 00		A Texas Friend ..... 2 00		Endeavor Societies.	
Miscellaneous.		Total ..... 12 00		New Cumberland.....	
Ladies' Aid Society, Rose-		VIRGINIA.		New Cumberland (Junior)	
burg (First) ..... 15 00		Sunday-school.		Wellsburg ..... 10 00	
Total ..... 20 85		Oak Grove (Gunn) ..... 2 76		Individuals.	
PENNSYLVANIA.		Individual.		Munro, John, Bethany..	
Churches.		Sharp, Miss Susie, Mill-		Peeler, Frances, Charles-	
North Union (Canton).... 5 65		boro ..... 1 00		ton ..... 1 00	
Pittsburg (East End).... 5 00		Tullah, Mrs. A. L.,		Philps, Anna, Pardee-	
Total ..... 55 65		Millboro ..... 1 00		ville ..... 1 00	
TENNESSEE.		Miscellaneous.		Philps, Grandma, Pardee-	
Church.		Tidewater Convention,		ville ..... 5 00	
Memphis (Third)..... 14 01		Richmond ..... 18 27		Total ..... 48 60	
		Total ..... 21 3		MISCELLANEOUS.	
				Collected by Standard	
				Publishing Company. 62 80	
				Grand Total.....\$1,184 95	

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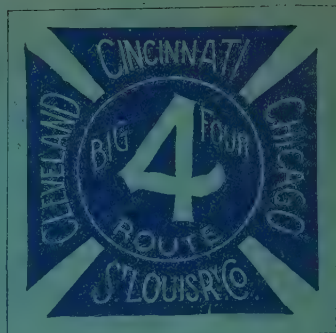
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# THE MISSIONARY INTELLIGENCER

A. McLEAN,  
F. M. RAINS,  
—Editors.

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NOVEMBER, 1900.

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## Missionary Pockets

Furnished free to schools preparing for *Children's Day*. Place one in the hands of each member of the school.



## NAMES AND ADDRESSES OF MISSIONARIES.

### INDIA.

\*G. L. Wharton, Hurda, C. P.  
 \*Mrs. Emma R. Wharton, Hurda, C. P.  
 Dr. C. C. Drummond, Hurda, C. P.  
 Mrs. C. C. Drummond, Hurda, C. P.  
 Miss Mildred Franklin, Hurda, C. P.  
 Miss Mary Thompson, Hurda, C. P.  
 G. W. Coffman, Hurda, C. P.  
 Mrs. Bertha Coffman, Hurda, C. P.  
 G. W. Brown, Hurda, C. P.  
 Miss G. W. Brown, Hurda, C. P.  
 W. E. Rambo, Damoh, C. P.  
 Mrs. Kate Rambo, Damoh, C. P.  
 Miss Josepha Franklin, Damoh, C. P.  
 Miss Stella Franklin, Damoh, C. P.  
 J. G. McGavran, Damoh, C. P.  
 Mrs. Helen A. McGavran, Damoh, C. P.  
 Dr. Mary T. McGavran, Damoh, C. P.  
 Miss M. L. Clark, Damoh, C. P.  
 F. E. Stubbin, Damoh, C. P.  
 David Rioch, Damoh, C. P.  
 Dr. Minnie Rioch, Damoh, C. P.  
 M. D. Adams, Bilaspur, C. P.  
 Mrs. Mary D. Adams, Bilaspur, C. P.  
 E. M. Gordon, Mungeli, C. P.  
 Dr. Anna M. Gordon, Mungeli, C. P.  
*And thirty-five native evangelists,  
 teachers and helpers.*

### CHINA.

F. E. Meigs, Nankin.  
 Mrs. Mattie R. Meigs, Nankin.  
 Dr. W. E. Macklin, Nankin.  
 Mrs. Dorothy LeLaney Macklin, Nankin.  
 Miss Emma Lyon, Nankin.  
 Frank Garrett, Nankin.  
 Mrs. Ethel Garrett, Nankin.  
 Miss Mary Kelly, Nankin.  
 Dr. Daisy Macklin, Nankin.  
 Mrs. Ella C. F. Saw, Nankin.  
 W. R. Hunt, Chu Cheo.  
 Mrs. Alice White Hunt, Chu Cheo.  
 Dr. E. I. Osgood, Chu Cheo.  
 Mrs. Fanny H. Osgood, Chu Cheo.  
 C. E. Molland, Wuhu.  
 Mrs. C. E. Molland, Wuhu.  
 Miss Effie D. Kellar, Wuhu.  
 James Ware, Shanghai.  
 Mrs. Lillie Ware, Shanghai.  
 W. P. Bentley, Shanghai.  
 Mrs. Lillie M. Bentley, Shanghai.  
 T. J. Arnold, Nankin.  
 Mrs. E. Ince Arnold, Nankin.  
 Dr. James Butchart, Lu Cheo fu.  
 C. B. Titus, Lu Cheo fu.

Dr. H. G. Welpton, Lu Cheo fu.  
*And sixty-nine native evangelists,  
 teachers and helpers.*

### JAPAN.

H. H. Guy, Koishikawa Ku, Tokio.  
 Mrs. Mattie Guy, Koishikawa Ku, Tokio.  
 Miss Kate V. Johnson, Hongo, Tokio.  
 Miss Loduska Wirick, Tokio.  
 Miss Lavenia Oldham, Ushigome, Tokio.  
 Miss Mary Rioch, Ushigome, Tokio.  
 P. A. Davey, Tokio.  
 F. E. Hagin, Tokio.  
 Mrs. F. E. Hagin, Tokio.  
 C. S. Weaver, Tokio.  
 Mrs. C. S. Weaver, Tokio.  
 E. S. Stevens, Akita, Akita Ken.  
 Mrs. Nina A. Stevens, M. D., Akita, Akita Ken.  
 M. B. Madden, Sendai.  
 Mrs. Maud Whitemore Madden, Sendai.  
 Miss Carme Hostetter, Sendai.  
 R. L. Pruett, 13 Foreign Concession, Osaka.  
 Mrs. R. L. Pruett, 13 Foreign Concession, Osaka.  
 Miss Bertha Clawson, 13 Foreign Concession, Osaka.  
*And twenty-four native evangelists,  
 teachers and helpers.*

### TURKEY.

G. N. Shishmanian, care of British Post-office, Constantinople.  
 Mrs. Lucy M. Shismanian, Constantinople.  
 A. L. Chapman, care of British Post-office, Constantinople.  
 Mrs. A. L. Chapman, care of British Post-office, Constantinople.  
 Garabed Kevorkian, M. D., Tokat.  
 John Johnson, care of British Post-office, Symrna.  
 Mrs. Ellen Johnson, care of British Post-office, Symrna.  
*And eighteen native evangelists,  
 teachers and helpers.*

### SCANDINAVIA.

A. Holck, M. D., Walkendorfs-gade, 22, Copenhagen, Denmark.  
 R. P. Anderson, Walkendorfs-gade, 22, Copenhagen, Denmark.

### *List of Missionaries.*

O. C. Mikkelsen, Slotgate, 20, 4 Sal,  
Copennagen, Denmark.

Julius Cramer, Malmo, Sweden.

Anders Joanson, Christiania, Norway.

E. W. Pease, Oscars Gade, 1c 1111,  
Christiana, Norway.

Julius Cramer, Frederickshald, Nor-  
way.

John Borglin, J. P. Danielson, N. A.  
Foss, E. Westlund.

I. P. Lillienstein, Malmo, Sweden.

#### ENGLAND.

W. Durban, 43 Park Road, South Tot-  
tenham, London, W.

Eli Brearley, 5 Reedville, Birkenhead.

E. H. Spring, 26 Worcester St., Glou-  
cester.

J. H. Bicknell, 38 Newstead Road, Liv-  
erpool.

Leslie W. Morgan, Southampton.

J. H. Versey, 16 Dumbarton Road, Lan-  
caster.

H. A. McKenzie, 65 Everington St.,  
Fulham, London.

George Rapkin, 2 Myrtle Villas, Mar-  
gate.

E. M. Todd, 28 Cromwell Grove, West  
Kensington Park, London

T. H. Bates, Cheltenham.

Richard Dobson, Ingleton.

#### AFRICA.

E. E. Faris, Bolengi, Haut Congo, Etat  
Independant du Congo, S. W.  
Africa.

Dr. Royal J. Dye, Bolengi, Haut Congo,  
Etat Independant du Congo, S. W.  
Africa.

Mrs. Royal J. Dye, Bolengi, Haut Con-  
go, Etat Independant du Congo,  
S. W. Africa.

Frank T. Lea, Caconda, Binguella, An-  
gola, Portugera; via Lisboa.

Grace F. Lea, Caconda, Binguella, An-  
gola, Portugera; via Lisboa.

#### CUBA.

L. C. McPherson, No. 7 Tenth St., Ve-  
dado, Havana.

Mrs. L. C. McPherson, No. 7 Tenth St.,  
Vedado, Havana.

Melvin Menges, Escobar 82, Havana

Mrs. Melvin Menges, Escobar 82, Ha-  
vana.

#### HAWAII.

A. E. Cory, Honolulu.

Mrs. A. E. Cory, Honolulu.

# THE MISSIONARY INTELLIGENCER.

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VOL. XIII.—NOVEMBER, 1900.—NO. 11.

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## A FORWARD MOVEMENT.

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The following Annual Report of the Foreign Christian Missionary Society will be read with interest.

The Society has just passed its Silver Jubilee Year. The past twenty-five years have been crowned with wondrous blessings. Missions have been planted in India, Japan, China, Turkey, Norway, Sweden, Denmark, England, Africa, Hawaii, and Cuba. The whole amount of money raised from the first is \$1,472,603.85.

We must now turn our eyes to the future. As yet only a small part of our whole membership has been enlisted. We must keep up a ceaseless campaign until we receive an offering from every church and a gift from every member. Our mark should be not less than \$200,000 this year, as a *Twentieth Century Fund for Foreign Missions*. The Lord will expect no less of us. Our own sense of duty demands more. We ask the friends of this cause to begin plans at once for a great forward movement.

The Kansas City Convention recommended that we take aggressive steps to enlist at least *one hundred thousand* personal contributors with gifts of *One Dollar each*. These gifts are to be a special thank-offering, and are to be in addition to what the friends have been giving. We ought to enlist thousands of new contributors this year. Will you not help us? Let us hear from you.

A. MCLEAN, Pres.

F. M. RAINS, Cor. Sec.

# Minutes of the Foreign Christian Missionary Convention.

THE ARMORY, KANSAS CITY, MO., OCT. 17, 1900.

## WEDNESDAY—MORNING.

Pres. Charles Louis Loos called the Convention to order at 9 A. M. W. E. M. Hackleman led in song. C. A. Young gave a Bible study on "Jonah." The following committees were announced by the president:

*Order of Business*—F. M. Rains, Chairman; A. C. Smither, California; E. B. Redd, Missouri.

*Nominations*—George Darsie, Frankfort, Ky., Chairman; C. J. Tinner, Minneapolis, Minn.; Howard Cale, Indianapolis, Ind.; Dr. H. Gerould, Cleveland, O.; H. C. Rasmussen, Salina, Kan.

*China and Japan*—Pres. R. E. Hieronymus, Chairman, Eureka, Ill.; F. E. Meigs, Nankai, China; E. S. Stevens, Arita, Japan; W. S. Priest, Atchison, Kan.; F. P. Arthur, Michigami, J. H. Hughes, California.

*India*—M. Collis, Lexington, Ky., Chairman; Josephina Franklin, Damoh, India; H. S. Saxby, Missouri; Dr. B. G. Long, New York; W. S. Hoye, Maryland.

*Europe and Turkey*—Prof. H. L. Willett, Chicago, Ill., Chairman; S. D. Dutcher, Mexico, Mo.; J. P. McKnight, Osageola, Ia.; J. E. Pickett, Colorado; C. G. McNeil, Wisconsin.

*Africa*—G. A. Faris, McKinney, Tex., Chairman; D. W. Moore, Springfield, Mo.; S. T. Martin, Omaha, Neb.; E. C. Browning, Arkansas; W. H. Cannon, Illinois; Robt. L. McHatton, California.

*Cuba*—Pres. J. B. Jones, Fulton, Mo., Chairman; W. S. Lowe, Topeka, Kan.; J. T. Ogle, Guthrie, O. T.; Gen. F. M. Drake, Iowa; T. J. Legg, Indiana.

The Committee on Order of Business reported on the following for the morning: 1. The historical address. 2. Report of the Board. 3. Introduction of missionaries. 4. Address of J. M. Van Horn. 5. Address of A. M. Harvuot.

### Song.

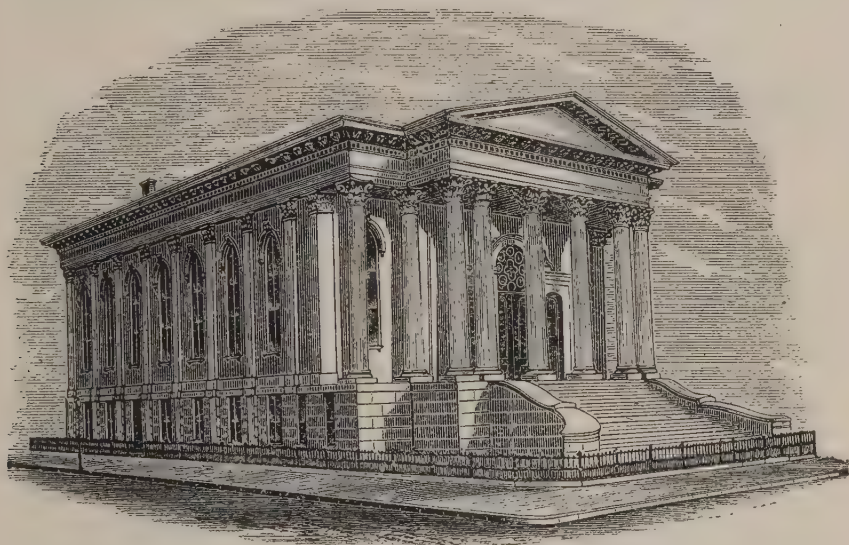
A. McLean read an address on "The History of Twenty-five Years." At its close those who were present at the organization of the Society were introduced to the Convention. There were present of that number J. H. Garrison, J. C. Reynolds, L. L. Carpenter, George Darsie, W. T. Moore, W. S. Dickinson, N. S. Haynes, J. H. Hardin, F. M. Rains and A. McLean.

The report of the Board was then presented by F. M. Rains.



## ANNUAL REPORT OF THE BOARD OF MANAGERS.

DEAR BRETHREN OF THE CONVENTION :—The growth of the Foreign Christian Missionary Society during the past twenty-five years has been far beyond the dreams of the most hopeful. The Society was organized in 1875. At that time there was no income, no missionaries in the foreign field, and none willing to go ; no mission stations, and not one convert in the whole heathen field. Few believed in the wisdom of the new organization ; there was no world-wide missionary sentiment among the churches. In 1876 only twenty churches made offerings. The amount each gave is not shown by the first annual report. The receipts for the first year amounted to \$1,706.45. During twenty-five years the receipts have amounted to \$1,472,603.85. Missions have been planted in India,



FOURTH AND WALNUT STREETS CHRISTIAN CHURCH, LOUISVILLE, KY.

*The Birthplace of the Foreign Christian Missionary Society.*

Japan, China, Turkey, Denmark, Norway, Sweden, England, Africa, Cuba and Hawaii. An army of 257 workers is now doing effective service. Of this number 111 are missionaries, and 146 are teachers, evangelists and helpers. Churches, Sunday-schools, day-schools, industrial schools, training-schools, hospitals, dispensaries and orphanages have been successfully established. A large number of homes, chapels and hospitals have been erected at a cost of about \$250,000. Many native preachers, evangelists, teachers and helpers have been carved out of the hard rock of heathenism. At home the churches have caught the spirit of world-wide evangelism. About one-third of the churches and Sunday-schools are now heartily engaged in the work. The preachers are on fire with holy zeal to send the gospel to the ends of the earth. The missionary spirit is growing wider and deeper each year. What wonders God hath wrought! The increase of the work is like a "handful of corn in the earth, upon the pot of the mountain ; the fruit thereof shall shake like Lebanon." It has

grown in the hearts of our people, "as a lily, and cast forth its roots as Lebanon." God has sent the dews of heaven upon this work from the first. He has ble ssed and given the increase. Blessed be his glorious name forever! "His name shall endure forever; his name shall be continued as long as the sun; all men shall be blessed in him; and all nations shall call him blessed."

### HOME DEPARTMENT.

The past year has been the most prosperous in the history of the Society. The offerings from all regular sources have been increased, and the total receipts have reached the highest mark.

### A Comparative Showing.

The following comparative financial exhibit reveals the receipts, and also the sources of receipts, for the missionary year ending Sept. 30, 1900, compared with the missionary year ending Sept. 31, 1899:

	1899.	1900.	GAIN.
Number of Contributing Churches..	3,051	3,067	16
Number of Contributing S. S.'s.....	3,187	3,260	73
Number of Contributing C. E. S.'s.....	391	385	19
Number of Contributing Individuals.....	890	1,611	791
Amounts.....	\$152,727.18	\$180,016.16	\$27,288.78

Comparing receipts from different sources shows the following:

	1899	1900	GAIN.
Churches.....	\$57,781.77	\$65,163.39	\$ 9,182.62
Sunday-schools.....	59,071.72	42,705.04	3,633.82
C. E. Societies.....	2,133.24	2,965.83	832.59
Individual Offerings.....	18,715.15	20,212.21	1,575.69
Miscellaneous.....	4,440.40	15,433.12	11,025.72
Annuities.....	22,225.00	30,425.00	8,200.00
Bequests.....	9,560.71	2,229.53	7,161.16*

\*Loss.

Gain in regular receipts, \$26,219.94; gain in annuities, \$8,200; loss in bequests, \$7,161.16.

### The Record of the Churches.

The number of contributing churches for the year is 3,067 a gain of 16. The number of churches that gave this year that did not give last year is 837. The constant increase of contributing churches is a sure foundation for future usefulness. The number of churches that gave last year, but did not give this, is 821. It will be noted that the churches as churches gave \$65,964.39, or an increase of \$9,182.62 over the year before. The offerings of the churches averaged \$21.50 each. This is the largest average in our history. The whole number of churches that reached their full apportionment is 972, a gain of 125 over last year. There was a marked interest in the March offering. The churches ordered March offering supplies as never before, and the receipts show that the wisest use was made of them. The churches are taking more interest in forwarding their offerings promptly after the annual offering. This is right. Hundreds of dollars taken for Foreign Missions the first Lord's Day in March are diverted to local work or other purposes without consulting the donors. This is a wrong that ought to be speedily corrected.

### The Sunday-schools.

The Sunday schools are not far behind the churches in their offerings for Foreign Missions. There has been a gain every year, but two, from the Sunday-schools since Children's Day was founded. The whole amount given by the children since the organization of the Society is

\$373,080.04. One of the wisest steps ever taken in our missionary history was the inauguration of Children's Day for Heathen Missions, in 1881. The number of contributing schools for the past year is 3,260, a gain of 73. The *Roll of Honor* is made up of 1,089 schools that reached their apportionment. The amount given by the schools is \$42,705.04, a gain of \$3,633.32 over last year. The Children's Day exercise, "Silver Bells," by P. H. Duncan, gave universal satisfaction. It was a mighty help in securing a large Children's Day offering. The number of children that became members of the *One Dollar League*, by giving or raising \$1 or more, is about 13,000, a gain of 500 over last year. Children's Day is the first Sunday in June. It is a day of great possibilities for world-wide missions. It ought to be an easy matter to raise \$50,000 on Children's Day, the first Sunday in June, 1901.

### Christian Endeavor Societies

We have never been able to secure satisfactory offerings from our Endeavor Societies for world-wide missions. This, we believe, is due to two things:

1. A lack of missionary interest in the churches where the societies exist.

2. The large number of demands made upon the societies for various purposes. They are called upon for local work, for all kinds of charities, for deficits in the running expenses of the church, Sunday-school, etc. We are glad to report, however, 335 contributing societies with offerings amounting to \$2,965.82.

### Individual Offerings.

During the year the number of individual offerings has been unparalleled in the history of the Society. The number of such offerings is 1,681, a gain of 791. This is a certain sign of a widespread interest. These gifts come from scattering brethren who can not give through a local church, from friends where there is a church but no offering taken, and from liberal-hearted souls who gave not only through the church, but also made a personal thank-offering besides, as they came to know the needs of the work. The personal offerings for the year amount to \$20,291.24. We hope for a large increase in these offerings in the future.

### B e q u e s t s .

The amount received from bequests from the first is \$96,351.91. The receipts from this source show a marked falling off during the past year. Last year the bequests amounted to \$9,390.71, while this year we have received only \$2,229.55, a loss of \$7,161.16. Bequests are an uncertain and irregular source of revenue. It is to be hoped the friends of the work in larger numbers, and with larger amounts, will remember it in their last will and testament. The following bequests have been received during the year:

Es at	of Mrs. Elizabeth Sears, Wrentham, O.	\$	10 00
"	" A. C. Weaver, Croton, O.		17 50
"	" Miss Eliza C. Owen, Strasburg, Va.		50 00
"	" Grace Drake, Georgetown, O.		3 69
"	" Mrs. Margaret A. Loomer, Saffman, Tex.		1,289 - 5
"	" E. Ott, Harris, O.		53 64
"	" E. Moody Chatman, O.		10 00
"	" Ann Elizabeth Ryno, Hiram, O.		182 10
"	" McKim, p. W. S. Lorne, Ont., Can.		5 00
"	" Belle Sinclair, Guelph, Ont., Can.		10 00
"	" Ann R. Eaton, T. Peter, Minn.		531 97
"	" David Wells, Shreve, O.		6 00
Total			\$2,229 55

**The Annuity Fund.**

The first annuity bond written by the Foreign Society is dated June 11, 1897. Since that time we have written fifty-seven bonds. The largest amount received was \$15,000, and the smallest amount \$100. The whole amount is \$92,240. Of this amount, \$10,130.50 has been expended for buildings and real estate in foreign fields this year. The whole amount invested in buildings and real estate is \$46,470.05. And \$45,769.95 has been invested in first-class securities, to be expended for buildings as needed. No part of the Annuity Fund is used for current expenses. During the past year \$4,104.92 has been paid annuitants. The interest on the funds invested amounts to \$2,788.20. The annuitants have given back to the Society \$2,125.75.

During the year one annuity bond has been canceled by the death of the annuitant. A bond with an obligation to pay six per cent. upon \$500; and on this bond \$46 has been paid. We now transfer the \$500 to the general fund, since no more interest is to be paid. The receipts and expenses on account of the annuity fund are, therefore, as follows:

Interest on Annuity Fund invested.....	\$2,788 20
Amount returned by annuitant.....	2,125 75
Amount transferred to General Fund.....	500 00
<b>Total .....</b>	<b>\$5,413 95</b>
Amount paid annuitants.....	4,104 92
<b>Gain.....</b>	<b>\$1,309 03</b>

Let it be remembered the Annuity Fund was no expense at all this year. On the contrary, we have a credit of \$1,300.03, after paying \$3,834.92 to annuitants. Last year, it will be remembered, we had the use of \$36,339.55 in buildings on the heathen field for only \$238.25. The record this year, it will be seen, is even better. The Annuity Plan is one of the wisest measures ever adopted by the Foreign Society. We hope it will grow in favor. It also meets the wants of those who desire to leave money for Foreign Missions when they pass away, but must have an income while they live.

The receipts for the Annuity Fund, for the year, are as follows:

Nov. 23, 1899.....	\$ 100 00
Nov. 29, 1899.....	1,000 00
Dec. 16, 1899.....	50 00
Jan. 4, 1900.....	5,000 00
Jan. 10, 1900.....	1,000 00
Jan. 18, 1900.....	150 00
Jan. 27, 1900.....	200 00
Jan. 3, 1900.....	150 00
Feb. 1, 1900.....	1,500 00
Feb. 5, 1900.....	2,000 00
Feb. 9, 1900.....	1,500 00
Feb. 9, 1900.....	500 00
March 5, 1900.....	200 00
March 7, 1900.....	350 00
March 9, 1900.....	5,000 00
March 12, 1900.....	100 00
March 26, 1900.....	300 00
April 13, 1900.....	2,000 00
April 19, 1900.....	5,000 00
May 15, 1900.....	175 00
June 8, 1900.....	100 00
Aug. 16, 1900.....	1,000 00
Aug. 20, 1900.....	250 00
Sept. 5, 1900.....	300 00
Sept. 7, 1900.....	100 00
Sept. 15, 1900.....	100 00
Sept. 17, 1900.....	1,000 00
Sept. 22, 1900.....	1,000 00
<b>Total amount.....</b>	<b>\$30,425 00</b>



The following amounts have been expended during the year from the Annuity Fund for real estate and buildings:

Bungalow and school building, Hurda, C. P., India.....	\$1,546 00
Addition to school building, Hurda, C. P., India.....	100 00
School Building, Mungei, C. P., India.....	350 00
Bungalow, Mungei, C. P., India.....	30 00
Lot in Osaka, Japan.....	250 00
To complete home at Sendai, Japan.....	75 00
Home at Osaka, Japan.....	750 00
Chapel, Shanghai, China.....	500 00
Young Ladies' Home, Nankin, China.....	200 00
Native school building, Nankin, China.....	15 00
Chapel in Wuhu, China.....	1,400 00
Chapel in Wu Wei Cho, China.....	600 00
To complete W. P. Bentley's home, Shanghai, China.....	247 00
To complete chapel in Nankin, China.....	250 00
Ward in Women's Hospital, Nankin, China.....	47 00
Ground for hospital in Lu Cheo Fu, China.....	500 00
Chapel, Nankin.....	250 00

Total amount.....\$10,130 50

The balance now in this fund ready for use is .....\$46,470 05

### Average Offerings.

The following table shows the average offerings for the year:

Average offerings of the churches.....	\$21 50
Average offerings of the Sunday-schools.....	13 00
Average offerings of the Endeavor Societies.....	8 85
Average individual offerings.....	12 07

### Living-link Churches.

Four Living-link churches have been added to the list of nine reported last year, as follows: Franklin Circle Church, Cleveland, O.; Sixth and Prospect Streets Church, Kansas City, Mo.; Frankfort, Ky., and Cedar Rapids, Ia. These churches, with their Sunday-school offerings, raised enough to support a missionary each. Other churches raised almost enough to support a missionary, and we hope to report other additions to this list next year. We have at least fifty churches among us abundantly able to join the ranks of the Living-link churches. The missionary on the field becomes a living link between the heathen field and the church at home.

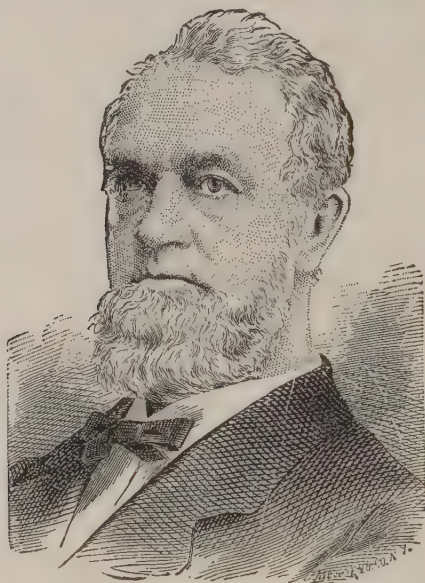
The following table shows the receipts and payments by months for the year:

	RECEIPTS.	PAYMENTS.
October, 1899.....	\$ 1,526 13	\$ 8,817 75
November.....	2,011 87	12,048 74
December.....	1,624 89	10,025 33
January, 1900.....	9,988 79	9,314 50
February.....	7,773 04	10,743 58
March.....	39,748 21	13,279 50
April.....	25,493 62	11,967 04
May.....	8,576 63	12,645 83
June.....	35,726 43	12,698 03
July.....	14,556 41	16,959 84
August.....	6,307 91	14,111 77
September.....	26,582 20	21,806 25
Total.....	\$180,016 16	\$154,418 26

### THE TROUBLE IN CHINA.

The northern provinces of China have been greatly disturbed by the Boxers. Our missionaries, being located in the Yangtsze valley, have not been disturbed, nor has our property been injured. The consuls thought it wise for the missionaries to take refuge in Shanghai; other-

wise, they declined to be responsible for their safety. The viceroy begged them to remain; he assured them it would be easier for him to keep the people quiet if they continued their work. He threatened to behead any one who would injure the property or try to drive out the missionaries or to interfere with them in their work. It is hoped that before many weeks the missionaries will be able to return to their fields. Because of the disturbance, Miss Lyon, who was home on furlough, has not returned. It is confidently expected that, because of the present disturbance, China will be open more widely than ever to the furtherance of the gospel. Such has been a result of all previous wars. The Lord lives and reigns, and he is making all things work according to the counsels of his own will.



ISAAC ERRETT,

*President of the Foreign Society from 1875-88.*

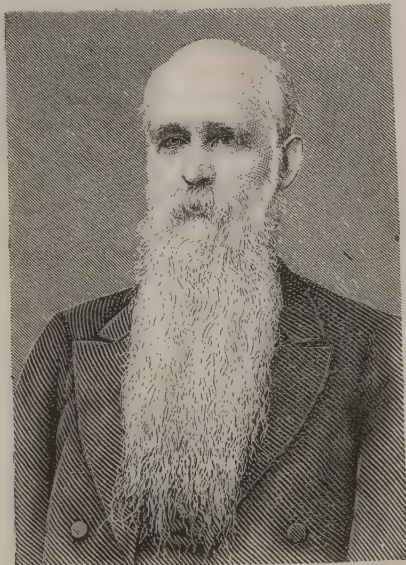
### THE FAMINE IN INDIA.

It is well known by all that India has suffered greatly from lack of rain. The famine has been sore in the land. In answer to appeals made through the papers, \$15,149.46 was received for famine relief. Most of this came through the Standard Publishing Company. Our missionaries received for distribution about \$20,000 from other sources. Dr. Louis Kloesch, of the *Christian Herald*, visited India. He directed that a large amount of the funds raised by his paper should be placed in the hands of our workers. The English Baptists, Canadian Baptists, the Free Baptists of the United States, and the churches in Australia, have also sent liberal donations to them. They have fed the hungry; they have supplied seed grain to the farmers; they have given out thousands of blankets. Because of this famine relief it is expected that the people will be more ready to hear the gospel than they have been hitherto.

### THE FORCE.

Since our last Convention C. S. Weaver and F. E. Harin and their families have sailed for Japan. They will live for a time in Tokyo. They will take up the work of C. E. Garst and F. H. Marshall. Miss Carme

Hostetter has gone to Sendai, Japan. She will there be associated with M. B. Madden and family. Miss Hostetter has spent five years in Japan, and knows the language. Miss Kate Johnson, owing to illness, was not able to return at the expiration of her furlough. G. W. Brown and family have been sent to India. Professor Brown will have the oversight of the educational work in that mission. The women of England have sent Miss L. M. Clark to Damoh to help in the work. Miss Maud M. Plunkett was appointed to go to China, but, owing to the present disturbance, she has not sailed. Immediately after the last Convention L. C. McPherson and Melvin Menges and their families left for Havana, Cuba. While studying the language they have availed themselves of every opportunity for preaching the gospel to the people of that city.



W. T. MOORE,

*Corresponding Secretary from 1876-78.*

E. W. Pease and family have gone to Norway. Frank T. Lea and wife have been engaged in Africa. A. E. Cory and family have gone to Honolulu, Hawaiian Islands. Owing to the failure of the health of Mrs. Wharton, G. L. Wharton has felt obliged to resign. Some one else must be sent to do his work in Hurda, India. Miss Carrie E. Goodrich resigned soon after reaching Japan, to work in another mission. The society which she joins will refund the money for her outfit and traveling expenses.

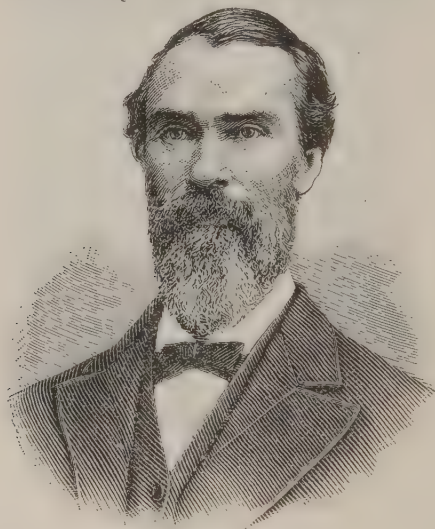
### **BUILDINGS AND LAND**

In the last year the committee has spent \$2,000 for property in Wuhu and Wu Wei Cheo. A chapel was greatly needed in each place. The committee also appropriated the following sums: \$500 to complete the chapel and wall in Nankin; \$247 to complete the home of W. P. Bentley in Shanghai; \$200 to complete the young ladies' home in Nankin; \$75 to furnish an operating-room for Dr. Daisy Macklin in the hospital in Nankin; \$300 for a dispensary in Chu Cheo, China. The following sums were granted for the work in India: \$1,500 to enlarge the school building in Hurda; \$200 to complete a fence around the orphanage in Damoh; \$500 for a school building, and \$400 toward the roof on the bungalow in Mungeli. A lot was purchased in Osaka, Japan. This

cost \$2,500. On it a home for the missionaries is now in course of erection. The committee granted \$105 07 to pay taxes and repairs and other expenses on the building in Smyrna, Turkey.

### THE DEAD.

In the year just closed, the following have gone to their reward: A. M. Atkinson, Mrs. H. S. Earl, J. T. Phillips, N. W. Smith, R. L. Lotz, C. S. Long, F. M. Anderson, L. C. Woolery, H. W. Everest, A. C. Pierson, J. M. Atwater, W. H. Hayden, A. C. Hopkins, W. A. Gardner, Henry Ranshaw, Mrs. R. T. Brown, R. T. Mathews, Nathan W. Moody, Alexander Proctor, C. C. Deweese, B. H. Smith, Joseph Irvin Sweeney, Mrs. Elizabeth Chapman, Mrs. W. S. Keene and Charles Allen Thomas. Doubtless many others have died whose names are worthy of mention in this Annual Report, but the committee did not learn of their decease. Among the fallen were some of the warmest friends of the Society. Others must take their place, and carry on their work, else this divine enterprise will suffer loss. We are admonished by the death of these to work while it is called day: the night cometh when no man can work.



J. S. LAMAR,  
*Minister of the Fourth and Walnut Street Church in 1875, and One of the  
First Vice-Presidents of the Society.*

### STUDENTS' MISSIONARY CAMPAIGN.

The Students' Missionary Campaign was inaugurated last May. The aim of this work is missionary edification. It enlists college students in an active campaign among the churches during vacation. They make addresses, see that missionary committees are appointed in the endeavor societies, and place a missionary library everywhere possible. Two libraries have been prepared for this work; one consisting of sixteen volumes, selling at \$10; another of ten volumes, at \$5. The aim is to furnish high-class missionary literature at the least possible cost. This work is carried on in other ways also, and while the time has not been sufficient to do much, there are signs of promise. Previous to commencement season last spring a representative of the Society visited several of our colleges, presenting the plan, and met with encouragement. It is confidently hoped that another year will see many students, ministers and other workers actively interested.



## FOREIGN DEPARTMENT.

## Reports from the Missionaries.

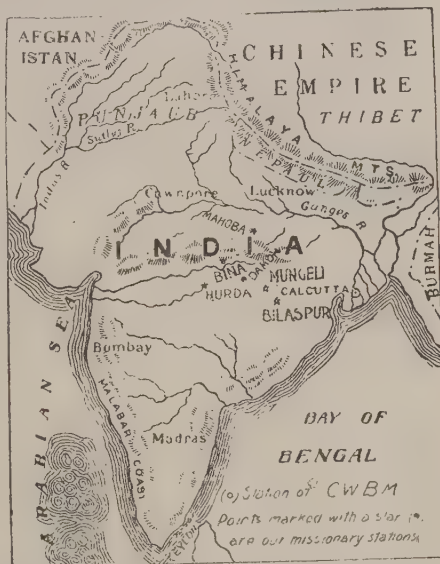
## INDIA.

## HURDA AND FOUR OUTSTATIONS.

**Missionaries.**—Dr. C. C. Drummond, Mrs. C. C. Drummond, G. W. Coffman, Mrs. Bertha Coffman, Miss Mildred Franklin, Miss Mary Thompson.

**Dr. C. C. Drummond.**—The medical work at Hurda and Timarni has been carried on this year very much as last. I have tried to prescribe for the bodies and souls of the patients. It is difficult to get the people to see their sinful and lost condition without Christ. Their evil practices

and their false creeds have so benumbed their spiritual natures that they do not realize their need. The gospel has been preached to the in-patients and out-patients, and the majority have been spoken to personally about Christ. The work has not been confined to the hospital and dispensary patients. Many who could not attend the dispensary for treatment were treated in their homes. Some days I had more calls to visit homes than I could attend. We have had considerable surgical work. The statistics for the year are as follows: Out-patients, 16,506; in-patients, 221; visits to homes, 1,134.—*Leper Asylum.*—The work among the lepers is most interesting and encouraging. At the beginning of the year there were fourteen in the asylum. This number included some children, who are sent away to institutions caring for such. One leper



died. A number have been admitted, so there are now twenty-two inmates. Five were baptized, and others desire baptism, but were considered insufficiently taught to receive the ordinance, so were advised to wait until more fully instructed. Of the twenty-two inmates, fifteen are Christians. They receive daily instruction in the Bible, and the Lord's Supper is celebrated every Lord's Day.—*English Work.*—This work has come to us from the Methodist Episcopal Mission. They carried it on for twenty years; then they offered to sell the property to the Foreign Christian Missionary Society. In January, 1900, the transfer of the property was made. It includes a chapel, small bungalow, with about two acres of ground, a small piece of land in another part of Hurda, and their native work in Hurda and two outstations, namely; Hundia and Serali. Preaching services and Sunday-school are held every Lord's Day. A Bible-study class meets during the week, as does also our Christian Endeavor Society. Having more medical work than formerly, and this English work in addition, besides studying the language, I found almost every part of the day occupied, and yet no part of the work could be given the attention it demanded. At our annual convention at Damoh, in March, N. Madsen was recommended to take charge of the English work for three months. He has done excellent work.

**G. W. Coffman.**—I have 125 pupils in the boys' school, with an average attendance of ninety-five. The average has been cut down by the famine. Compared with last year, a very favorable growth is shown. The conditions of the church are not what they should be, but when it is remembered that this department has been neglected and is still neglected, for lack of help, then the case does not seem quite so bad. Yet it is a pity that the very work which we would delight most to do has had to be neglected thus. For the past few months the famine has pushed everything else aside. In trying to minister to the immediate needs of the people we have had to drop our regular work. For several months I



G. W. COFFMAN,

India.

have not been able to study the language. I have not taught in school, and I have not done nearly so much preaching and teaching as I did before the famine began. It will be two or three months at least before the famine is over, and before we can resume our regular work. We are waiting in hope, when we can have some help and also be at our regular work. Then we will at least expect better results. The growth of the school has been in every way encouraging. When it is remembered that it was opened only about two years ago, with forty or fifty boys, and now we have 125, you can see what has been done. The growth of the school will continue for years to come, if proper attention can be given to it. When we get the new building completed we expect a substantial increase.

It is our hope that the same time will be given to the Bible as to any other text book. This should be taught by the missionary in charge, as far as possible.—We have received financial help from private individuals and societies for the famine sufferers. The English Baptists, the American Free Baptists and the *Christian Herald* have sent us much help. We have given out a few thousand rupees to the farmers, and are still giving help to them. We have also given out several hundred blankets, and have just received 1,500 cotton sheets or blankets from the *Herald* fund, and have them yet to distribute. Being all alone so far as giving out money and other such help, I could not investigate and help as I should, and no doubt some unworthy persons got help, while others that should have had help did not receive any. I have only made hurried visits to the villages, while I should have been in them most of the time for the last six weeks. However, I have some money yet left to give out to the needy, but we will need much more before the famine is over. I have given out none for cattle, yet thousands of cattle have died about here. We are selling grain at three out-stations; besides, we have a grain store here from which about 1,000 take grain, which perhaps supplies 5,000 people with food. Our health has not been so good as at other times; that could hardly be expected with the famine on, but we thank God for the measure of health we have had. Remember us before God. In such time we need a double portion of love, patience and wisdom.

**Samson Powar.**—The evangelistic work done at the hospital this year is about as usual. A goodly number of patients are treated every day. I have an excellent opportunity to preach Christ to them. They admit what we say about Christ, but are very reluctant to accept him. An old Brahman woman came one day to have a tooth extracted, which I did, and threw it away. She began at once to search about, and I asked her what she was searching for. She replied that she wanted the tooth to throw into the Nabada River, a river held sacred by the Hindus. This gave a good opportunity of showing her the folly of such an act. There were several people present at the time, and I spoke to them about the mortal body and immortal soul; telling them they took so much thought

and care for the body, and so little for the soul, that all are sinners. but Christ came to redeem us from our lost condition. The in-patients have regular instruction in the Bible. Every evening some hymns are sung, and a portion of the Scripture read and explained to them. The in-patients listen more attentively than the out-patients. My wife and I have two Sunday-schools, one among the sweepers, and one among the chamars. We pray the Lord to hasten the time when every knee shall bow down and confess Christ as their Saviour.

**Mrs. Bertha M. Coffman.**—The week following my arrival in Hurda I took up the study of Hindi, and have given, on an average, six hours a day to it. At the beginning of the present year, I took a class in the English Sunday-school. During the revival meeting, led by David Rioch, eight made the confession, but four were prevented by their fathers from obeying the Lord in baptism, their fathers not being at all inclined toward the Christian life. In March I left for the hills, to give further study to the language and escape the worst of the hot season. Since I returned in June, I have helped in giving relief to the famine sufferers, and have cared for a number of children, who were brought in to be sent to the orphanages. By means of the prepared food, I saved a baby which it was thought would hardly live to get to the bungalow. We are daily besieged by farmers and poor people for help. I have again taken up the class in the English Sunday-school.

## MUNGELI.

**Missionaries.**—E. M. and Dr. Anna M. D. Gordon.

**M. Gordon.**—The church membership at Mungeli has increased fifteen, and now numbers ninety. The lepers have doubled their number; there are now forty-five men and women in the asylum. We have opened a new day-school. Christians are residing in seven different villages in the neighborhood. The church has begun to support her own minister. He is a young man, and receives but a small allowance. However, it is cause for thankfulness that the church has made a step in self-support. His salary is provided for by the native church without a cent of foreign aid. The outstation, Pandrideh, has made steady progress. The Christians there are dependent entirely upon agricultural pursuits. They give one-tenth of the products of their fields to the church. Great numbers have sought baptism, but, in famine times, it is considered wise to keep the people under instruction. The last famine was followed by a great increase in the church, and the same may be expected next year if the famine is over. A considerable part of my time has been given to famine relief. I work hand in hand with Government officials. Besides the moneys received and distributed from the *Christian Standard*, *Christian Herald* and the *Bible Advocate*, \$1,000 of state funds has been entrusted to me for famine relief. A good portion of the famine funds has been devoted to the construction of buildings for the mission. Thus the funds have served a double purpose; they have provided the people with a livelihood, and they have greatly enhanced the value of the mission property, besides facilitating the work in years to come. Much credit is due to the Christian community in Mungeli. It has rendered good service in famine relief, and has gained the respect and esteem of the non-Christian people.

**Dr. Anna M. D. Gordon.**—The past year has seen a marked advance in the medical work. The number of patients treated has exceeded that of any year for the first six months before the famine. More operations



MRS. G. W. BROWN,  
India.



were performed, and a larger number of in-patients admitted. The work has gone on without a day's intermission. When I have been away Hira Lal, my assistant, has prescribed for and treated each case. A few cataract operations were performed successfully, and a larger number of women relieved than in any previous year. Besides the morning preaching service, we have had a brief afternoon service for the in-patients. Time was given at these meetings for private conversation, and questions asked and answered for those who have any difficulties. The famine opened up fresh avenues of work, though, in some respects, it retarded the regular work. In March the commissioner and deputy commissioner of the district visited Mungeli and asked me to show them around the hospital. They found the accommodations insufficient for the number of beds, and offered to erect, at Government expense, temporary sheds for the extra famine patients. The sheds accommodate fifty patients at a time, and have been of great practical use, as our hospitals can only accommodate twelve patients.—*Woman's Work.*—The labor of three years among the women is bearing fruit. Some are advancing fast in the Christian life. The Sunday afternoon Bible-class is conducted by the native Christian women in turn, and it is touching to see them begin to lead a meeting. They do it with fear and trembling, but many of them soon gain confidence, and give helpful talks. Sonarinbai teaches from the temperance catechism once a month, and the women enjoy these lessons. In the cold season I visited our outstation, Pendrideh, every alternate Sunday. Mr. Gordon remained at Mungeli. Our little tent was pitched under a mango grove. The Sunday-school and preaching services were held under the trees. After the regular services we partook of the Lord's Supper. Some of the happiest days of my life were spent with the Christians in the village. We visited the surrounding villages, and preached in the open air. Hira Lal accompanied me, and did the greater part of the work. The Christians kept guard around my tent at night; they took turns to sleep outside, and by several little acts of kindness showed their appreciation of my visits. The Sunday-school at Mungeli grew so this year I had to put it in Mr. Gordon's hands. He is superintendent; I help by teaching a class. Six of the famine orphan girls, rescued in 1893, are happily married. Some of the Christian young men, who proposed for them, were, to the astonishment of the young men, refused, and they married men of their own choice. This procedure would not appear strange in a Western land, but it was a novel experience, and was contrary to the Eastern idea, where men have the pleasure of choosing a wife. These young men learned a practical lesson which will help them. The work, on the whole, has never been so promising. The influence of Christianity is steadily and silently working its way into the hearts and homes of the people. A goodly number are on the verge of accepting Christ. With prayerful hearts we look forward to the time when every tongue shall declare that Jesus Christ is Lord.

#### BILASPUR.

**Missionaries.**—M. D. Adams, Mrs. Mary D. Adams, W. E. Gordon.

**M. D. Adams.**—This has been a year of hard work. I closed my last report with the statement that we were on the eve of a great famine. My anticipation has been all too literally realized. There has been a mighty famine in the land, and I have done the work of a missionary and of a famine-relief worker. With Jesus as our Master, I could not do less. It has been at his bidding that I have fed the hungry, clothed the naked, and visited the sick. And by these deeds, as well as by words, I have tried to preach Christ. A charity so vast and generous, and that has gone to all classes, and sought only to know that men were hungry and destitute, and made this the only condition of receiving, can not but



make known something of the length and breadth of the love of God. In this work of relief our hands have been greatly strengthened by the liberal contributions of the churches and brethren at home, but greater aid has been given to us from those outside of our brotherhood. The *New York Christian Herald*, the Baptist churches of England, the Baptist churches of Canada, have been the chief contributors to our mission in the work of famine relief. More than \$20,000 has come to our workers from sources outside of our churches. Besides this, we have received a liberal share of the shipload of American corn and 60,000 blankets for distribution. Such general recognition of our mission is deserving of more than a passing notice. The forms of this relief can not, in this brief statement, be noted in detail. It has been a success in that it has relieved. Many are now alive who, but for it, would have starved to death. The services of the church are very encouraging. The interest is deepening and becoming more intelligent. The attendance is good. Not all of the girls from the orphanage can attend, for lack of room. A new house of worship will be in process of erection before this report reaches America. It will greatly help our work and increase the usefulness of all our missionaries. Our Sunday-school is increasing: there were 132 present last Sunday, and it was a rainy day. I hold a second school for the older people of the community, and find that it helps much in promoting Christian knowledge. I know not what the future has in store, but the outlook is more hopeful than at any time in the past.

**W. E. Gordon.**—It is a pleasure to be able to give an encouraging report of the boys' school. Of the five boys who appeared for the Government upper primary examination in March, all passed. In April we thought it advisable to open a first English class, with the result that already we have fifteen boys studying in it, with every prospect of an increase. We hope to have, in time, a first-grade middle school, consisting of four English classes. The total number of children registered is ninety-five, the average attendance being about eighty. The Government has not yet sanctioned giving the village school to the charge of the mission, but hopes are entertained that it will be done eventually. We are going to make another attempt to open a school for the children of the sweepers, a greatly despised and ignorant class.

#### DAMOH.

**Missionaries.**—W. E. Rambo, Mrs. Kate C. Rambo, J. G. McGavran, Mrs. Helen A. McGavran, David Rioch, Mrs. Minnie H. Rioch, Miss Josepha Franklin, Miss Stella Franklin, F. E. Stubbin.

**W. E. Rambo.**—The year just closed has been one of the most exacting. I have been for almost the entire year the only man in the station, doing the preaching in the church for the most part, looking after the orphan boys, superintending the work of the various departments of the Industrial School, and, most burdensome of all, looking after building work. The bungalow begun so long ago has been about completed, and, for the first time since the station was opened, we have a home that is not a makeshift. An office is being fitted up, which is a great convenience. The task of keeping accounts and looking after an increasing correspondence, with no place to put things, has been a vexation hard to bear, and has caused no little loss of time and energy. Much of our failure in the past to keep even with our work has been due to the difficulty found in attempting to work without perfect arrangements. The new dormitory that was approved last year is about complete. We had arranged to have it built by contract, planning three rooms for Rs. 3,000. The contractor acted so badly that we had to give up the plan and have the work done by wages, with a head builder to look after the work

Result: Five rooms at a cost of a little over Rs. 2,000. The building is neat and symmetrical, and is proving very satisfactory as a dormitory at night and for school during the day, thus saving the cost of an extra building. With many new boys coming in, we shall now need more accommodation. The money now left from the dormitory will enable us to put up at least a part of it. Speaking in general, the year has been occupied by an effort to get the work under better organization and control. What with famine, sickness and a development of the work to an extent and within a time that we had at first little dreamed of, the beginning of the year found us with a great deal of crude material and unfinished work. Our efforts have met with considerable success, although there is yet much to be done. It has been demonstrated, to the satisfaction of the entire Business Committee, that one man can not do all that is to be done in connection with the Boys' Orphanage and Industrial School. We are rejoiced to know that the foreign office has assented to this proposition, and have approved of a missionary to take charge of the technical department and an assistant in the agricultural and stock department. With these we shall be in position to take advantage of the progress already made, and build thereon. I think the work, as a whole, is in a most healthy condition, and the future has never before looked so bright as at the present moment. I have been asked why we have taken up so many things while we have been so few to look after them. It must be admitted that most of them have been imperfectly looked after, with by so much unsatisfactory, or at least imperfect, results. There is only one reason. I give that as sufficient. It is that we have had thrust upon us nearly two hundred orphan boys. Latterly a large number of these have begun to approach the age when a boy either takes a right or a wrong view of life, when he is confronted by the question of what he is going to make of himself. Naturally, these boys are as different in tastes and capacity as a collection of such boys from different castes and districts could well be. We have been confronted by this fact, and have had to do something. To say that the boys who were suited to develop into good carpenters should sit a idle till the boys who had chosen the blacksmith trade could grow up and complete their tuition was manifestly impossible. To tell the boy who wanted to learn dairying and stock-raising to just sit down and wait patiently for five or ten years till the weavers and shoemakers got their trade learned, would only be to ruin the former, for a boy can not wait. Nothing short of a specific to stop a boy's development till such time as we could get the rest out of the way would enable us to do our duty by the entire number. The taking up of so many things at once has been, therefore, not of choice, but of necessity. What would you have done? I leave the reply to those who have faith in God, and so work. Evidently the solution of the question was not to reduce the work, but to increase the working force. I deny, emphatically, that I have, through a blind enthusiasm, undertaken work that was not of immediate necessity. And I further affirm as emphatically that much that ought to have been done has been so far untouched. And this leads me to say what I have often said before; viz.: that the success of this depends on the intensity, as well as on the persistency, with which it is carried out. The habit of the country is a slackness and a carelessness in business or trades or habits, which is undoubtedly born of the universal belief in fate, which is another name for foreordination, as some people teach it. This fault is not cured in a day. And when cured on the surface, it takes years of effort to so establish the cure that the evil will not again, in the face of overwhelming public sentiment, come to light. For my part, I boldly say that unless I can work the boys' orphanage at high pressure, with the view of getting every ounce of power in them to

develop. I want nothing to do with it. So worked, I believe our orphanage will establish the cause of Christ on a basis that will tell more than anything else has ever told on the heathenism with which we have to contend. Imperfectly done, the result will be a horde of Christian men with little more stamina than the heathen, and with not half his advantages. In other words, a flat failure. The only hope of these boys is to put them so far above heathenism and heathen ways that they will be beyond heathen competition in their "life that now is," as well as in morals and godliness. I will mention in this connection the dairy and piggery that we have been asking for. We were put off last year because of lack of funds. This year we are put off because we are getting more irons than necessary in the fire. Last year, on account of famine, it was as well that we did not begin the new work. But it is a great misfortune not to be able to do it this year. The complaint was that there was too much work for one person. An assistant and another missionary have been approved of, and will, no doubt, be facts before very long. The missionary, in the person of Mr. Rioch, is already a fact, for the present at least, so that the objection seems to me to have been thus removed. The dairy work is already a fact, but in a very unsatisfactory way. It is at present an example of the imperfect methods above referred to, and has, on that account, paid its way only by the good it has done in giving initial instruction in dairying. But the class has far outstripped this lesson. We first began this work for our own needs of milk products. The boys did the work. Then we supplied the other missionaries. Then we began to get inquiries outside, and now we are supplying the entire European settlement, including the highest officers in the place. They are asking us constantly to increase our plant, so as to supply more and better products. Besides the business aspect of this work, the presence in the community, where all the stock is miserably poor and most cruelly treated, of good stock, well fed and lovingly treated, with products clean and pure, will be an object-lesson that will go far towards confirming the preaching of the gospel itself. The heathen mind needs something tangible, and we have demonstrated here the power of these apparently temporal agencies in other ways. —The orphanage has been a great power in the city and district. We are known everywhere as the people who take and support the poor children. And the homes of the people are open to us to a unit almost. Miss Franklin can not ride or walk through the bazar without being called on every hand to come in and teach the women. In all my experience I have not seen a door that seems so wide open to the gospel as is Damoh. What the fruit will be God knows. We are trusting him for the increase. We have lamented that we have not gotten out more, and sometimes have been worried that nothing among the people has been done. But the temper of the people is such that we can but feel that much has been done, although the work in the station has been but feebly followed up. With Mr. McGavran to take the villages again, the coming year should see a campaign of power accomplished. But the orphanage is in itself a daily, hourly sermon. The boys inside are no more the boys outside than the light is darkness. There is a manliness and firmness about them that their very faces portray. Yesterday I stepped into the small garden, and heard animated talking behind one of the houses near by. Unobserved I overheard a part of the conversation. To my surprise and delight, I found one of our younger Christian boys defending his faith against the claims of idolatrous worship made by a stiff Hindu, while several others were watching the affray. I allow that sermon, in its simplicity, its imperfection perhaps, was doing more real good than the most eloquent and logical could do from a missionary. This is one of many examples. —Quite a number of boys have been



baptized during the year. Many others would be to-day, if urged. That is something we leave entirely to their own initiative. But the seed among them is growing—germinating—and how anxiously do you suppose we watch the tender blades as they unfold! And is it ambition or false enthusiasm that makes us want to do all in our power to see that they develop vigorously and extensively? I believe you will do yourself the honor to say no. A hundred or five hundred homes in the midst of this darkness, wherein the Spirit of God shall shed its light, seems to me a view that the Son of God would look upon with pleasure. If it is impossible, surely we are chasing a phantom. But if impossible, it points to defects essential in the nature of these people that must make all hope futile. Something tells me we shall not fail, certainly not entirely.—As to trades, while the classes have not been regular at their work on account of inability to see after everything, they have made good progress. The carpenter class are now daily helping substantially in rough work in the shop. We are getting plenty of work from the outside, and if we had skilled workmen enough, we should be able, I think, to support the work in the carpenter and blacksmith classes. One boy has shown quite a proficiency in iron work. He has learned to mend bicycle tires and a number of useful things which bring in a little revenue. Furniture and picture frames are in great demand, and are very profitable. We have a native leather-worker teaching the rudiments of his trade to some of the boys, and a large class has been learning to clean and spin and weave wool into blankets of the clean sort. A bamboo-worker has instructed the blind, and those with defective eyes, in basket-making. The smaller boys are employed a part of the time each day in leveling the yard, carrying earth in the garden, watching the parrots from the rice-field, herding sheep, minding the chickens and ducks, etc.—To tell all that goes on here would make a longer report than you would want to hear. I must stop somewhere. I think you will get a general idea from what I have written. As God has blessed us during the past, we implore him to continue to do so during the coming year. He has been over us to help and to sustain in a thousand ways, and often near us when we knew it not. We shall await anxiously to hear the reports of the great Convention. Truly we are a great people. May we continue to be worthy of the name and position we have come to possess.

**Dr. Mary T. McGavran.**—The dispensary has been open every day this year, except Sunday, and even then, when some one needed attention. The hospital assistant, Silas Barla, has done his work well. The total number of visits made to the dispensary was 6,611; to the woman's dispensary, 241; my visits to the homes of the people, 148; making a total of 7,000. The amount received in fees is seventy-eight rupees, two annas and six pice. We charge about half a cent for every patient coming to the woman's dispensary. The wealthy people are charged more. As most of my people are in moderate circumstances, if not poor, the income from that source is small. The women's dispensary was opened the 1st of January of this year. I go to it three mornings in the week. For two months I had a Bible woman to help me, and during July Tabitha Bai, one of the Christians here, has been helping me. She comes every dispensary day, and would not think of taking any pay for it. After the opening services, I see the patients up-stairs, and the Bai talks to the ones who are waiting. The average number of listeners is fifteen. Every day we have two, and sometimes three, talks in the morning, as the patients come and go. This house is in the town, about two miles from our bungalow. This year we have made a number of trips into the district. These trips are always followed by visits to the dispensary from the village to which I have gone. For two months I have had charge of the famine relief work, and at present Miss Franklin and I are giving



out the corn, and preaching to the people every day. These number about 300. The boys have been remarkably well. Last week one little fellow died of cholera. A number of the famine children have also died, but one must expect that. The hospital assistant has helped in the distribution of the corn. We find the people listen well throughout the services. Since children began to come in, I have taken care of the babies. A few have been sent to Mahoba, Bilaspur and Deogarh. All under two years I keep here in a shed built back of our house. Many of the little ones are brought here in the last stages of starvation. One was brought here after being starved for several days, and eaten by ants. It was unconscious, and died the next day. A number of women bring their little ones for milk. Some one in England sent me a lot of foods, and I am using them. It was a capital idea. I often take a bottle down when I go to give out the corn, and feed the poor little creatures. I feel much encouraged by the work in Damoh, and am thankful for the health of all the missionaries. Our new house is a great blessing. The prospects for the coming year are very bright indeed.

**Dr. Minnie Rioch.**—The first part of the year was spent at Landour, in the study of the language. Two or three hours every day were spent with the teacher. I opened a dispensary in the Landour bazaar for the native women and children. Twice a week many came to the dispensary, and, while waiting their turn for treatment or consultation, they heard the go-pel of God's love, either told or sung. In this part of the work I was assisted by the missionaries of the Zenana Bible and Medical Mission. Several *purdah* women came to the dispensary; they were brought in carriages. Several women, who were natives of Thibet, came also for treatment. I visited in some homes, and helped the women. A number of coolies, and of children from a very low caste, who lived near us, came every day to our cottage for treatment and medicine. I talked and sang to them of the things of God. Several times I sent medicine to various brothers who lived in Tereh, thirty miles away. Another man wished me to send medicine for his wife's eyes; she lived thirty miles in another direction. A great work could be done among these hill people. A woman came up from one of the villages in the valley to sell tomatoes. I gave her a tract in Hindi. She had never heard the name of Jesus. She came again and asked for medicine, and said her son could read, and had read to the people of the village the tract I had given her. I gave her then a New Testament. Several times I was asked to go to Tereh to see the women. The expenses of the dispensary were more than met by local contributions, and by donations received from friends in Ireland. Chairs, tables, cupboard, bottles, old linen, etc., were also given by friends in Landour and Mussoorie. The Endeavor Society of Landour gave twenty rupees toward the expenses of medicine. A house agent at Mussoorie donated a large sign; it was printed in English, Hindi and Urdu, and was hung outside the dispensary in the bazaar. I spent the winter months in Damoh. Here I visited the bazaar with Miss Stella Franklin, and also alone with a native Christian helper. I had a class in the Sunday-school of the orphanage, and, for a short time, held a Bible-class in the orphanage day-school.

**David Rioch.**—At the beginning of the year I was at the hills studying the language. In my spare hours I worked among the soldiers who were at the hills recuperating their strength. A soldiers' Christian Association was started, on the same plan as the Y. M. C. A. This work has been of great help to the men in bringing them closer together, and enabling them to speak with freedom to one another of their difficulties in the Christian life. Each Sunday evening a class was held in our home for the soldiers. Out of this class ten were baptized. Two others asked for baptism, but were prevented as they were recalled to their

regiments. Throughout the year I have received letters from these men, and very encouraging reports from at least ten others who have confessed Christ through their influence. While at the hills I had the pleasure of preaching several times at the different churches, and addressing the students of Woodstock College, and the soldiers at their Thursday night meetings. The Landour Endeavor Society, of which I was president, was also very successful. On going to the plains we made Damoh our home for the winter.—Here I continued my studying, and finding W. E. Rambo with three men's work on his hands, I helped him in whatever way I was able. In February the missionaries in Hurda requested me to come there and hold a meeting among the English-speaking people. For three weeks I held two services each day. The interest was remarkable. The whole town was stirred at the simple gospel story. Twenty-four made the good confession; of this number, seventeen were baptized, the remaining seven being prevented by fathers and husbands. On the last night of the meeting we partook of the Lord's Supper, thirty of us in all. Such a number had not before in Hurda sat around this table. On returning to Damoh I gave my time entirely to helping Mr. Rambo. The last week of March he went to the hills for a much needed rest, and I was so privileged as to be left in charge of the orphanage and the building work. This experience was of great value, and I enjoyed the work very much. When Mr. Rambo returned I left for the hills. My first full year's work in India was one of great joy to me, and my prayer is that the Father will permit me many years in this country.

**Miss Stella Franklin.**—Most of the year I have given to Bible teaching at Damoh and a few neighboring villages. Bible lessons were taught in over 154 places, and to more than 4,409 people. Only a very rough count of the people in an audience can be given. Many are going and coming, and a few who stay do not listen, but an average week's work must have been about three houses or neighborhoods, with an audience of about thirty at each place. The people are interested in the Bible lessons, and we all believe that we have a most hopeful field. I have been more and more convinced that there should be more evangelists on the field, but every department of the work needs more missionaries. The people listen well, but they have so much to learn before they can even think of becoming Christians. Even educated men who really wish to learn the Bible seem slow to grasp the great truths. When my sister went home, and no one had come to take her place, I had to give up my evangelistic work to take charge of the orphanage school. The steady, everyday progress of the boys is really more promising than the outside work. During the last famine in Damoh, at one time seventy-five boys were sent to us from the poorhouse. Mr. McGavran had so much work, at that time that my sister and I took temporary charge of the new boys. A woman gave the boys their food. It soon disappeared; and, hearing a great commotion, we went and found the boys about the woman, beating her and demanding more food. My sister and I each grasped a long switch and used it lightly and left until the boys quieted down. It is only since I have taken the school work that I realize how much these boys have progressed. Many of them are reading in the Second and Third Readers. They read and understand the Bible lessons and take a prominent part in the prayer-meetings. They are learning different trades, and are a great help in teaching and controlling the new boys who are now coming. To-day I was talking with one of these boys who is nearly grown. He said, "We were very rough when we came here, but we know no better; we have learned better than that now." He has charge of a committee of working boys, and is very helpful to Mr. Rambo.

## STATISTICS FOR INDIA.

NAME OF STATION, TOWN OR VILLAGE.	Population in Field .....	Date of Beginning.	Number of Out- Stationists.....	Church Statistics.		Sunday- school Statist- ics.	Missionaries and Native Helpers.						Educational Statistics.			Medical Statistics.		Financial Statistics.		
				Members- ship.....	Admission in the Year.....	Membership Last Year.....	Wives.....	Single Women.....	Evang. ists.....	Men Teachers....	Women Teachers.	Other Help rs....	Day Schoolars.....	Pupils.....	Hospitalists and Dis- eases.....	Out-Patients.....	Medical Fees.....	Raided Church Expenses.....	For Missions.....	For Education....
Mungeli, Pen- drich (Outsta- tion).....	30,000	1887	1	90	15	75	1	1	3	3	1	3	2	100	2	636	9,038	15 00	1 06	\$521 00
Harda, Timarni, ( Charwa, Rahat- gaon, Hundia...)	150,000	1882	4	113	22	89	2	2	4	9	4	4	3	163	2	221	16,506	1 06	27 33	\$521 00
Bilas, ur.....	1,500,000	1885	....	69	13	58	1	1	1	3	....	3	1	86	....	....	....	27 33	58 01	\$6 88
Damoh .....	312,956	1894	....	59	16	43	3	2	....	9	2	1	1	166	2	7,000	26 04	58 01	\$6 88	....
Totals .....	.....	.....	5	328	61	265	4	4	5	24	7	11	7	511	6	877	32,589	101 14	146 88	\$521 00

**Miss Josepha Franklin.**—After the last report the mission school in Damoh was examined by the highest school official in Central Province, India, for a grant in aid from the Government. The school came up to the standard, all the boys passing on from their respective grades to the next higher one. The examiner, Mr. Thompson, made a most complimentary report of the school, in which the discipline of pupils and under-teachers, order, methods of teaching and high moral tone of the school were all mentioned. The boys from the third year up had made a study of Genesis as far as the twenty-second chapter when I left. In connection with the study they read all the marginal references and committed memory verses daily. They passed both oral and written examinations upon their lessons. As soon as boys can read in the Second Reader they are given Bibles and hymn-books. Below the Second Reader they are taught the Bible orally. Over forty boys were given Bibles this year, and had nearly finished the life of Christ when I left. Fourteen or fifteen of these were asking baptism when I left, and were ready for it. Besides school work I had a class of educated Hindoos and Mohammedans in the Sunday-school in town. The number varied between ten and forty. The Hindoos read the Bible in Hindi, and the Mohammedans in Urdu, while I taught them in their common language, Hindustani. The interest was always great. My sister, Dr. McGavran, and I held women's meetings and open-air meetings for all with regularity for some months.

## CHINA.

### NANKIN.

**Missionaries.**—Dr. W. E. Macklin, Mrs. Dorothy DeLaney Macklin, F. E. Meigs, Mrs. Mattie R. Meigs, T. J. Arnold, Mrs. E. Ince Arnold, Frank Garrett, Mrs. Ethel Brown Garrett, Miss Emma Lyon, Miss Mary Kelly, Dr. Daisy Macklin, Mrs. Ella C. F. Saw.

**Frank Garrett.**—The Nankin chapel has been completed and dedicated. This has been a great joy to the missionaries and to the converts. The building is of brick; the roof is of iron. The main room is 32x50 feet; the side rooms are 14x18 feet. The auditorium will seat over 400. Back of the pulpit is an alcove, and on either side a dressing-room. The usual evangelistic and pastoral work has been kept up in Nankin. At E Feng Men I have had a Bible-class for Christians and inquirers. Just outside the gates the natives have completed a respectable chapel. At Pukeo we have been hindered by the rowdy element very much, but some good candidates have been baptized. At the west gate of Pukeo, where a few were baptized in 1898, quite an interest has sprung up, and the farmers seem to be very sincere and free from any wrong motives in seeking admission to the church. They propose to have their own Christian neighborhood school, and will worship in the building on Lord's Day. A very decided interest is also manifested over the mountains near Tan Tswain. At Luhoh the work has gone on well. One very well-educated man of the merchant class has been baptized. We hope soon to complete the purchase of the lot and building on the main street in the heart of the city for a chapel. The China Convention voted unanimously for Mrs. Garrett and me to take up our residence at Luhoh, that we may the more effectively prosecute the work in that important city. T. J. Arnold will take my work in Nankin. I have itinerated about eighty days of the year, preaching in many villages and country hamlets, selling large numbers of Scriptures and other religious literature. My first serious sickness since I have been in China kept me from work some three weeks. It has been a busy year, and I thank the Lord for all he has given me to do, and for his presence during the year, and look forward with renewed hope. There have been twenty-six baptisms this



year, t' ree deaths, and one withdrawal. Our total membership in Nankin is now 194.

**Mrs. Ethel Brown Garrett.**—This year I have been at Pukeo, twice with Mr. Garrett, and have had the pleasure of spending two days in the city of Luhoh. I was much pleased with the outlook there. The women were very friendly, and we talked to them morning and afternoon as they came and went. I also had the pleasure of visiting the work and workers in Chu Cheo. This year I have taken up no regular work in Nankin; neither have I been able to study much on account of the weakness of my eyes, but have done a little here and there as opportunity offered. In the meantime, I thank Him who is ever near for the degree of health and success in the work he has given us to do.

**F. E. Meigs.**—The Christian College, Nankin, closed its year of work Jan. 20, 1900. In most respects it was quite satisfactory. The graduation class consisted of two bright boys, who had been in school seven years. They are brothers, and from a heathen family. Notwithstanding the strong influence brought to bear upon them by their mother and brothers to keep them out of the church, it was my privilege to baptize them both before their graduation, and they are earnest Christians. One of them remains in the school as an instructor, and the other is acting as Mr. Garrett's teacher and helper. I feel that my time in China is well spent if these two boys turn out as I have every reason to believe they will. Up to the time of my leaving, the school had never numbered more than thirty-six. A dormitory had been completed sufficient to provide for an increase to fifty. Since I left, that number has been accepted. The school has become more and more self-supporting. If matters shape themselves as I think they will, it ought soon to be largely so. The school work in China is a work of great promise.

**T. J. Arnold.**—I returned to Chu Cheo at the close of the last convention, and the work was carried on as usual until the 10th of June, when I started, with my family, for Kuling. On the 4th of July I was in Lu Cheo Fu, where I had gone in company with C. B. Titus. The object of our visit was to settle some trouble that had risen there in the form of a petty persecution of one of the native Christians. Our first visit was unsuccessful, but on the second visit the matter was satisfactorily settled, and I trust my visit was not in vain. I at once returned to Chu Cheo and pushed forward the plans and contract for Dr. Osgood's house, and also the plans for Mr. Titus' house. Both of these buildings were completed during the year, and are a great comfort to our workers in Chu Cheo and Lu Cheo fu. I took up the work in the Christian College, Nankin, in June, 1900, and have since done my best to make the school a success. The number of pupils has increased to fifty, this being the limit at which we can do good work. All pupils this year pay tuition fees. It would seem easier to command the full fees of \$3 a month if we could offer a higher grade of education and draw a better class of pupils than



we do at present, and perhaps limit the number to less than fifty. In order to help the boys, and afford a counter attraction to roaming about, I started a reading-room and library. This has resulted in much good, and we hope may be a real success in the future. Unfortunately, the present trouble caused the school to break up in somewhat of a panic, while I had gone to bring my family away from Kuling. We hope the trouble in the North will be settled by the time the fall term opens. The work in the industrial department has been confined to the printing-office, which has made a good record. A new building has been erected, and, but for the present trouble, would have been occupied two months ago. It is thirty-two by twenty feet, and cost 320 Mexican dollars. It will be a great improvement on our present dark and dirty quarters. We need to increase our printing plant considerably to cope with the work now in hand. This we are doing gradually in regard to type and accessories. A good-sized cylinder press is needed if we are to work quickly and cheaply. Money invested in this enterprise is sure to pay good interest. We have had the honor to edit and print the first native newspaper published in Nankin. Owing to the present disturbed state of affairs, it was deemed wise to suspend publication until more peaceful times. While Mr. Garrett was absent itinerating, I have preached and conducted the regular services of the church. At the dedication of the church in Nankin, I baptized twenty. I have continued the use of the Black-sleeve graded Scripture lessons for the college pupils at morning worship, the main lesson being taught at Sunday-school. I have also given an address in English and Chinese at evening worship, going through the Gospels and the Book of Acts. None of the boys have been baptized this year, and now that a large number of new boys have entered, the Christian boys are in the minority. We expect a new order of things to be soon inaugurated in China that shall give great impetus to educational work. Then our opportunity for infusing new life and thought into the rising generation of this old, wisdom-loving nation will be increased tenfold.

**Mrs. A. F. H. Saw.**—Our new Ladies' Home was finished about the beginning of the year. We moved in to it, leaving the schoolhouse quite free to be used for that purpose only. The Shiakwan school has been specially blessed of God this year. We have had on an average of twenty higher boys and girls. The success is due mostly to the teacher in charge, who was once a very slippery character. When he first came to us he was a poor representative, seemingly, of the cross. He has now developed into a trustworthy man, and has gathered round him this little flock, many of the better class of poor boys. He has taught them the word of God faithfully. He has also taught the little ones to pray, and I believe many of them will become children of the King through his work. The women's meetings, also, have been full of encouragement. I believe several have become Christians, although they are not yet in the visible church. I have had often as many as fifty, and sometimes only ten or twenty. Some of these came every week. The Sanpailo school and women's work has been carried on as usual. This school was opened by the landlord, who permitted us to teach our Christian books and hold a weekly meeting with the women. Mrs. Wang, one of God's noble women in China, has been actively helping in all these things. She has made herself felt in that place, and I thank God she has come across my path to help and encourage me in that dark land of China. For several months there have been weekly meetings at the South Gate. The gospel was preached often to a crowded house. The medical work done there by Dr. Macklin has opened the hearts of the people, and prepared the way. At the Chinese New Year hundreds came to our little chapel in our compound and were preached to by Miss

Kelly, our Bible woman, and myself. In February my Bible woman became ill, and for three months could not work. I myself was laid by for two months, and very little work was done at that time, except at Shiakwan, where the school went on as usual. The work in the year has had peculiar trials, many difficulties and discouragements, but God has brought this glory out of it all.

**Dr. Daisy Macklin.** — When I returned to Nankin, after the hot season, I set about getting a place put in order for a dispensary. By November it was ready for me to begin medical work. The patients treated at the clinics, the next six months, were as follows: New patients, 340; old patients, 428; patients kept and treated in the hospital, seventy-three. There were also some patients treated in their homes. My brother and Dr. Welpton kindly helped with operations and other cases. I received from the patients \$55.70 (Mexican), which was spent on furnishings for the women's ward of the hospital and the support of a



NEW CHAPEL, SHANGHAI.

few pauper patients while they were in the hospital. We have the addition of a new operating-room and a large compound for the women's ward. I have seen happy instances of prejudices removed. The women are much more afraid of foreigners, and, for many reasons, are more unable to come freely to the hospital, than are the men. I have all year felt the need of a capable, trustworthy Bible woman who could be much in the wards, and regularly teach the women who are not too sick. Some of the patients express a desire to be baptized, but although they do believe in God and in the Saviour, Jesus Christ, they are very ignorant, and grasp very slowly the truths of the gospel. A few learn to read a little in a simple Chinese catechism and in the Bible, and learn some precious texts that they still have with them in their homes. I hope that in another year, with regular teaching, the number of these may be much greater, and that the time of the women spent in the hospital may be with much more spiritual profit. In May I met with an accident, and it seemed necessary to close my work rather abruptly. I look forward with pleasure and hope to the work of the coming year.



## SHANGHAI AND OUTSTATIONS.

**Missionaries.**—James Ware, Mrs. James Ware, W. P. Bentley, Mrs. Lillie M. Bentley.

**James Ware.**—The most important item in our Shanghai work, for the last year, was the opening of the Yangtsepoo Church. This took place last October. At the first Sunday service held in the building I had the pleasure of baptizing eight persons, mostly women from the mills. The services have been largely attended, especially on Sunday afternoons, when many have failed to gain admittance. There is no doubt that we have selected the best location in Shanghai for our Yangtsepoo work.—**School Work.**—In connection with the church we have three day-schools, two for boys and one for girls. The average attendance at the schools has been sixty. We worked hard to bring the schools up to a high standard, and, with the valued assistance of Mrs. Whitfield, we have succeeded. Our scholars have given us every assistance, and several have asked to be baptized. Our chief aim is to lead the scholars to become Christians. Our schools have also given us a welcome entrance into the surrounding hamlets, from which many of our scholars come. The Chinese manager of one of the largest mills has shown his practical sympathy with us by giving us the free use of a building adjoining the chapel for a schoolhouse. This is a convincing sign that the opposition to our work in this district has entirely disappeared.—**Itinerating.**—We have spent half of our time in itinerating to the outstations. At Tung Chow I baptized an old farmer seventy-six years of age, whose elder brother, eighty-two years of age, is also a member of the church. This old pair attend church regularly every Sunday, although they have to walk four miles each way. Many of our country members attend church from long distances. Only bad weather will keep them at home. At Tsung Ming I baptized ten persons. After years of anxious sowing the seed is beginning to spring up. A spirit of inquiry is abroad through all the eastern end of the island. Sixty names of inquirers have been entered, and there are hundreds of others who are more or less interested in the gospel.—**Self-support.**—One encouraging feature of the work is that the Christians are willing to give practical assistance in carrying it on. In fact, in Tsung Ming not only are they bearing all the work and expense of the station, but they are giving much of their time to the actual preaching of the gospel. The most active worker in the island is a young farmer named Ze, who has given the chief room in his house as a chapel, and gives at least one-half of his time to preaching and teaching the inquirers. In the matter of general contributions the Christians have done better than in any previous year. They have given in all \$90.63, of which \$24.30 was for the March offering. They responded heartily when they were asked to join with the churches at home in raising funds for the foreign work. Each of the women at the mills gave a day's pay, from ten to twenty cents. Some of the members returned later to increase their gifts, saying they felt they had not given enough. Of the offering, \$5.40 was from the children. I had told them that Children's Day would come later in the year, but they preferred to join in the general collection.

**W. P. Bentley.**—The year's work has been very interesting, and, in most respects, encouraging. The total attendance at the institute school reached fifty-four. The work of the teachers, as well as the pupils, was the most successful we have yet had. Two of the boys were baptized, and others expressed a desire to become Christians. None are yet old enough to begin training for Christian work, but several are very promising candidates for such an honor. The tuition amounted to \$253.75 (Mexican). The boys had religious chapel exercises every day, and a gratifying percentage attended the Sunday services. Thirteen



persons have been immersed during the year. The church membership is now fifty-four. The Sunday-school, conducted on modern lines, has done good, solid work. The Endeavor Society has conducted a weekly meeting each Sunday afternoon very successfully. Self-support has been insisted on. The church pays all its current expenses, buys its books, and supports its sick and poor. A collection was taken for Foreign Missions. My personal teacher became a Christian. Two Buddhist priests were inquirers for a time, but fell aside. Their ignorance and helplessness were pitiful. I have acted as mission treasurer, also as a member of the Executive Committee and of the Chinese Tract Society; have prepared one tract, also published the *Eastern Star* to the advantage of the work. A trip was made to Canton and Southern China, as the mission representative, to report upon that region as a field for a new mission. A course of lectures, with magic-lantern slides, was largely attended. No work for women and girls, to speak of, has been done, owing to the lack of facilities. We have not been granted funds with which to purchase a site for this work. Now that a young lady has been appointed for this special work, we trust that a site will be purchased and a school and home established for work among the women and girls. Since Mr. Ware's departure I have taken hold of his work. Mrs. Whitfield assists in the care of the day-schools.

#### LU CHEO FU.

**Missionaries.**—Dr. James Butchart, C. B. Titus and Eunice C. Titus.

**C. B. Titus.**—The year closed has given us a new home; this is a token of loving regard from the brethren. We moved into it the 28th of May. Its erection required constant supervision. With the native evangelist, I carried on daily preaching in the street chapel, and Sunday services until Dr. Butchart returned. There are now nineteen members, and an average attendance of thirty-three, and a fund on hand in the treasury of over \$50. Since then I have been selling Gospels and tracts, and preaching as opportunity offered. One of our present advantages is a steam launch on the river. Another, the establishment of an imperial post-office. But two events have disturbed the peace; an attempted riot at the new house, and an attempt to prosecute one of the native Christians, through the Catholics. Both of these were settled satisfactorily. With the excess of damages paid by the magistrate, I purchased the unsightly piece of land jutting into the compound. One day on the city wall I met the peanut seller, whom I often pass on the street corner. He had lost his wife, and was looking off to the public land where she was buried, lamenting his lonely state, his failure in business, and lack of capital to start again. He was in a mood to listen; we entered into a precious heart to heart talk on the things which not only make for peace here, but for comfort everlasting in the world beyond.

**Mrs. Eunice C. Titus.**—The smallpox raged so during the severe winter months that I neither visited in the homes nor even continued our little prayer-meeting with the Christian women. With my limited use of the language, I tried, as best I might, to train my woman servant for a Bible woman, and have felt greatly encouraged at the result. As she learned more and more what it meant to be a Christian, she seemed anxious to impart her knowledge to others. She talked so earnestly to the women that they were always encouraged. She said that her home was very humble, but that, if I was willing, she would gladly open it to her near neighbors, that they might learn something of the true God. I was glad of the opportunity, and we met there every Saturday morning, with from ten to twenty women and children. A blind woman gave evi-

dence, by her answers, that our woman had been teaching her about the creation of the world, the flood, Abraham, Moses, and the birth of the Saviour, whom God sent to redeem this world. The wife of a Catholic met at her house, and said the Catholic father did not teach them anything like this. She seemed to be one of the most attentive listeners to the gospel truth. Some of my happiest moments in China were spent in this little, dilapidated house talking with these superstitious, idol-fearing women. Later on, we visited in the homes of many of the neighbors and friends, and the home of our teacher, by invitation. One of my first neighbors, in Lu Cheo fu, always received me gladly. On Christmas I sent her a little token of friendship, along with a Gospel, a copy of Genesis, and a tract on foot-binding. On calling at her house afterwards, I learned that her husband had read to her the book and the tract. She has always shown an interest in the gospel, and I think it increases as time goes on. After we moved into our new home, I think no one has visited us without hearing something of the gospel. I have a special guest-room, and the women come from early morning until evening. At first, they came mostly through curiosity, to see the foreign house and the foreign woman, but many have returned three and four times, to hear the Word preached.

**Mr. H. G. Welpton.**—At the beginning of the year I substituted for Dr. W. E. Macklin at Nankin. Because of malarial fever, I was unable to engage regularly in the study of the language during the fall months. In that time I made a house-boat journey to the sea, selling Gospels and tracts in the cities and towns by the way. Returning to Nankin in the early winter much improved in health, I again took up the study of the language. When spring opened my fever returned, and I was again sent away, this time to the north of China. When sufficiently strong, Dr. Corbett, of the American Presbyterian Mission, kindly invited me to accompany him on his semi-annual visit to the churches in Shantung. This afforded me an opportunity to see and study the methods of one of the oldest and most prosperous missions in China.

**Dr. James Butchart.**—I arrived on the field at the end of November last. Some time was spent in the purchase of land and arranging plans for a hospital. At the Chinese New Year C. B. Titus asked me to take charge of the regular pastoral work. We can not speak with the encouragement we would like of the native church this year. It seems to be the period of measles and whooping cough of our infantile life. In my absence, under the influence of native evangelist Chang, a number had entered the church evidently with no good intentions. These have been a great trouble to me. Chang developed a love of money, and has gone into the practice of medicine. His example, for a long time, was injurious to the work. In spite of these discouragements, we feel that progress has been made, and the outlook brighter than ever before. The evil-disposed members are under control, and a new preacher has come to us. An evangelist by the name of Cheng, a graduate of the college in Nankin, whose intelligence and forceful preaching and faith promise much in the future, has taken charge of the church. We have had no additions, though a large number of applicants. We thought it wise to test their sincerity and willingness to receive instruction. There must be more seed sown before there is more fruit. The regular services were well attended, but our best work seemed to be the Bible lessons on Sunday afternoons. These were the means of greatly increasing the knowledge of the members in the Old Testament. Because of other work, I did not start my medical work until April. Owing to a local riot that month, and the disquiet caused by the Boxer movement in the North, the work scarcely made a fair start until we had to leave the town. The excited feelings due to rumors from the Capital were evident in the city all spring,

WUHU AND WU WEI CHO.

**Effie D. K. Ilar.**—Since last October I have been able to study without interruption. I spent every day except Sunday at the language, and have enjoyed the work. I have helped Mrs. Molland entertain the women when they came to our home, and have attended services at the

## STATISTICS FOR CHINA.

[illegible]

† Including donation by a rich Chinese.

chapel, trying after services each time to speak a few words in the language. I feel encouraged by my good health and my happy home, and not discouraged by the language, which, to every beginner, looks like a mountain. I feel encouraged by the fluency of the senior workers, knowing that what has been learned by others can be learned again.

#### CHU CHEO.

**Missionaries.**—W. R. Hunt, Mrs. Alice White Hunt, Dr. E. I. Osgood, Mrs. Fannie H. Osgood.

**Dr. E. I. Osgood.**—The year has surpassed all our expectations. There has been the usual inability experienced by new workers to command the language, and we have devoted a large amount of time to its study. Meanwhile we have found it possible to do much regular mission work. The erection of the second house at Chu Cheo has been a valuable school to us in meeting the Chinese on business terms, and thereby gaining an insight into this side of their character. The dispensary has been entirely under my care. It was open nine months, six days in the week, in which time we treated 902 separate cases, with 1,580 return visits, making a total of 2,482 treatments. Only two operations were performed, owing to lack of space to operate. The registration fees amounted to \$41.65 in Mexican dollars. While we do not anticipate doing regular hospital work in Chu Cheo, necessitating expensive buildings, yet we have been made very glad by the promise of the Christian Endeavorers of Ontario, Canada, to furnish means to put up an inexpensive building for dispensary purposes. At the suggestion of and by the help of the older missionaries, we have spent some time in preparing a history of our China mission, which is now nearly ready for publication. The material will make a small-sized book of about 150 pages. Our joy has been very great as we have been permitted to witness so many turning to Christ, and especially have we reason to praise our loving Father for the conversion of our personal teacher. He is now my medical assistant, and shows his new life in quietly taking little opportunities to witness for the Master. The wisdom and courage of conviction which he has continually displayed has made us hope that he may become a most useful coworker in the future. In dealing with the women Mrs. Osgood has found the same difficulty of lack of language, but our coworkers have been most kind and helpful, and by receiving the women into our home, and showing an interest in their daily affairs, and going to their homes as occasion has afforded, we believe our influence has led them higher. She has had like cause to rejoice in witnessing the baptism of the first women converts in Chu Cheo.

#### JAPAN.

##### TOKYO.

**Missionaries.**—H. H. Guy, Mrs. Mattie Guy, Miss Kate V. Johnson, Miss Loduska Wirick, Miss Lavenia Oldham, Miss Mary Rioch, P. A. Davey.

**H. H. Guy.**—From the beginning my work has been evangelistic. Whether in Tokyo or the inter or, I have preached almost every Lord's Day, and many times during the week. I held good meetings in Ebaragi Ken, in Mito City and several small towns in that state. I have been welcomed by large audiences everywhere. Evangelist Saito and I held a meeting at Mito, which was attended by the leading men of the city. We were greeted with cheers and clapping of hands. The people took well the spoiling of their idols. Many Bibles were sold and tracts distributed. We traveled through Ebaragi State either on foot or in boat, train or jinrikisha. The most interesting trip of the year was made with M.



B. Madden through his district. We preached in six leading cities, besides in many towns and villages. At Fukushima many teachers from the normal and primary schools attended our meetings. Teachers, as a rule, are afraid to attend "Yaso" (Jesus) meetings, as the Educational Department objects. The native pastor of this church was asked to write articles on religion for a leading daily paper. I read one article. He wielded the pen with great power to the glory of Jesus. The Sendai district is a most hopeful field. Before E. S.

Stevens returned to America I visited his district. This is the old battlefield of the pioneers Garst and Smith. I felt that I had reached sacred ground. To preach where these men preached, and to many of the same people, is no small honor. God has watered that seed sown in years gone by. I baptized, last November, a man who had heard the gospel for the first time from the lips of G. T. Smith, ten years before. Mr. Stevens has too large a field for one man to cultivate. There should be a man located at Yamagata as soon as the railroad reaches there, which will be some time in 1901. I have preached in the following large cities to large audiences: Mito, Sanuma, Wakayanagi, Yokote,



Honjo, Ota Machi, Shizuoka, Hachioji and Tokyo. In Tokyo I have preached in the Koishikawa and Hongo churches. The work here is hopeful. We need one good Japanese preacher for the Hongo church. As goes Tokyo so goes the empire. I have recently superintended the erection of our church building at Hongo. It is near the Imperial University, and will, with a good man at the head of affairs, command the attention of the best people in the empire. The building is of pine. It cost the Christians of America \$1,600. During the year I have been invited by several of the denominations to hold evangelistic meetings for them, but had to decline the invitations for want of time. I have lectured on Christian themes before the Y. M. C. Association, and other such gatherings. Recently I met, in a social way, some noted Christians of the political world, among whom were Mr. Kataoka, president of the Lower House; Mr. Nemoto, author of the "Antismoking Bill"; Mr. Miyoshi, ex-Chief Justice, and Mr. Ebara, of the Higher Educational Council. These men, and others, are laboring for the salvation of Japan. Everything gives promise of a bright future. We need, and must have, more men, Spirit-filled and zealous for souls. Japan needs the gospel of union. The day of opportunity has begun. God help us to strike while the iron is hot, and strike hard and keep it up.

**Mrs. H. H. Guy.**—I have spent the year in meetings for women and children. I have visited their homes, and my home is always open to them. I have also my own little missionaries to care for, and the many things that present themselves day after day. In September our little Geraldine came to us. She has done her part in working on the hearts of the people who came to the house. Bernard often comes in and tells of some one he has seen and told of Jesus and the home in heaven. The little ones have a great influence over the people, and I am sure I have often been respected for their sake.

**Miss Mary Rioch.**—I returned to Japan at the end of September. The first few days were spent in receiving callers who welcomed me back. In about a week, thanks to the kindness of the missionaries on the field who took charge of the work during my absence, I had again entered into my regular routine of duties as though I had never been away. The little day-school has sixty-eight pupils. The building is too small to accommodate any more. The children are regular in attendance, and grow daily in both secular and spiritual knowledge. After the new regulations last summer, the school was stopped as a school, but continued in the afternoon as a meeting, with the full consent of the district officials. We have at last, however, received permission, temporarily at least, and we hope permanently, to continue as a Christian school. Besides the regular course of studies for primary schools, the Bible is taught one-half hour every day, and habits of cleanliness, neatness, promptness, and last, but not least, truthfulness, are kindly but firmly instilled. The visible results are very gratifying. The closing exercises were held last month, when eight pupils were graduated, some of whom, though mere children, are already apprenticed out to different kinds of trades, strengthened, we hope, for their future lifework by the knowledge of a loving Saviour. Eternity alone will show all the results from this work. The meet-



F. E. HAGIN,  
*Japan.*

ings for the mothers of these day-school pupils have been held without interruption once a week. They are well attended, and the lesson is listened to with rapt attention. Some of these poor, ignorant women have been coming regularly for years. The Word has been preached faithfully, and as simply and earnestly as was in our power. Visible results are small. Urging them to accept Christ as their Saviour only ends in driving them and their children away from the school and meetings. Yet I know that in most cases this is not from choice, but from force of circumstances. The Bible-school, in connection with this school, continues the same as ever; not only the regular scholars, but other children, find it interesting to come and listen to the sweet old story of old. In the home, the girls have received regular Bible instruction, besides music and English lessons. One of my girls, Jo Sono, is now teaching in the day-school, and helping me in the meetings, and in visiting in the homes of the children. This is the second girl from my home who is doing regular Bible woman's work. I have also had a few private students in English and the Bible. Recently I took a girl of four years into our home. She is a great joy as well as a care. For two months Miss Oldham and I have held a meeting in the Ushigome chapel once a week. Though originally intended to build up the faith and knowledge of the Christian women in the district, we have thought it wise to invite the women of the neighborhood who have heard the name of Christ only in derision. These meetings are exceptionally well attended. Miss Oldham had tried before to hold these meetings, but, owing to pressure of work, could not attend regularly, so the attendance was not as good as she had hoped. Besides my regular work, I have spent most of my spare time visiting the women in their homes and teaching them of the loving Saviour who died for them.

**Miss Lavonia Oldham**—This has been a busy but happy year with me. I commenced it with my usual amount of work, but, as time advanced, the return to America of part of our force necessitated my taking the oversight of some of their work. I found myself with the care of two schools, three Sunday-schools, two Sunday morning services, two prayer-

meetings, two night meetings, two Bible-classes, and three girls, besides housekeeping every other month, the work of mission treasurer, and paying and receiving calls. Eleven meetings during one week, with the other duties named above, proved more than I could stand, and in February I was compelled, on account of my health, to take a week's vacation out of the city, which I spent with our friends at Sendai. For part of the year Miss Wirick relieved me of one Sunday-school, and Miss Goodrich, while in Japan, took the oversight of another.—My women's meetings were frequently interrupted by the treasury work, and I would have closed them till the end of the year had not Miss Rioch come to the rescue. With her assistance we had an excellent meeting once a week at the church. To Mrs. Abe is largely due the success of our work at the Tani Machi school.—The new school laws forced us to close our schools for a short time, but we finally succeeded in getting them started again by calling them meetings. As meetings we were privileged to teach as much Bible as we pleased, and, in order to a thorough understanding of this book, a child would need reading, writing, geography, arithmetic and history, so we received permission from the "powers that be" to teach these studies in our school, or rather I should say, in our children's everyday meeting. I find there is a great deal in a name. God has especially blessed our church work this year, and has given us the happy privilege of bringing some souls to Christ. Two of "my boys" are now preaching the gospel, while one is at Kentucky University preparing for this noble work. Send on more help. Let our motto be, "Japan for Christ" in the twentieth century. It is my hope to see Mr. Hirai enter the Bible College at Lexington, Ky., next year. Who will aid us in paying his passage across the ocean? "Don't all speak at once." We have no man who stands higher in the confidence of the mission than he. He has been helping me the greater part of five years, and has been preaching for our Ushigome Church ever since the building was finished. He is a good man in a good place. He is eager for a better knowledge of the Scriptures. Pray for him that the way may be opened for his entrance into some good school that will aid him in his preparation for his lifework.—One of my girls was threatened with blindness, but, thanks to a merciful Father, she was spared this terrible affliction. Miss Johnson's little five-year-old girl has been under my care for the past year. She has won a deep place in our hearts by her tender, loving, mischievous little ways. She has been the light of our home, and we will grieve to give her up. God grant that she may always be pure and innocent.—During the year our chapel caught on fire, and it smoldered two nights and a day before it was discovered. Repairing this was a heavy expense on the church, but they paid the debt themselves, and asked no help from the mission. The Japanese Christian gives more in proportion to what he is worth than the average American Christian.

**P. A. Davey.**—Nine months have gone. I have studied the language, the people, the missionaries and mission work. Incidentally, I have preached twelve times with an interpreter, taught classes in English at the Y. M. C. A. and at home, led the singing in the Koishikawa Church, taken two missionary trips with H. H. Guy, and one trip to Osaka so as to better understand the field. I see the godlike in the people, but realize that the gospel, which begins with Genesis and ends with the Apoca-



C. S. WEAVER,  
Tokyo, Japan.



MRS. C. S. WEAVER,  
Tokyo, Japan.



lypse, contains what the people need to make perfect in them the divine image. A man's views of the people accord with the spectacles he wears. If the spectacles are green, the man says they are savages; if gold, they are rascals; if blue, they are beyond redemption; if far-sighted, they need no religion; if near-sighted, they are worthless; while a disciple of Jesus, without spectacles, who has lived among the people, and yet near the throne of God where the heart is kindled with love and the vision cleansed of the man who was once a sinner and needed a Saviour, a penitent and was forgiven, that man sees in the people his fallen brothers to whom the gospel came last and he says, "Give them time; when the Holy Spirit has done his work heaven and earth will yet ring with the glorious news that Japan has been redeemed."

**Y. Hirai.**—I am still preaching at Ushigome. We observe the Lord's Supper every Lord's Day. All meetings are well attended. The young men of our church preach on Sunday nights, and are glad to do it. Teachers, bankers and students attend the services. Miss Oldham's Bible-class is a wonderful success. Two protracted meetings were held during the year. Eight persons were baptized, and two were received by letter. We look toward the future with renewed hope.

#### SENDAI.

**Missionaries.**—M. B. Madden, Mrs. Maud Whitmore Madden.

**M. B. Madden.**—This district comprises the prefectures of Fukushima and Miyagi, with a population of 3,000,000 souls. In this large district we have two regular evangelists: Mr. Yutaka Hasegawa, located in Fukushima City, and Mr. Yojiro Kawamura, located in the country district of Akozu, in Miyagi. Mr. Inokichi Tatebi is employed as a helper at Haranomachi, in Fukushima. In Sendai we have no regular evangelist. My teacher and assistant on the magazine, *The Bible Way*, preaches regularly, but has no time for pastoral work. Just at the close of the year Miss Roku Harada, a young lady trained in the home of Miss Johnson, moved to Sendai and is at work among the women and children. She is a valuable addition to our force. We have not a single chapel in the whole district, all of our places of worship being rented stores or houses. With two railroads already, and one building, we are in easy reach of all the principal towns and cities. In all respects it is a very convenient district for evangelistic effort, and yet a field that has been sadly neglected.—I have spent more time in traveling this year than ever before. Besides regular trips to the main stations, in company with H. H. Guy, I made a trip of thirty-five days, visiting all the stations and holding meetings in new places. I borrowed a stereopticon and slides, and after Mr. Guy and the evangelist preached, I held a lantern meeting. The trip was very successful and several persons were baptized. While in Tokyo at the annual meeting, I held lantern meetings at the different churches and Sunday-schools, with good, attentive audiences. At the same time we received an invitation from one of the first Christians baptized in Fukushima, to hold a meeting at Hachioji, a large silk-weaving city near Tokyo. I also went with Mr. Guy to Shizuoka, to the south of Tokyo, and to Otamachi in another province. At the latter place we had very large meetings.—The summer months were spent in superintending the building of our home in Sendai. It was finished in October, and has been a cause of rejoicing ever since.—I have had charge of our magazine, *The Bible Way*, during the year. We now issue three hundred copies, and the list of paid subscribers is larger than ever, and is slowly growing. It is serving a good purpose, and we hope to make it better during the coming year. The work at Fukushima has been a joy indeed. A faithful band of Christians has been gathered there since the work was started three years ago. They are making progress in the way of self-support. They have started a church-



building fund, and hope to be able to build in about a year.—The work at Haranomachi has grown. Mr. Tatebi has been employed to give his time to that work, and to study for regular evangelistic work. H. H. Guy and I held big meetings here.—The Sendai work has not developed as fast as we hoped it would. The great need here is a regular preacher who can visit and train the Christians and go out to seek the lost. We also need a chapel very much. With four or five hundred dollars we could put up a little chapel that would aid our work very much.—Looking over the year, the thing for which I am most grateful is that I have been able to preach to so many people, and to participate in so many large meetings. Over 15,000 people have been in attendance at these meetings. I am also glad that during this year I have been permitted to hold meetings with all of our evangelists. I have eaten with them, walked with them, preached with them, slept with them, and have had the closest fellowship with them in the work of the Lord. I have learned to appreciate them very highly for their work and life. They are good men. When we consider the fact that they have to contend against the united opposition of their own people, not receiving sympathy and help from those from whom they should reasonably expect it, even those of their own kin opposing them, and that nearly every institution, custom and idea is contrary to the spirit of the gospel of Christ, we should be thankful for the good work God enables them to do. It gives me pleasure to testify that the manner of life of the weakest Christian is superior to the best of their heathen countrymen. The number of additions to the churches may be less than last year, but it is marvelous the work we have been able to accomplish with our small force. With no equipment worthy of comparison, with a greatly reduced missionary body, with not enough Japanese evangelists to hold the places occupied, under God we have done good work, and we give him the thanks of our hearts for his blessings.—Mrs. Madden's time has been fully occupied with household cares this year. She has made a few calls and studied the language a little, and has attended meetings as able. Toshi Wada is doing nicely in school.—At our Sendai Bible and book store the sales for the year amounted to 300 yen.



MISS CARM HOSTETE,  
Sendai, Japan.

#### OSAKA.

**Missionaries.** — R. L. Pruett, Mrs. R. L. Pruett, Miss Bertha Clawson.

**R. L. Pruett.**—The following is a brief summary of what has been done during the year: We have edited and published *The Children's Friend*, a Sunday-school paper in the native dialect. This has proved helpful to the church. There is an increasing demand for literature of this kind. The preaching services have been carried on regularly from the first. The audiences have been good, and a fair degree of interest has been manifested. The Christians meet on the first day of the week to break bread after the manner of the apostolic church. One of the most difficult problems with which the church in Japan has to deal is the proper observance of the Lord's Day. We are very much in need of a native helper. A number of evangelistic trips have been made into the interior. The common people heard the Word gladly. The dark sayings of Buddha do not satisfy the longings of the human heart. The people are seeking something better. Ignorance is the chief obstacle to the cause of Christ. A heathen priest invited me to preach in his tem-

ple. This was unusual. He said that the low moral tone of his people called for a more stable teaching than his time-honored religion could afford. He assembled an audience of over 1,000 people, who listened attentively to the gospel message for an hour and a half. The temple authorities bore all the expenses of the meeting. We thank God and take courage.

**Mrs. R. L. Pruett.**—We have not been disappointed in the results of our labors during the past year. We only regret that we could not have done more, and rejoice that, ere the year closed, God permitted us to see and know the fruit he has gathered from the seeds we have sown. Tokusagawa San, our Bible woman, is well equipped for the work she has been doing. The Sunday-school on Tani Machi has had an average attendance of thirty-six. Several hundred Scripture verses have been memorized by the children, and they delight to sing the Christian hymns that they have learned. The women's meetings have been well attended. Many hundreds of pages of literature have been distributed. We have assisted in the education of two young ladies during the year. These two, Kyomi and Shimaya Kawamura, have done excellent work in their studies, and we trust that in the near future they may be able to take up work among us. I can not refrain from mentioning the help Miss Clawson has rendered us during the year. Her labor of love can not be overestimated. She is one of God's chosen messengers. The Japanese love her, and she has been a joy to us the whole year.

**Miss Bertha Clawson.**—My second year of life in Japan has just closed, and a most blessed year it has been, spent in the happy home circle of Bro. and Sister Pruett. So far as my home life with them is concerned, there is nothing to be desired, and this year shall always be a bright mark in my life. The study of the Japanese language has been my main work. In a stammering tongue, for a part of the year, I have attempted to teach a class of girls in one of our Sunday schools. Next year I hope to be able to do more direct work. The little girl, Chio Sato, is still with us. She was baptized into Christ on December 4 last year. The Y. P. S. C. E. of Greencastle, Ind., has most kindly guaranteed her support for next year. With the aid of our Bible woman, we have through the year conducted a Sunday-school and women's meeting each week, and this spring we have begun another Sunday-school and women's meeting, both of which are well attended. We have had over 100 children under our care during the year, and our work among them has been a most blessed one. These meetings, together with the services of the little chapel, have kept me very busy. At the various services we have distributed Christian literature. Constant strength and joy have come to me from the close friendship of the loved ones in the home land. Then the disciples of Steuben County, Ind., this world holds no more noble, consecrated souls. Osaka is a great center for missionary activity. The people are ready for the gospel. The South needs more laborers. Send them forth. Who among you at home have heard the heartrending cry of Japan's millions, "Come over and help us," and who are ready this year to say, "Here am I, send me."?

#### AKITA.

**Missionaries.**—E. S. Stevens, Mrs. Nina A. Stevens, M. D.

**E. S. Stevens.**—A young man, a teacher in the public schools, and who is studying the Scriptures with us, remarked to me: "Teacher, a great change in favor of Christianity has come over the school teachers of Akita. It is a wonder how it has come about. Four years ago nearly all the teachers were outspoken against the religion. Now, without exception, they praise Christianity and recommend their students to study it." Two reasons for this change occur to me. One is, that some three years

ago a few lectures were given by prominent men who were Confucian and Buddhist scholars. These men spoke well of the moral teachings of the Christian religion. At the same time they reasoned that if the belief in the supernatural origin of that religion were accepted, it would result in the destruction of the nation. The same men confessed the impossibility of reforming either Buddhism or Shintoism. My second reason is, that we have maintained, with uniform success, the perfect moral teachings of the Scriptures and the divinity of Jesus Christ. During a few months of this year I have been alone, as my family is in America. With me is Mr. Teizo Kawai, who is well esteemed for his preaching and pastoral work. His cheerfulness and zeal commend him to all kinds of persons. Miss Sada Shibata is the Bible teacher for women and children. As organist, teacher and singer, she is indispensable. She has three Sunday-schools, one meeting for women each week, and a W. C. T. U. auxiliary meeting every month.

**Teizo Kawai.**—I am glad to tell you that the outlook is very bright. The better classes of the people have begun to hear the gospel. I have two or three callers every day, and many of them are school teachers and Government officials. We have two missions in Akita City, and one in Tsuchizaki. I preach at these places once a week. I also preach at three country churches once a month. We were greatly edified by a visit from Mr. Guy, and later by visits from Mr. Pruett and Mr. Madden.

#### INNAI.

**Y. Kudo.**—Our church is becoming more prosperous day by day. Recently five young men were baptized. A number of unbelievers are manifesting a deep interest in Christianity, and some, we believe, will soon become disciples of the Lord. We ask for your help in prayer.

#### FUKUSHIMA.

**Y. Hasegawa.**—The work at Fukushima is growing. The attendance at services is much better than ever before. The prospects for growth in the villages are very good. We have begun a church-building fund, and we hope to be able to build in about a year. We ask our American brethren to help us in this work. If they can help us a little, it will encourage us to help ourselves more. The spiritual ideas of the Japanese people are developing, and we must press on with zeal and love to extend the kingdom of God in Japan. The number of evangelists is not at all sufficient to occupy the most important points, so we pray for a school in which to train the hopeful young men who wish to devote their lives to save the souls of the many perishing ones. We trust that our American brethren will soon help us to establish such a school.

#### HARANOMACHI.

**Mokichi Tatebi.**—Our audiences are growing, and the number of enquirers is increasing. Last year I was working for the railroad company, but now I am giving all my time to preaching and studying, to better qualify myself for work.

#### AKOZU.

**Yojiro Kawamura.**—I have spent more time this year in traveling. Messrs. Guy and Madden made a long trip throughout the district, and we had large meetings and much good was done. There was no flood this year, so things are better than last year. We are trying to get money together to build a small chapel in Akozu this year.

## STATISTICS FOR JAPAN.

Name of Station, Town or Village.	Population in Full	Date of Beginning	Number of Out- Stations.....	Church Statistics.			Sunday- school Statistics.	Missionaries and Native Helpers.								Educational Statistics.*				Financial Statistics.			
				Present Member- ship.....	Added in the Year .....	Membership Last Year.....		Ordnained Mission- aries.....	Medical Mission- aries.....	Wives .....	Single Women....	Evangelists.....	Teachers—Men...	Teachers Women	Bible Workers....	Language Teach- ers.....	Day Schools.....	Pupils.....	Other Schools....	Whole Number Under Instruction.	Raised for Church Expenses.....	For Education....	
Total	Hongo Ku.....	1891	3	83	16	83	3	125	3	1	1	1	5	1	2	2	3	1	68	76	18	\$140.21	\$22.34
	Koishikawa Ku.....	1895	3	106	8	106	3	135	3	1	1	1	1	1	2	2	3	2	70	6	76	63.15	22.34
	Ushigom Ku.....	1897	2	28	6	28	3	54	3	1	1	1	1	1	2	2	3	2	70	6	76	14.17	22.34
	Shinoda.....	1897	5	82	5	82	1	132	1	1	1	1	2	1	2	2	3	1	70	6	76	30.52	22.34
	Akita City.....	1884	4	49	18	49	1	38	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Innai.....	1889	4	4	4	4	1	15	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Hongo City.....	1884	3	5	3	5	1	15	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Arakawa.....	1888	3	5	3	5	1	15	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Tsuzhizaki.....	1889	4	5	3	5	1	15	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Odate.....	1894	4	4	4	4	1	15	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Ani.....	1895	3	3	3	3	1	15	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Sapporo.....	1897	15	15	3	15	1	15	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Ota Machi.....	1898	23	24	3	24	1	10	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Tsurugaoka.....	1888	3	24	4	27	1	10	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Fukushima.....	1897	6	30	7	47	1	30	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
	Akazu.....	1891	3	48	8	84	2	40	2	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34
Sendai City.....	1891	29	32	7	32	1	30	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34	
Osaka City.....	1899	2	5	7	11	2	104	2	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34	
Asuka a.....	1895	1	28	9	28	1	25	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34	
Haranomacu.....	1899	1	13	9	13	1	25	1	1	1	1	2	1	2	2	3	1	70	6	76	8.25	22.34	
Totals.....				706	95	611	6	738	22	4	3	13	3	4	10	5	12	150	3	138	12	\$350.21	\$22.34

\*Twelve young ladies are under private instruction of the missionaries.



# TURKEY.

## CONSTANTINOPLE.

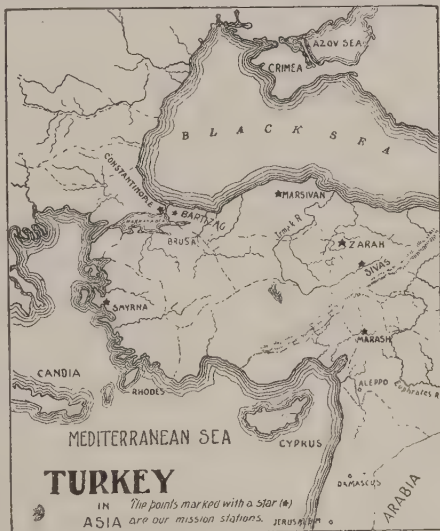
**Missionaries.**—G. N. Shishmanian, Lucy M. Shishmanian, A. L. Chapman, Mrs. Mae Chapman.

**G. N. Shishmanian.**—This is the twenty-first annual report of the Turkish mission. I send it with heartfelt thanks to the Giver of all good. In the accompanying table will be found statistics of the work in Constantinople and in the country round about. In the year I visited, with Mrs. Shishmanian, the church in Smyrna, and also the brethren in Bardizag and Nicomedia. We encouraged the believers in these places. Letters received in the year from the churches in the country show the great need of visiting them, besides the new places which are open and waiting for laborers. The prospect for work in Turkey is brighter and more promising than ever before. I feel this is our great chance to achieve great success in our work for the glory of the Lord Jesus. For some time I have not heard a word from the churches in Russia.

**A. L. Chapman.**—During the past year, our time has been devoted to the study of the language, teaching, preaching and performing other duties connected with the mission. Mrs. Chapman taught two classes in the school three times a week, and I conducted a night class in English for young men and young women. On Sunday afternoons I preached in English, and occasionally in Armenian. I spoke to the children of the school twice a week, giving an outline course of Bible study, covering both the Old Testament and the New. Laboring under peculiar difficulties, our work has been far from satisfactory, but we believe our labor has not been in vain in the Lord.

MARSIVAN, TOCAT, CHARSHAMBEH, HAJI KENI, KAPON KARA, AZA BAGHEE, AGHJA GOONE.

**Garabed Kevorkian.**—The membership at these points last year was 220; it is now 238. The Sunday-schools number five; the membership in them, 265. There are four day-schools, with 135 pupils in them. The whole number of evangelists teachers and helpers is thirteen. I spent about four months in visiting the churches in Marsivan, Haji Keni, Aza Baghee and Constantinople. The work demands that a missionary should spend at least two months at each station in every year. I wish I could do so, but it is almost impossible for one man to do this. We hope that our brethren in America will send a missionary to help in the work in this part of the country. I am glad to tell the friends of the Turkish mission that the Governor-general in Sivas, who endeavored so much to close our work through the persuasion of others, is now very friendly. I have had no difficulty in that line this year.



## SMYRNA.

**Missionaries.**—John Johnson, Mrs. Ellen Johnson.

**John Johnson.**—We thank God for his kindness to us through another year. Although it has been his good pleasure that we should only have the joy of adding one soul by baptism to the membership here, we still have faith in his promise, that in due season we shall reap if we faint not. This year we have encountered more than the usual amount of opposition from the Armenian and Protestant churches. There is, and was, a jealousy provoked by the successful lantern meetings which we held every Friday evening from October to May. Notwithstanding the many falsehoods regarding the pictures exhibited and our remarks upon them, calculated to poison the minds of the people, the meetings were well attended to the close of the season by appreciative audiences, numbering from fifty to 100. We rejoice that, through the kindness of the friends in the United States who contributed slides, we were able to continue these meetings and thus to sow much precious seed, which we hope to see springing up and bearing fruit in the future. For next winter's campaign more slides, or money to purchase them, will be welcome. The members of the church have been very regular in their attendance at the Lord's Day and week-night prayer-meetings, and show many signs of growth in grace. I usually preach from three to four times in a week. On at least one of these occasions it is a great pleasure to be able to speak to the people in Turkish, imperfect though it may be. In November last I commenced a Sunday-school, which has prospered much beyond our expectations. Although the attendance, at present, is very irregular, we believe the foundation of a good work has been laid. If our efforts can now be

## STATISTICS FOR TURKEY.

Name of Station, Town or Village.....	Population in Field .....	Date of Beginning.....	Church Statistics.			Sunday School Statistics.		Missionaries and Native Helpers.			Educa- tional Sta- tistics.			Financial Statistics.				
			Membership Last Year..	Added in the Year.....	Present Member-ship .....	Num-ber of Sunday Schools .....	Memberships in Sunday- schools.....	Teachers—Men .....	Teachers—Women.....	Other Helpers.....	Day Schools.....	Pupils.....	Whole Number Under Instruction .....	Raised for Church Expenses.....	For Missions.....	For Education .....		
Constantinople..	1,000,000	1879	20	4	18	1	75	2	2	1	3	1	1	90	90	\$26 00	\$14 00	\$233 50
Bardizag .....	15,000	1881	18	.....	17	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Giol Dagb .....	1,500	1882	35	1	36	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sevas.....	50,000	1883	45	.....	45	1	60	.....	.....	.....	1	2	.....	1	100	.....	7 50	.....
Zara.....	6,000	1884	15	.....	15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bithyas.....	1,500	1887	16	12	28	1	30	.....	.....	1	1	.....	1	28	30	.....	17 20	.....
Birijik .....	20,000	1887	12	7	19	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Aleppo.....	100,000	1896	11	4	15	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....
Haine.....	10,000	1899	57	8	65	1	65	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Antioch.....	20,000	1897	3	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Urfa.....	25,000	1899	4	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Diarbekir.....	20,000	1896	3	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kessab .....	.....	1899	0	10	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Marsivan.....	18,000	1884	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tocat .....	25,000	1884	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Charshambeh.....	15,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Haji Keni.....	2,000	.....	220	18	238	5	255	1	.....	3	3	1	7	4	135	18 00	25 00	.....
Kapou Kara.....	1,500	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Aza Baghee.....	250	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Aghja Goone.....	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Smyrna.....	300,000	1883	13	1	14	1	40	1	1	.....	.....	1	.....	.....	22 00	3 00	10 00	.....
Totals .....	.....	.....	472	65	529	12	535	4	3	6	6	6	9	7	218	\$55 \$86 00	\$66 70	\$248 50

supplemented with a day-school and a capable native helper, we believe we shall be able to do great work in this city of false and corrupt religions, more worthy of our Master and the noble plea he has given us. Owing to the small receipts for relief, our visits among the poor, and opportunities for helping them, have not been so many as last year, and the attendance at our regular meetings correspondingly small. We appeal for help in this direction. It is a means which other missions in Smyrna use to great advantage. Though the pressing need of Smyrna and the Turkish mission generally, for additional missionaries, evangelists, schools, etc., still remains unsupplied, our confidence that God, and the great Christian brotherhood which has placed us in the forefront of the battle, will not fail to send us necessary reinforcements, remains unshaken.

#### ENGLAND.

Owing to the war spirit, all Christian work was practically at a standstill. This, and the revision of the rolls, will account for the slight loss in membership reported. It is gratifying that there has been a gain in the amounts contributed. The reports are as follows :

#### BIRKENHEAD.

**Eli Brearley.**—We have made some little progress during the year. Our total income is a few pounds in advance of last year. The evangelistic services, conducted by J. H. Bicknell, resulted in about twenty baptisms, and an increase of aggressive effort. The lectures given by Dr. Willett were a mental and spiritual feast. We have a noble band of earnest and cheerful workers, who keep alive all departments of our work. We have our discouragements, but these are common to all our churches, and to all other churches. With strong, self-sacrificing love for the ancient gospel, I feel sure that self-support and other glorious possibilities are near at hand.

#### CHELTENHAM.

**T. H. Bates.**—We have revised our church register, the first time for several years, which accounts for the decrease in our numbers. We intend to do this annually in future. By the death of General Francis, in December last, the church lost a very valuable helper, and we are missing his unsolicited and cheerfully given cheque; otherwise, our finances are about as last year. This is due to the liberality of the brethren, and especially to the sisters of the Ladies' Aid Society, through whose industry over \$97.60 have been contributed to the church funds.

#### CHESTER.

**J. W. Travis.**—The present is more promising. Greater interest is being aroused. Our meetings, especially the Bible and prayer meetings, are more vigorous. Our returns do not reveal much by comparison with former years, yet we rejoice in gains rather than losses. We have suffered much by the removal of some of our most spiritually-minded brethren and sisters, yet we go forward.

#### GLOUCESTER.

**E. H. Spring.**—Our progress in numbers has not been as large as last year. Having a considerable number of young members who have joined the church through the missions that have been held from time to time, it has been necessary to train and help them. We rejoice in the increased spiritual life in the church and the growing desire to become soul-winners. Our contributions have been good, but our church collections have been less. Nevertheless, the prospect is good for a progressive and aggressive work.

**HORNSEY.**

**Arthur Maxted.**—For the first time in the history of Hornsey Tabernacle we have to report a preponderance of losses over gains. We have had many conversions, but this year a variety of concurring circumstances have contributed to diminish numbers, so that the figures now returned are less than last year. The church, however, is very hopeful of larger blessings than ever. There is great unity, and the community has risen to a higher spiritual level. Mr. Assiter was with us for a mission in the spring. His visit was much blessed. The pastor has started a Y. P. S. C. E. with great initial promise, and the coming year seems likely to see growth. All branches of the work are tending to look up, and the next conference is likely to rejoice with us in a renewal of our former prosperity. Though the removals are frequent, yet the district is growing rapidly, and many additions are looked for.

**HYGEIA STREET (LIVERPOOL).**

**Thos. Carr.**—Our report, herewith, does not seem to do us justice. Apparently, we have had a poor year and heavy loss. The very opposite is true. We have had a year of peace and prosperity. The roll has been revised, and many names taken from the list, but these have been gone from us for several years. We conducted a most successful open-air temperance mission on Saturday evenings in July, before St. George's Hall. The Y. P. S. C. E. is especially to be commended for its progress during the year. We have also held very successful gospel meetings during the summer. We have had our hall re-seated—thanks to the generosity of a few friends at UpperParliament Street. Our prospects are bright.

**INGLETON.**

**Agnes Phizackerley.**—Mr. and Mrs. Scott have been a great help to us. We have not made the progress we desired, but we keep on hoping for better things. During the visiting season the members do not attend well, and some live at a long distance from the church. We are making an effort to hold cottage meetings during the coming winter.

**LANCASTER.**

**A. Strange**—The work has been steadily maintained, though we regret we have not made the progress, nominally, we hoped for. However, we expect to reap a rich harvest in the near future. Our Lord's Day congregations have increased, and other meetings are well sustained. The united and harmonious spirit that prevails in all departments is a cause of continual rejoicing. We have paid \$381 off our church debt, and a special effort is now being made to pay off the remaining \$1,610 by October, 1901. All auxiliaries are doing excellent work.

**LIVERPOOL.**

**H. L. Wrathall.**—It is with profound thankfulness that we are able to report steady and substantial progress all along the line. The results, however, have not been obtained without hard labor. The church is at peace, and the various auxiliaries working well. The mission held by our pastor during the winter was a great success, and a good number from the Sunday-school were obedient to the faith. The services are well attended, particularly on Sunday evenings, and we look forward with confidence to a large ingathering during the coming winter.

**MARGATE.**

**George Rapkin.**—The year has not been the season of prosperity we desired. The soul-saving work has been quiet, although we have sought by open-air as well as indoor services to preach the gospel. We have



added nine by baptism and two by letter. We can scarcely feel satisfied that this is sufficient for all the labor put forward. True, the minds of the people have been so exercised over the South African campaign, that the lust of blood has been supreme over any thought of love or peace promulgated by the teachings of the Prince of peace. To this we feel safe in attributing the dearth of conversions. Our Band of Hope, the largest in Margate, still maintains its vigor. Our Sunday-school has made great strides, having more than doubled its membership and attendance. We are glad to report the starting of a Y.P.S.C.E. in August last, under the leadership of Miss Waghorn. We are yet continuing our seaside summer evening addresses.

NAME OF STATION, TOWN OR VILLAGE.	Population in Field...	Church Statistics.			Sunday-school Statistics.		Missionaries.		Financial Statistics.	
		Members Last Year...	Added in the Year....	Present Membership..	Number of Sunday-schools .....	Members in Sunday-schools .....	Ordained Missionaries.	Wives.....	Raised for Church Expenses .....	For Missions .....
Denmark :										
Copenhagen .....	450,000	168	8	170	2	100	2	2	\$824 66	\$53 40
Sweden :										
Malmö.....	50,000	25	5	25	1	50	1	1	34 83	6 85
Ramlosa.....	1,000	.....	8	8	.....	.....	.....	.....	6 04	3 07
Norway:										
Christiania.....	151,239	76	21	82	1	60	1	1	286 23	.....
Porsgründ.....	4,500	13	.....	13	.....	.....	.....	.....	.....	.....
Lysaker.....	2,000	31	2	33	.....	.....	.....	.....	.....	.....
Kongsberg.....	5,238	34	.....	34	.....	.....	.....	.....	.....	.....
Geithus.....	600	22	.....	22	.....	.....	.....	.....	.....	.....
Hønefoss.....	1,757	15	.....	15	.....	.....	.....	.....	.....	.....
Holmsbo.....	1,000	40	.....	45	.....	.....	.....	.....	94 00	11 83
Svelvig.....	2,000	6	.....	10	.....	.....	1	1	.....	.....
Berger.....	6 0	38	.....	23	.....	.....	.....	.....	147 00	2 62
Sande.....	3,600	59	.....	59	.....	.....	.....	.....	.....	.....
Høimestrand.....	2,400	12	.....	12	.....	.....	.....	.....	.....	.....
Horten.....	8,388	25	.....	25	.....	.....	.....	.....	.....	.....
Tonsberg.....	7,700	5	.....	5	.....	.....	.....	.....	.....	.....
Skien.....	10,000	5	.....	5	.....	.....	.....	.....	.....	.....
Kragerø.....	5,733	19	.....	19	.....	.....	.....	.....	.....	.....
Risør.....	3,148	36	.....	36	.....	.....	.....	.....	.....	.....
Tvedestrand.....	1,759	10	.....	10	.....	.....	.....	.....	.....	.....
Moss.....	8,000	10	.....	10	.....	.....	.....	.....	.....	.....
Vaaler.....	2,518	20	.....	20	.....	.....	.....	.....	.....	.....
Fredrikstad.....	13,914	75	2*	72	1	20	1	1	183 04	.....
Onsø.....	6,178	15	.....	15	.....	.....	.....	.....	.....	.....
Thorsnæs.....	1,200	5	.....	5	.....	.....	.....	.....	.....	.....
Aremark.....	3,850	19	.....	19	.....	.....	.....	.....	.....	.....
Sarpsborg.....	5,104	18	.....	18	.....	.....	.....	.....	.....	.....
Fredrikshald.....	11,217	231	33*	197	1	110	1	1	427 81	.....
Lillestrøm.....	4,000	8	.....	8	.....	.....	.....	.....	.....	.....
Eidsvold.....	8,152	50	.....	50	.....	.....	.....	.....	.....	.....
Nasodden.....	1,773	10	.....	10	.....	.....	.....	.....	98 73	.....
Narsnæs.....	1,000	44	2	45	1	29	.....	.....	.....	.....
Sandnæs.....	1,000	9	.....	9	.....	.....	.....	.....	.....	.....
Gudbrandsdalen.....	.....	.....	.....	80	.....	.....	.....	.....	.....	.....
Totals.....	.....	1,151	81	1,209	7	369	7	7	\$2,102 34	\$ 77 37

## SOUTHAMPTON.

No report.

## SOUTHPORT.

**F. Coop.**—We are glad to report a net gain of twelve members, nine of whom are from the Sunday-school, and were brought to a decision by the powerful presentation of the gospel by Sydney Black, of London, who conducted for us a series of evangelistic services early in the year. Mr. Black's visit was greatly appreciated, and his services were made a blessing to the church. We were also favored with two courses of Bible lectures by H. L. Willett, of Chicago, and, although the holiday season was just approaching, we had excellent audiences, made up of our own members and many of the leading Christian workers and ministers of the town, who, not only by their words, but by constant attendance, spoke of the great inspiration and profit they had received. Should we have another visit from Dr. Willett, still larger audiences can be secured. Our Sunday-school has again distinguished itself by gaining the Certificate of Honor in the Sunday-school Union Scripture examination. All departments have worked harmoniously during the year, but the numerical increase has not been as large as we desired.

## TASSO TABERNACLE, FULHAM.

**Alfred G. Foster.**—We have 116 members on the register, which has not been fully revised. Although we have so many members, our attendances are very small of late, which may be owing to the great tent campaign which has been going on in the neighborhood for the past two months. We are in the midst of a very poor and dark neighborhood, where there is good scope for work, but we lack workers.

## WEST LONDON TABERNACLE.

**J. Meddings.**—During the year there has been a general depression among practically all the churches in the metropolis. In this respect we have been in the fashion. Various causes have operated to bring about this result. To enable us rightly to understand our statistical report, however, and to better appreciate our position, there are two points especially to be borne in mind; viz.: (a) The abnormal increase in the numbers of our losses is accounted for by the revision of the roll in January last, when many names were stricken off which should have been removed from time to time since the last revision, some years ago. (b) We were unable to arrange for special evangelistic services, as we expected, and by which we hoped to increase the number of accessions, as in previous years. Under all the circumstances we have made some progress; the spirit of love and unity continues, and there is a general desire and determination to do better. Our outlook is brighter in every way.

## SCANDINAVIA.

## NORWAY.

**Dr. A. Holck.**—We have worked, during the past year, with what preachers we had at our disposal. Emigration has helped to thin our ranks. Most of the churches get only a flying visit of an evangelist, and the rest of the year must do without assistance. The churches visited this year by R. P. Anderson are in good condition, and looking forward hopefully to the winter's work. We constantly hear of towns where there are openings, and there are many places where we have a few members who are unable to meet as a church, and who, therefore, do not figure in our report. These will, no doubt, form the nucleus of future churches. The Norwegian brethren are glad to hear that the So-

ciety has found a man for Norway, and await his arrival. A. I. Myhr, from Tennessee, has been in Norway this summer, and attended the conference there. In Fredrikshald there has been a retrograde movement, entirely owing to the fact that they have had no preacher all year. Julius Cramer, at the invitation of the church, has taken up the work there, and will no doubt bring up the membership again. Gudbrandsdalen stands for our plea, but it is not formally taken up into our co-operation. R. P. Anderson was there eight years ago. As soon as a man can be sent up there, this church will formally come over to us. They have sent a request to this effect.

#### SWEDEN.

I. P. Lilljenstein began work in Ramlosa, near Helsingborg, last November. He has gathered together eight members, and quite a few are inquiring about baptism. Malmo has gained five, and lost the same number. Julius Cramer received an invitation to come to Fredrikshald, Norway, and accepted in August. I. P. Lilljenstein takes his place in Malmo, and will work both missions, Malmo and Ramlosa.

#### DENMARK.

Our report this year shows a net gain of two members. Next year it will be twenty-five years since I began to preach in Copenhagen. We intend holding a Jubilee meeting, with representatives from Norway and Sweden. We hope that the next twenty-five years will show a better result than the past.

#### HAWAIIAN ISLANDS.

##### HONOLULU.

**Missionaries.**—A. E. Cory, Mrs. A. E. Cory.

**A. E. Cory.**—There are 125,000 people in these islands. The population is composed of Hawaiians, Portuguese, Chinese, Japanese and whites in almost equal ratio. The mission work must be done mostly in English. The Christian Church has three different stations. The local church, under its pastor, John C. Hay, has taken on considerable activity along the line of city missions in Honolulu. We have been helping the church in the work of establishing these missions, and will continue in this for the present. The mission work in Honolulu is varied. Besides the work among the Orientals and Hawaiians, there is no better place than this to touch the American soldier as he is *en route* to China and the Philippines. The population is growing, and we will soon be in the midst of a larger American population. This city is destined to be large in its population because of the geographical location. There is a place for our work here.



A. E. CORY.

MRS. A. E. CORY.

*Hawaiian Islands.*

#### AFRICA.

##### BOLENGI.

**Missionaries.**—E. E. Faris, Dr. Royal J. and Mrs. Eva M. Dye.

**E. E. Faris.**—We have had charge of the station not quite fifteen months. We have been much hindered by sickness. Owing to unexpected obstacles, we have failed to carry out many of our plans. We have, however, something attempted, something done, and have not been without the blessing of the Lord.—*Our Field.*—Bolengi is on the left bank of

the Congo, seven hundred miles from its mouth, and exactly on the equator. For sixty miles below and fifty above us no Christian influence reaches the people. We could travel 2,000 miles east without meeting a Christian or any missionary agency, and almost as far west. The immediate vicinity is occupied by a series of villages along fifteen miles of the river front, and numerous towns inland on parallel ridges across the swamps. Most of the people who are in our district, and entirely dependent upon us for their knowledge of



the gospel, are as yet unvisited, to say nothing of those on the navigable streams that flow into the Congo at this point.—*Character of the People.*—They are simple, untutored savages, who have reached the "iron age," and understand the working and smelting of that metal. Their weapons of defense, as well as their agricultural and mechanical implements, are made by themselves of iron, and are cleverly done. They hew and carve well, and manufacture cloth, pottery, etc. They have a capacity for receiving instruction and training that is very gratifying. They live in settled villages, cultivate the soil, hunt, fish, and rear goats and fowls. Their form of government is patriarchal. Slaves are far more numerous than free men. A man's social position is determined by the number of his wives; the chief men have twenty wives each.

They have no form of worship, but are strong believers in the supernatural, and have numerous charms to keep away evil ones. The native name of the Creator has been adopted by the missionaries as a suitable word for God.—*Some Results of our Labors in the Lord.*—When we began I had been less than two months on the language, Dr. and Mrs. Dye less than a week. It was with great difficulty that I managed to preach once a week at first. It was an endeavor to present the story of the cross with a vocabulary of two or three hundred words. It was mostly a failure. Now we have a prayer-meeting every morning at 6 o'clock, with an average attendance of sixty. I hold a Sunday-school at 4:30 Sunday afternoon; we have preaching services at 11 Sunday morning, and sort of an inquirers' and young converts' class every Monday and Friday night. The poor have the gospel preached to them. I have made three evangelistic journeys; two of these were very short, leaving Saturday morning and returning Monday night. The other journey occupied ten days. I spoke, in all, to about 1,000 people. To most of these the story was strange and new. Dr. Dye began his free clinics immediately upon his arrival. These have been kept up by me during the time when he was absent or disabled. All diseases and troubles are treated free. Those unable to come to the station are visited in their homes. I organized a school last November. The enrollment is now about 140. Mrs. Dye began teaching in the school in March, but was absent from the station the last three weeks in April. Dr. Dye's illness has made it impracticable for her to keep that part of the work up. Several people have been inquiring, "What must I do to be saved?" I tell them to repent and be baptized. They do not seem to be genuine in their repentance. As yet none have been baptized, but all attend regularly. In these months fencing, building, roofing and other repairs have demanded



a large expenditure of time, patience and energy. *Characteristic Difficulties.*—This is the worst climate in the world; it is not the hottest, but the unhealthiest of all the great mission fields. Europeans can not stand the climate for more than three years. I have stood the climate well, but have had fifteen attacks of fever, lasting from one to six days. This is a great difficulty, and it affects materially the continuity of the work. The language is an undiscovered territory. We have not yet determined whether there is a passive voice of the verb or not. No grammar has been written. Last month I discovered two new tenses of the verb hitherto unknown. A few translations of portions of the Scriptures have been made, but these are so incorrect as to be almost useless. The language is rich in grammatical forms and very flexible, but the vocabulary, reflecting the impure lives of the people, is woefully deficient in words essential to the preacher. We have been unable to find a suitable word for believe, or confess, or repent. There are eight words for harlot, but none for virgin. The people are wholly unacquainted with holiness, or purity, or love, and naturally have no words to express these ideas. Learning the language as we must, from the speech of the people, is a very slow process indeed.—A young man who takes up his abode on the station here and announces his intention to be a Christian, has nothing to fear in the way of persecution. This makes a temptation to follow the Lord for the loaves and fishes. I sometimes wish for persecution, but the Lord knows best.—In closing this report I wish to mention the other workers on the Upper Congo: the American Baptists, the English Baptists and Congo Balolo Mission. In every possible way these missionaries have helped us at all times, and we are on the best of terms. All are immersionists, and the natives do not know any difference nor make any distinction. As nearly as I have ever seen, we have attained practical Christian unity. Although the ingathering carries, yet we believe that Ethiopia shall soon stretch out her hands to God.

**Dr. Royal J. Dye.**—In the past year I have treated natives, fellow missionaries and traders. I have given treatments daily, except Sunday, to a peculiar sort of ulcer, which a great many of the natives have. The whole number of treatments is 8,150. I have given medicine for pneumonia, pleurisy, colds, headaches, dysentery, rheumatism, fever, eczema and specific diseases. The individuals treated number about 3,200. Skin diseases, such as ring-worm, eczema, itch and yaws, were treated daily, but no record kept. I have been permitted to serve my fellow missionaries of two different societies. I made a trip 180 miles long in a small, open canoe, to Ikoko, to see a missionary who died on his way home. He was suffering from nervous prostration, brought on by a too quick return to the Congo after a hard attack of grip. I have just returned by steamer from a visit to see if I could help save the child of a Congo Balolo missionary. The Lord has prospered our efforts so far, but the chances are strong against the poor little motherless child. Mrs. Dye is bringing the babe down with her on the steamship, to see what we can do to help him grow fat and strong. Their station is fully sixty miles up the river from us. I have also treated our own workers during fevers and other complaints, as well as three visiting missionaries who are sick here. I have made visits to over fifty traders of the Belgian Trading Company. I have also paid visits to the Government officials, nine miles away, for which I made no charge. The rest of the time I have spent in the study of the language and general household and station duties. While Mr. Faris was away on several evangelistic trips, I conducted the services in the church, and preached as best I could on eight such occasions. Mrs. Dye has quite a good start in the language, and should it be necessary for Mr. Faris to return home on account of his health, we would feel no hesitancy in taking up the entire work

My understanding of the language, as yet, is quite crude, but it is sufficient to make myself quite well understood on most occasions. Our health in this past year has been quite good. Mrs. Dye has had but two fevers, while I have had four. The outlook for the coming year is good. We are anxiously awaiting reinforcements. If we are ever to make the African work a success, it will only be by adequately manning our stations, and then from these, as centers, tours of evangelization can be made and a chain of out stations be founded.

#### CUBA.

##### HAVANA.

**Missionaries.** — L. C. McPherson, Mrs. Clara McPherson, Melvin Menges, Mrs. Melvin Menges.

**L. C. McPherson.**—On our way, while the boat was waiting at Miami, Fla., we held services on the steamer. We arrived Oct. 31, 1899. The next day Mr. Moody, the Y. M. C. A. secretary for Cuba, called on me, and arranged for me to speak the following Sunday. During November, while we were rooming in 117 Prado, we held worship every Lord's Day, and observed the communion. We opened the mission at 13 San Miguel on the first Lord's Day of December, where we remained until Sept. 1, 1900. All that time we held two services each Sunday, and one on Wednesday evening. The Lord was with us. The attendance was good, and the interest encouraging. I never knew a church whose prayer-meetings were so well attended, in proportion to the Sunday attendance, as has been our mission. We have had eleven confessions and baptisms, and others reclaimed. We have gained friends among Americans, Cubans and Spaniards, whose friendship we are using for the Master's sake. We have spoken many times in the batteries, in other missions, and in prison. On the 15th of April we organized a Sunday-school in Mrs. McPherson's parlor, where the attendance has been from twenty to forty-five, and, so far as I know, the largest English-speaking Sunday-school on the island. The offerings received from the church services have been \$96.03; from the Sunday-school, \$16.28; special contributions of friends, \$10; making a total of \$122.31. We have studied all the time in view of preaching and teaching in Spanish, which we hope to do regularly before many months more. We left our other mission room on the 1st of September, because it is not well located, and too small. Our present room, 63 Prado, is well located for English work, and is larger and more sanitary. Throngs of Cubans and Spaniards stand about the barred windows to listen to our music and observe our worship. To these people, not far hence, we shall be able to deliver a message that shall excite their interest and win many of their hearts. We feel that God leads us, although sometimes, if we should look at the situation only from man's viewpoint, discouragement would overwhelm us; but men of faith do not allow that. One thing more should be noted. The only W. C. T. U. and Loyal Temperance Legion on the island meet in Mrs. McPherson's parlor. She and Mrs. Menges have been active in this work. Mrs. Handley, a lady we baptized, is superintendent of the Legion; Mrs. McPherson is secretary of the W. C. T. U., and Mrs. Menges is on one of the important committees. Next to the Lord's direct help, our wives are the inspiration of our work. We pray for heavenly guidance, and thank the brethren for their prayerful consideration of our work and for us.

#### CONCLUSION.

The era of modern missions began with the present century. Standing as we now do at its close, we see what has been accomplished. At the present time the whole number of foreign missionaries is 13,607;

native helpers, 73,613. These labor at 5,233 stations and 25,586 out-stations. Ten thousand nine hundred and thirty-three churches have been organized; these have a combined membership of 1,289,298. The Christian community numbers 4,327,283. The 14,940 Sunday-schools on mission fields have a membership of 764,684. Last year the native contributions amounted to \$1,833,981; the contributions for missions at home and abroad to \$17,161,092. In the ninety-two colleges and universities that have been established there are 35,414 pupils; in the 358 theological and training schools, 11,905. The whole number of schools is 20,374; the whole number of youths under instruction, 1,049,309. The Bible has been translated in whole or in part in 421 languages and dialects. The mission presses number 148, and publish each year 364,904,399 pages. In the 355 hospitals and 753 dispensaries, 2,579,651 patients are treated annually. Schools for the blind have been opened; orphanages, founding asylums, homes for infants, leper hospitals, have been established; mission steamers have been built; institutions for the training of missionaries have been founded and endowed. The Student Volunteer Missionary Movement has touched most of the great schools of Christendom. The student population of all lands has been bound into a federation that has for its object the evangelization of the world in the present generation. Considering the short time the church has been at work, and the apathy and opposition that had to be overcome, this exhibit is a very creditable one. But when we think of the needs of the non-Christian nations, and the boundless resources of Christendom, it will be seen that only a beginning has been made. Compared with what remains to be done and what should be done, what has been done is only as a drop in the bucket. Of no field can it be said that it is fully occupied. Almost every station is unmanned. Of the greater portion of the world it is still true that darkness covers the land and gross darkness the people. We should enter the new century with a determination to do far more than we have ever attempted. The missionaries on the field should be reinforced. The money needed for their complete equipment should be supplied. Fervent and effectual prayer should be offered to God for the workers and for the people to whose redemption they have devoted their lives. There should be more fellowship with Christ in his suffering, that we may hasten the time when he shall see of the travail of his soul and be satisfied. So shall we ourselves be blessed, and so shall we be a blessing. So shall we see the fulfillment of the promise that all nations shall see the salvation of our God.

Respectfully submitted,

A. McLEAN, Cor. Sec.

C. L. Loos, Pres.

F. M. RAINS, Treas.

## REPORT OF THE TREASURER.

## PAYMENTS FOR THE YEAR ENDING SEPT. 30, 1900.

## ENGLAND.

J. Coop, Treasurer (for fifteen preachers) .....	\$ 6,499 80
Paid on indebtedness on buildings and for enlarging the work....	4,498 18
	<hr/>
	\$ 10,997 98

## SCANDINAVIA.

A. Holck, Treasurer (for eight evangelists and church expenses)....	\$ 2,400 00
Miscellaneous .....	102.37

E. W. Pease (passage and travel) .. \$	200 00
" (outfit) .....	200 00

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\$ 2,902 37

## TURKEY.

## CONSTANTINOPLE.

G. N. Shishmanian (salary) .....	\$ 1,500 00
" (tracts) .....	50 00
A. L. Chapman (salary) .....	1,200 00
Special traveling expenses .....	339 51
For current expenses of Constantinople, Bardizag, Antioch, Sevas, Zarah and Biridjek .....	1,800 00
Lawyer's fee .....	15 00
Protestant organization .....	88 00
School and other expenses in Constantinople, Giol Dahl, Haji Keni and Smyrna .....	359 00

## MARSIVAN.

Garabed Kevorkian (salary) .....	\$ 800 00
For current expenses for five stations .....	1,020 00

## SMYRNA.

John Johnson (salary) .....	\$ 800 00
" (helper) .....	175 00
" (travel) .....	62 24
Taxes .....	42 83

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\$ 8,251 58

## INDIA.

## HURDA.

G. L. Wharton (salary) .....	\$ 1,258 30
" (travel) .....	510 60
G. W. Brown (passage to India) .....	1,291 69
" (salary) .....	100 00
Dr. C. C. Drummond (salary) .....	1,116 60
" (special) .....	65 00
" (hill expenses) .....	195 00
" (drugs) .....	86 74
Miss Mildred Franklin (salary) .....	600 00
G. W. Coffman (salary) .....	863 72
" (hill expenses) .....	150 00
" (special) .....	25 00
Miss Bertha Marshall (salary) .....	100 00
" (travel) .....	2 50
Property purchased from Methodists. Teachers, evangelists, helpers, rents, etc. ....	1,567 29
Repairs and enlargement of school building .....	2,203 44
N. Madsen .....	1,200 00
	250 00

## BILASPUR.

M. D. Adams (salary) .....	1,300 00
Teachers, evangelists, helpers, rents, etc. ....	1,020 00
M. D. Adams and family (hill expenses) .....	300 00



M. D. Adams and family (special) ..\$	654 23
“ (support of native	
“ helper) .....	25 00
“ (Famine relief) .....	6,822 72

DAMOH.

Dr. David Rioch (salary) .....	\$ 1,021 98
“ (hill expenses) ...	225 00
John G. McGavran (salary) .....	999 92
“ (passage) .....	605 00
“ (travel) .....	104 14
W. E. Rambo (salary) .....	1,400 60
“ (hill expenses) .....	300 00
Teachers, evangelists, helpers, sup- port of orphans .....	3,997 32
Miss Stella Franklin (salary) .....	600 00
Miss Josepha Franklin (salary) .....	512 50
“ (passage home) ..	376 30
Fence .....	200 00
Famine relief .....	5 00
Tent .....	45 00
Support of children in Orphanage ..	35 00
Special .....	240 00

MUNGELI.

E. M. Gordon (salary) .....	\$ 1,013 32
“ (hill expenses) ....	100 00
Roofing bungalow .....	300 00
School building .....	350 00
Estey organ .....	31 00
Special .....	50 00
Famine relief .....	8,336 74
Support of orphan .....	3 00
Teachers, evangelists, helpers, medi- cine, rents, etc. ....	685 02
Ben Mitchell .....	202 00
Dr. Ada McNeill .....	4 00
Dr. Olivia Baldwin .....	15 00

\$ 43,465 07

JAPAN.

TOKIO.

Kate V. Johnson (salary) .....	\$ 450 00
“ (travel) .....	35 50
“ (medical expenses) ..	63 75
“ (education of girls) ..	202 83
“ (special) .....	5 00
“ (translating hymn-book) ..	11 53
F. E. Hagin (passage, travel and sal- ary) .....	562 50
“ (outfit) .....	200 00
“ (freight) .....	142 61
C. S. Weaver (passage and travel) ..	384 74
“ (outfit) .....	100 00
“ (salary) .....	100 00
Mrs. C. E. Garst .....	200 00
H. H. Guy (salary) .....	1,116 68
“ (passage home) .....	406 25
“ (medical expenses) .....	5 00

	H. H. Guy (special) .....	\$	45 00
	Miss Lavenia Oldham (salary).....		600 00
	“ (sickness) ...		10 00
	Miss Mary Rioch (salary).....		600 00
	Miss Loduska Wirick (salary).....		575 00
	P. A. Davey (salary).....		541 55
	Miss Carrie Goodrich.....		200 58
	Evangelists, teachers, rents, medical expenses for all stations in Japan .....		4,514 68
	Support of children.....		201 50
	Bible woman.....		15 00
	Treasurer's expenses.....		25 00
	Annual Report.....		50 00
	Sunday-school papers.....		50 00
	Special .....		597 56
AKITA.			
	E. S. Stevens (salary).....	\$	902 06
	“ (travel) .....		163 31
OSAKA.			
	R. L. Pruett (salary).....	\$	1,108 26
	“ (medical expenses)....		21 00
	“ (home) .....		750 00
	“ (ground for home)...		2,500 00
	Miss Bertha Clawson (salary).....		600 00
	“ (special) ....		128 18
	“ (education of child).....		5 00
SENDAI.			
	M. B. Madden (salary).....	\$	1,200 00
	“ (medical expenses).....		59 50
	“ (finishing new home).....		75 00
	Miss Carme Hostetter (passage to Japan) .....		285 75
	Miss Carme Hostetter (travel).....		33 95
	“ (outfit) .....		100 00
	“ (medical expenses).....		15 00
			<hr/>
			\$ 19,959 27
CHINA.			
SHANGHAI.			
	James Ware (salary).....	\$	1,395 85
	“ (cablegram) .....		5 17
	“ (special) .....		50 00
	James Ware (expense coming home on furlough).....		1,000 00
	Mrs. Whitfield (teacher).....		150 00
	Extra for rents and other expenses caused by the Boxer uprising...		500 00
	W. P. Bentley (salary).....		1,300 00
	“ (vacation expenses).....		75 00
	Chapel .....		500 00
	Pipes in house of W. P. Bentley....		247 00
	Evangelists, teachers, helpers, support of boys and girls, rents and incidental expenses for all stations in China.....		5,827 26

NANKIN.

Dr. W. E. Macklin (salary).....	\$ 1,400 00
"                    (drugs) .....	408 36
"                    (medical magazines).	12 28
Completing chapel in Nankin, and wall .....	500 00
Completing young ladies' home in Nankin .....	200 00
F. E. Meigs (salary).....	1,033 28
"                    (passage) .....	651 40
"                    (travel) .....	75 00
Rebuilding day-school.....	15 00
Ward in woman's hospital.....	47 50
Medicine and the hospital expenses.	2,490 45
Miss Emma Lyon (salary).....	450 00
Miss Mary Kelly (salary).....	600 00
"                    (vacation expenses)...	37 50
Education of a child.....	15 00
Dr. Daisy Macklin (salary).....	575 00
Dr. Daisy Macklin (dispensary and operating-room and hospital)...	75 00
Dr. Daisy Macklin (travel and med- ical expenses for two years)...	275 00
Dr. Daisy Macklin (passage home)...	246 40
Frank Garrett (salary).....	1,099 92
"                    (vacation expenses).	75 00
"                    (special) .....	100 00
Mrs. Ella C. F. Saw (salary).....	562 50
"                    (passage home)	250 00

LU CHEO FU.

Dr. H. G. Welpton (salary).....	600 00
"                    (passage home)	260 00
Dr. James Butchart (salary).....	588 87
"                    (medical magazines).	12 17
"                    (special) .....	7 00
Land for hospital in Lu Cheo fu....	500 00
C. B. Titus (salary).....	996 00
"                    (special) .....	10 00
"                    (vacation expenses)....	75 00
T. J. Arnold (salary).....	1,366 64
"                    (special) .....	25 00
"                    (vacation expenses)...	75 00
Supporting a child.....	18 00

CHU CHEO.

Dr. E. I. Osgood (salary).....	\$ 1,036 00
"                    (vacation expenses).	75 00
"                    (medical magazines)	3 50
Dispensary paid for by Endeavorers of Ontario.....	300 00
Medicine .....	185 75
W. R. Hunt (salary).....	1,225 98
"                    (passage) .....	49 41
"                    (special) .....	52 00

WUHU.

C. E. Molland (salary).....	\$ 1,500 00
Miss Effie D. Kellar (salary).....	560 25

Miss Effie D. Kellar (special—a gift)\$	25 00
Chapel .....	1,400 00
WU WEI CHO.	
Chapel .....	\$ 600 00
Timothy Richard (for distribution of literature) .....	375 00
	<hr/>
	\$ 34,166 44

## AFRICA.

E. E. Faris (salary).....\$	600 00
Transportation and other expenses.	250 00
Taxes on property.....	42 20
Dr. Royal J. Dye (salary).....	916 28
“ (drugs) .....	125 02
Supplies .....	25 00
Frank T. Lea (salary).....	300 00
“ (outfit) .....	200 00
“ (travel) .....	350 00
Transportation .....	1,278 87
Dr. H. N. Biddle (passage, medical and funeral expenses).....	592 79

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\$ 4,680 16

## CUBA.

L. C. McPherson (salary).....	1,408 29
“ (travel) .....	165 90
“ (freight on furniture) .....	342 17
“ (outfit) .....	200 00
Melvin Menges (salary).....	1,141 58
“ (travel) .....	108 00
“ (outfit) .....	200 00
“ (freight on furniture) .....	25 79
“ (medical expenses)...	1 50
Rent .....	1,013 40
Praise Hymnals.....	15 60
Furnishing chapel.....	50 00
Gas .....	9 64
Revenue stamps.....	2 00
Interpreter, etc.....	4 00

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\$ 4,687 87

## HAWAII.

Abram Cory (salary).....	413 10
“ (passage and travel)...	340 95
“ (outfit) .....	200 00
“ (freight) .....	66 58
Rent .....	217 60

## SPECIAL PAYMENTS.

Interest on Annuity Bonds.....\$	4,104 92
Interest on loans.....	104 17
Refunded amounts received by mistake, etc.....	565 28
Invested .....	26,889 63



Travel of missionary candidates .....	\$ 148 41
Deposit in Havana to guarantee the rent .....	372 00
Miscellaneous payments.....	475 11

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\$ 32,704 52

## HOME DEPARTMENT.

\$ 1,238 23

A. McLean.....	\$ 2,000 00
F. M. Rains.....	2,400 00
B. F. Clay.....	314 69
Traveling of secretary and treasurer.	629 63
Travel of members of Executive Com- mittee .....	130 05
Miss Clara Vogel.....	320 00
Miss Lou-Lou Coombs.....	520 00
Miss Minette kuhns.....	480 00
Miss Lucy Stephens.....	372 00
Miss Lucie Lemert.....	520 00
Albert Ballman.....	238 10
Additional office help.....	140 24
Postage .....	2,657 94
Telegrams, cablegrams and express.	79 00
Missionary pockets and barrels.....	435 66
Printing .....	740 91
Envelopes .....	317 90
Dollar League Buttons.....	89 70
Rent of Mission Rooms.....	385 00
Exchange on checks.....	56 16
Attorneys' fees.....	30 01
Cuts, diagrams, charts, etc.....	189 55
Office fixtures.....	22 15
Annual Report.....	565 00
Stationery, coal, light, etc.....	211 31
P. O. Box rent.....	20 00
Birthday Boxes.....	45 00
Convention expenses.....	28 90

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\$ 13,938 50

## PUBLICATIONS.

<i>Missionary Intelligencer</i> .....	\$ 1,953 26
<i>Children's Day Exercise</i> .....	1,037 58
<i>Missionary Voice</i> .....	999 25
Tracts, leaflets, etc.....	325 81

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\$ 4,315 90

## SUMMARY OF TREASURER'S REPORT.

Cash on hand, Oct. 1, 1899.....	\$ 19,847 75
Receipts during the year.....	180,016 16
Loans returned.....	8,972 55

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\$208,836 46

Payments .....	154,418 26
Balance on hand.....	27,528 57
Loans and investments.....	26,889 63

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\$208,836 46

## FUND STATEMENT.

Cash in General Fund .....	\$ 26,733 62
Cash in Annuity Fund.....	169 95
Amount deposited (Mrs. A. F. S., \$500, and Mr. and Mrs. A. J. C., \$625) ..	1,125 00
Transferred from Annuity Fund to General Fund.....	500 00
Total cash on hand.....	28,028 57
The E. Otto Fund.....	500 00
Margaret Jackson Fund.....	850 00
J. K. Teeter Fund.....	4,020 00
Mary B. Harmon Fund.....	200 00
Whole amount received for Annuity Fund .....	92,240 00
Annuity Fund expended in foreign lands .....	46,470 05
Annuity Fund invested.....	45,265 95
General Fund invested.....	5,765 62

## AUDITOR'S REPORT.

CINCINNATI, O., Oct. 9, 1900.

Having this day examined the accounts of the treasurer, I find the above exhibit to be a correct showing of the financial condition of this Society.

JOSEPH F. WRIGHT, Auditor.

A. B. Philputt, of Indianapolis, presented the following resolution :

**ONE HUNDRED THOUSAND ONE-DOLLAR VOLUNTEERS.**

WHEREAS, God has wondrously blessed our foreign missionary work during the past twenty-five years; and

WHEREAS, We have not yet as a people done a tithe of what we are able to do in preaching the gospel to every creature; therefore,

*Resolved*, that we hereby request the secretaries of our Foreign Society to make a call for one hundred thousand friends to give one dollar each for Foreign Missions during the year 1901, upon the following conditions:

1. That the names be enrolled as the One Hundred Thousand One-dollar Volunteers; and that we do hereby pledge ourselves to give \$1 each during the year *in addition to what we have been giving*, as a freewill offering.

2. We hereby pledge ourselves to co-operate with the secretaries in securing new contributors with gifts of at least \$1 each.

3. We request a *four* editors to publish this call and also recommend them to co-operate in this effort to enlarge our work in foreign lands.

4. That our preachers and church officers be requested to act as recruiting officers for *One Hundred Thousand Volunteers*, and to read this call to their respective churches at a suitable time and enroll the names of volunteers and forward same to the secretaries.

5. That the secretaries be requested to send out enrollment cards for membership in the *One Hundred Thousand One-dollar Volunteers* to be signed and returned, and that the names of all such be filed in the office of the Foreign Society with other documents, to be permanently kept.

This was unanimously adopted by a rising vote.

Mark Collis, of Lexington, then led in a prayer of thanksgiving for the blessings upon the Society for twenty-five years.

Song.

F. M. Rains then read the amounts contributed by the different States and countries.

## CONTRIBUTIONS BY STATES AND COUNTRIES.

STATES.	Contributing Churches.	Amount Given by Churches.	Contributing Sunday-schools.	Amount Given by Sunday-schools.	Individual Offerings and Bequests.	Amount Given by Y. P. S. C. E.	Totals.
Africa.....					\$ 25 00		\$ 25 00
Alabama.....	20	\$ 171 92	11	\$ 183 53	110 10	\$ 6 55	422 10
Arizona.....	1	2 10	1	5 00	2 00	1 15	10 25
Arkansas.....	25	399 67	21	184 10	101 30		635 07
Australia.....					54 87		54 87
California.....	85	1,991 65	73	921 34	829 80	111 10	3,853 89
Canada.....	61	1,399 53	38	392 97	6,481 24	313 25	8,586 99
China.....	3	41 76			2,782 20		2,823 96
Colorado.....	18	360 89	29	395 62	33 83	14 05	804 39
Connecticut.....	2	62 47	2	41 63	76 50		180 60
Cuba.....	1	35 77	2	52 07	66 47		154 31
Delaware.....	1	4 50					4 50
Denmark.....	1	106 00			25 00	1 00	132 00
District of Columbia.....	5	286 42	4	253 09	34 00	5 42	578 93
England.....	15	3 192 02			3,811 99	2 75	6,506 76
Florida.....	12	222 33	11	192 09	519 60	23 00	957 02
Georgia.....	51	735 39	20	157 24	12 35	20 65	925 63
Hawaiian Islands.....	2	53 00	1	5 00	50 00		108 00
Idaho.....	8	126 15	6	41 11	43 25	1 00	211 51
Illinois.....	314	6,334 93	397	5,137 58	2,624 96	266 83	14,364 30
India.....	2	6 85			1,995 55		2,002 40
Indiana.....	333	7,101 26	364	4,343 48	7,139 84	366 68	18,951 26
Indian Territory.....	3	42 00	4	36 82	7 00		85 82
Iowa.....	236	4,310 12	296	3,563 53	1,732 43	115 85	9,751 93
Japan.....	1	1 50			755 74		757 24
Jamaica.....					20 01		20 01
Kansas.....	171	2,207 81	229	2,031 30	627 76	6 70	4,930 60
Kentucky.....	232	8,815 34	182	2,935 04	774 30	244 38	12,269 06
Louisiana.....	2	31 05	4	26 60	8 50		66 15
Maine.....	4	81 40	4	33 30			164 70
Maryland.....	15	590 60	13	203 69	53 00	21 00	868 29
Massachusetts.....	7	297 03	5	91 02	207 25	40 00	635 30
Mexico.....				4 00	17 41		21 41
Michigan.....	49	775 65	72	713 56	189 2	38 80	1,667 23
Minnesota.....	29	455 70	25	395 32	755 94	15 00	1,621 96
Mississippi.....	13	169 74	8	53 11	46 50		269 35
Missouri.....	291	5,980 01	347	3,322 30	865 64	219 61	10,387 56
Montana.....	11	127 73	11	182 88	3 00	7 16	320 77
Nebraska.....	97	1,155 10	135	1,255 24	145 30	77 70	2,633 34
Nevada.....					1 00		1 00
New Jersey.....	2	1 00	1	10 18			11 18
New Hampshire.....					5 00		5 00
New Mexico.....	1	19 65	3	35 75		30 60	86 00
New York.....	36	1,292 78	43	1,013 24	608 70	73 75	2,988 47
North Carolina.....	56	443 28	30	317 31	19 51		780 10
North Dakota.....	1	2 06	1	4 01	45 50		51 51
Norway.....	2	28 90					28 90
Ohio.....	317	7,521 94	383	7,059 46	13,682 10	540 40	28,803 90
Oklahoma.....	27	180 68	38	218 41	18 60	6 75	424 44
Oregon.....	42	489 27	51	393 51	130 65	28 69	1,041 92
Pennsylvania.....	96	2,882 19	92	2,686 56	2,894 42	51 92	8,515 09
Porto Rico.....	1	15 00					15 00
Rhode Island.....	1	10 00			2 00		12 00
South Carolina.....	11	99 94	7	48 25	20 85		164 04
South Dakota.....	9	149 60	11	152 67	34 85	29 89	367 01
Sweden.....	2	19 84					19 84
Tennessee.....	41	964 73	27	252 01	709 50	46 50	1,472 74
Texas.....	102	1,472 35	81	953 67	1,496 62	37 00	3,959 64
Turkey.....	4	55 95			44 12		498 07
Utah.....	1	69 25	1	18 27			87 52
Vermont.....	2	23 60	2	31 25			54 85
Virginia.....	98	1,853 89	80	981 71	3,412 94	32 66	6,281 20
Washington.....	30	422 61	32	424 97	32 95	16 89	897 42
West Virginia.....	44	872 78	38	445 66	127 99	25 25	1,471 68
Wisconsin.....	10	186 52	18	231 18	44 70		462 40
Wyoming.....	1	20 00	2	5 00	4 25		29 25
Zionian Islands.....							12 801 63

L. L. Carpenter moved that such parts of the report as required special attention be referred to appropriate committees. Carried.

The corresponding secretary introduced the following missionaries from the field: F. E. Meigs, James Ware and Dr. H. G. Welpton, from China; E. S. Stevens, H. H. Guy, Mattie A. Guy and Mrs. F. H. Marshall, from Japan; Miss Josepha Franklin, from India. He also presented to the Convention Miss Adelaide G. Frost and Miss Mary Graybiel, missionaries of the Woman's Board. A. J. Marshall, of St. Louis, Mo., father of Mrs. G. W. Coffman, of India, and O. G. Hertzog, of Hiram, O., father of Mrs. E. I. Osgood, of China, were also introduced. The secretary introduced Dr. and Mrs. Gerould, of Cleveland, O., who support a missionary on the field. J. H. Garrison introduced Dr. McAllister and Dr. Nelson, both of St. Louis, who have recently found a home among us.

Song

J. M. Van Horn, of Warren, O., addressed the Convention on "The Gospel's Unceasing Aggressiveness," basing his remarks on the parables of the mustard seed and the leaven in the meal.

A. M. Harvuot gave the closing address of the morning on "Children's Day."

After the usual announcements, the benediction was pronounced by J. P. Pinkerton, of Jefferson, Mo.

#### AFTERNOON.

Song service was conducted by W. E. M. Hackleman from 1:30 to 2. Sumner T. Martin, of Omaha, Neb., led the Convention in prayer.

The devotional service was conducted by W. P. Aylesworth, of Bethany, Neb.

S. T. Willis, of New York City, delivered an address on "The Spiritual Expansion of Christendom."

Song.

The Committee on India presented its report through Mark Collis, Lexington, Ky., chairman, and is as follows:

#### REPORT OF COMMITTEE ON INDIA.

Your Committee on India Mission recommend:

1. That we express profound gratitude to a mighty God for all that has been accomplished through our missionaries during the past year; in doing this we would especially mention the many souls rescued from the bondage of heathenism, the blessed ministry done in helping to feed the starving multitudes, the work of our medical missionaries, the persistent zenana work, the work of the industrial school, of the orphanage, and of Bible and tract distribution.

2. That we express our confidence in the heroic men and women who constitute our faithful band of missionaries, for the noble self-sacrificing service they have so cheerfully rendered to the church and the cause of humanity.

3. That we thank the New York *Christian Herald*, the Baptist churches of England and of Canada, and the Free Baptists of this country, and our own brethren in Australia, for the large contributions made to our missionaries for the work of famine relief.

We further recommend for the guidance of the Executive Committee for the present year:

1. The employment of two or three evangelists—one of these for English work in Hurda.

2. The establishment of a hospital at Damoh for Dr. McGowan.

3. The establishment of a high school at a point to be named by the Indian Committee.

4. The building of a church at Bhaspar.

5. The appropriation of \$1,000 for enlarging the accommodation for orphan boys at Damoh; \$1,200 for the support of orphan boys; \$150 for a lathe, ret-saw and a blacksmith's outfit, and \$1,350 for dairy building and stock for Damoh.

H. SAXBY, JOSEPHA FRANKLIN,  
B. G. LONG, W. S. HOYE,  
MARK COLLIS,

Adopted.

Committee.



The report of the Committee on Nominations was presented by George Darsie, of Frankfort, Ky., chairman.

## REPORT OF COMMITTEE ON NOMINATIONS.

The Committee on Nominations reports as follows:

President—A. McLean, Box 884, Cincinnati, O.

Vice-Presidents—W. S. Dickinson, Cincinnati, O.; A. B. Philpott, Indianapolis, Ind.; B. C. Dewees, I. J. Spencer, S. M. Jefferson, Lexington, Ky.

Recording Secretary—George A. Miller, Covington, Ky.

Treasurer—S. M. Cooper, Cincinnati, O.

Corresponding Secretary—F. M. Rains, Box 884, Cincinnati, O.

Auditor—Joseph F. Wright, Cincinnati, O.

Medical Examiner—Dr. P. T. Kiger, Cincinnati, O.

Respectfully submitted,

GEORGE DARSIE,

Dr. H. GEROULD,

HOWARD CALE,

HOWARD C. HARRIS,

C. J. TANNER,

Committee.

Adopted.

Moved that the following committee be appointed to draft suitable resolutions on the retirement of our beloved president, C. L. Loos, from his official position in the Foreign Christian Missionary Society, after his long and useful term of service: J. H. Garrison, J. A. Lord, Charles A. Young, John T. Brown. Carried.

R. E. Hieronymous, of Eureka, Ill., chairman, presented the report of the Committee on China and Japan.

## REPORT OF COMMITTEE ON CHINA AND JAPAN.

The past year in the Orient has been a trying one in many ways. But we thank God that in the face of difficulties the work of our missionaries has been blessed.

The present force in Japan is six married men, one single man and seven single women. The mission can scarcely be said to be well established until there are twenty male missionaries and ten single women.

Our immediate need is schools—one for girls and one for young men. Three plans of propagation have been in practice on the foreign field.

1. That of direct evangelization without schools.

2. That of schools and indirect evangelizing—that is, working by means of the native graduates of the schools.

3. The third is that of combining the first two—having a sufficient number of missionaries (1) to conduct a good school and (2) to act as field evangelists, keeping in touch with all of the native evangelists. The first plan has been in operation in Japan among the Baptists and Disciples of Christ. It is a failure. The second plan has been carried on by the Russian Church and the German Reform Missions, and is, if possible, a worse failure than the first. The third alone is satisfactory, and has ever been the plan of the North Presbyterian and Methodist Missions. Each male missionary should have the oversight of twelve native evangelists.

We recommend the establishment of a school in Japan, and that more men be sent to push forward this educational interest and the evangelistic work that will necessarily go with it. We must build and strengthen and develop now that we may enlarge and expand by and by.

A number of lessons are to be learned from the recent troubles in China. God intends that the world shall know more about and take more interest in the Chinese Empire. The history now making there is turning the thought of Christendom to the Chinese question as never before. Politicians, commercial men and adventurers are straining every nerve to solve the problem of China's future. The enemies of Christ and of missions are hurling their anathemas at the missionaries and the church, hoping to use this crisis in the history of the Middle Kingdom as a means of retarding the progress of the Redeemer's work. The church should be alive to the situation and take advantage of the new and more liberal opportunities of extending the Master's cause. Above the din and confusion of the struggles heard the cry of the blood of the martyrs, not saying "Avenge us," but, "Father, forgive them; they know not what they do." And loud and firm comes the assurance of our God, saying, "My word shall not return to me void."

The walled kingdom will, in the near future, be opened to the gospel as never before. There will be an "open door" in a larger and more liberal sense. The hand of our Father will lead his people on. There must not, there will not, be any backward movement. God has opened the door, and we will enter in. How are we to come up to the help of the Lord in this great work?

In the first place, the force on the field should be increased as early as possible. Two of our most promising young workers have recently been compelled to leave the

field on account of failing health. Others should be sent at once to take up their work.

As the new China comes to the front there will be greater and increasing demand for educational work. We therefore suggest that this branch of the work be pushed with vigor, looking to the preparation of native helpers who shall be fully qualified to take their places in the Church of Christ, and that evangelistic helpers be sent out as soon as conditions and means will permit, in order that our mission in China may take its proper place in the renewed advance on the struggles of heathenism.

The thanks of this Society are due to the Viceroy of Nankin for the protection of our property and of our missionaries. We praise God to-day that he has preserved from martyrdom all our brave teachers at the front, as well as the native brethren whom he has given them. We deeply sympathize with our sister societies who have suffered so great losses, and pray God to give them a rich harvest for their great sacrifice.

R. E. HIERONYMUS, Illinois,

J. H. HUGHES, California,

F. E. MEIGS, China,

W. S. PRIEST, Kansas,

Adopted. E. S. STEVENS, Japan,

Committee.

G. A. Faris, of McKinney, Tex., chairman, presented the report of the Committee on Africa.

### REPORT OF COMMITTEE ON AFRICA.

Your committee reports as follows:

Under the guidance of the loving Father, the land which gave Moses to the world now has the heralds of that "prophet like unto Moses," and to him and his name they give pre-eminence.

Our first mission in this land, where God wrought such wonders, and which might be called the cradle of Christianity, was established in April, 1899, and is situated at Bolengi, on the left bank of the Congo River, about 70 miles above its mouth, and exactly on the equator. It is surrounded by many towns and villages inhabited by many thousands of simple, untutored savages, who are capable of receiving instruction and being elevated to Christian civilization.

The station at Bolengi has ample grounds and buildings, which our missionaries have put in good repair. On these grounds are grown oranges, lemons, bananas, pineapples, and a great variety of vegetables. There is also a good coffee grove, which yields an abundance of that berry. Of these fruits and vegetables there is a considerable surplus, which finds a ready market at the neighboring Government and trading stations, and the revenues thus derived have been ample to bear the expenses of the extensive repairs which our missionaries found necessary.

There are three workers at this place—E. E. Faris, Dr. and Mrs. Royal J. Dye. The work done is evangelistic, educational and medical. Religious services are held daily at the station, and preaching is done each Lord's Day. One evening in each week is given to a class of inquirers, teaching them "the things pertaining to the kingdom of God and the name of Jesus Christ." Already some have asked for baptism.

A day-school is taught, having an enrollment of 150, with an average attendance of 135. The Bible is taught in this school, and these boys receive daily lessons about Jesus. The medical work here, as in all our mission stations, has proven a mighty factor in winning the hearts of the people.

Situated in the center of the tropics, in a swampy country, the climate is very unhealthy; and being remote from the source of supplies, with excessive freight rates, makes living very expensive.

A second station has been opened at Kokonda, Angola, in Portuguese territory, some 14 degrees south of the equator and near the western coast.

Mr. and Mrs. Frank T. Lea, who have spent several years in Africa, came under the employment of the Society about four months ago. They are at present engaged in putting up buildings and getting the station in a habitable condition, and learning the language. The majority of the inhabitants there are native Africans, but not a few Boers are in that land. Living is less expensive there than at Bolengi, and the climate is more salubrious.

The great need is to strengthen these stations, as the work is far too great for the present forces. Mr. Faris has already exceeded the limit that his wisdom and experience of other societies regard as safe to stay, and it is imperative that he come home on furlough at once, as a longer stay is likely to result in permanent impairment of health, if not in death. Some one must take his place. Unless these stations can be recruited and strengthened, your committee recommends that the two be merged into one, deeming it better to have one strong station than two half-manned ones.

Respectfully submitted,

G. A. FARIS, Texas, Chairman,

D. W. MOORE, Missouri,

R. L. McHATTON, California,

SUMNER T. MARTIN, Nebraska,

Adopted. E. C. BROWNING, Arkansas,

Committee.

J. B. Jones, of Fulton, Mo., chairman of the Committee on Cuba, reported as follows:

## REPORT OF COMMITTEE ON MISSIONS TO CUBA.

The Committee on Missions to Cuba gratefully recognize the successful beginning of evangelistic work in Havana by the missionaries, L. C. McPherson and wife and Melvin Menges and wife, and commend these faithful workers to the sympathies, prayers and support of the brethren everywhere.

In view of the unstable social, religious and commercial conditions that now prevail, and the tendency everywhere among the native Cubans to remain under the sway of the prevailing evil forces, we recommend that as early as practicable a suitable site be selected and the necessary steps be taken to establish schools for the education of the brightest and most promising orphan boys and girls, whose lives shall be consecrated to the cause of Christ.

We further recommend that our work upon the island be aligned with the marvelous growth in public schools, inaugurated by Alexis S. Frye, and that the gospel of Christ be so preached and the people be so taught that the education of the young be leavened with the full recognition of God and the power of Christ.

F. M. Drake. J. B. Jones. *Committee.*

Song by nine young ladies from the Vine Street Mission of Kansas City.

George T. Smith submitted a resolution looking to the arbitration of his difficulties with the Executive Committee. This was ruled out of order, as the case had already been arbitrated and settled. Mr. Smith appealed from the decision of the Chair. This was put to the Convention by J. H. Garrison. The decision of the Chair was supported by the whole assembly save one.

L. M. Sniff, of Angola, Ind., then delivered an address on "Stewardship."

Song.

Albert Buxton, of Hillsboro, Tex., delivered an address on "Adoniram Judson."

W. T. Moore, of Columbia, Mo., read parts of the Jubilee poem, entitled "Heroes and Heroines."

The benediction was pronounced by S. T. Willis, of New York City.

## NIGHT.

C. M. Chilton, of St. Joseph, Mo., read the Scriptures and offered prayer.

After a song, E. B. Redd, of Platte City, prayed.

The choir then rendered an anthem.

James Ware, of China, spoke on "Our Work in Shanghai."

A special song, entitled "The Land that Never Grows Old," was then sung by the Old Men's Quartette.

H. L. Willett, of Chicago, then presented the report of the Committee on Europe and Turkey.

## REPORT OF THE COMMITTEE ON EUROPE AND TURKEY.

The Committee on Europe and Turkey reports as follows.

1. We rejoice in the progress witnessed in these fields, in the signs of promise looking toward more efficient and effective service, and in the consecration and zeal of the workers called to these important posts.

2. We recognize the need of adequate educational facilities for the preparation of ministers as the greatest that confronts our work in England. We are hopeful that means of compassing this purpose may be devised in the relatively near future. The effectiveness of our cause in Britain must in large measure wait such a day.

3. We congratulate the friends of Foreign Missions on the appointment and departure of E. W. Pease and wife to Norway. Our Scandinavian work, so long and faithfully supervised and largely performed by Dr. Holck, will thus receive substantial assistance. We recommend that such enlargement of our work in Scandinavia as this new appointment suggests, and the resources of the Society will permit, be undertaken.

4. Our greatest need in Turkey is a young man of adequate educational equipment to take up the work of training native preachers at Constantinople. We recommend

to the Board the early selection of such an addition to our forces in the Ottoman Empire.

5. We suggest to the Board the advisability of examining the opportunity presented by the German Empire for missionary work under the auspices of this Society

HERBERT L. WILLETT,	J. E. PICKETT,
S. D. DUTCHER,	C. G. McNEIL,
J. P. McKNIGHT,	Committee.

Adopted.

F. E. Meigs, of China, spoke on "What We Are Doing in Nankin."

E. S. Stevens, of Akita, Japan, spoke on "The Churches in and about Akita."

H. H. Guy, of Tokio, spoke on "The Needs of Our Work in Japan."

Miss Josepha Franklin told of her experiences in India.

The committee appointed to prepare suitable resolutions relating to the resignation of President Loos presented its report through J. H. Garrison, and is as follows:

### REPORT RELATING TO RETIREMENT OF PRES CHARLES LOUIS LOOS.

WHEREAS, Our beloved brother, Charles Louis Loos, has seen proper to resign the office of president of this Society, your committee, appointed for the purpose, desire to submit the following report on the same:

When the lamented Isaac Errett, the first president of this Society, was called from his earthly labors to enter into rest, it was natural that Charles Louis Loos should have been chosen as his successor. For twelve years he has served the Society and his brethren in this capacity, bearing the burden of toil and responsibility connected with the office, with great cheerfulness and unselfish zeal, at a period of life when most men shrink from such tasks. Having seen proper now to ask that he be relieved of bearing longer this heavy burden, it is our duty to grant his request, but, in doing so, we desire to place on record the following resolution:

*Resolved*, That this Society and the whole brotherhood have been placed under a lasting debt of gratitude to our beloved brother for his faithful and efficient service as president of this Society and of the Executive Committee. In season and out of season, through evil and through good report, he has labored abundantly and incessantly for the welfare of the Society, and has manifested both a wisdom and a zeal in administering the sacred trust committed to his care, which have made for the continued growth and prosperity of the work of Foreign Missions.

*Resolved*, further, That in his retirement from the head of this Society, as its honored president, he will carry with him our sincerest affection, and the tender interest of us all in his future well-being; and that, as in the past, we shall look to him for the influence of his voice and pen in behalf of the divine cause of world-wide evangelization. We believe we only anticipate the Master's approval in saying to him now, "Well done, good and faithful servant."

Adopted.

J. H. GARRISON,  
Chairman.

A fitting response was made by President Loos.

A cordial invitation to the Convention to visit the fine cattle show at the stockyards was presented by Mr. Charles Pickerell.

After a second song by the Old Men's Quartette, the final benediction was pronounced by W. F. Richardson.



# LIFE DIRECTORS.

- |   |  |
|---|--|
| Ainslie, Peter, Baltimore, Md.          | Coop, J., Southport, England.            |
| Allen, J. H., St. Louis, Mo.            | Crockett, Mrs. Julia C., Storm Lake, Ia. |
| Anderson, Mrs. Eliz., Hamilton, Ont.    | Crum, Jacob, Beards, Ky.                 |
| Armstrong, A. F., Kokomo, Ind.          | Crusiberry, W. A., Des Moines, Ia.       |
| Atkinson, Mrs. A. M., Wabash, Ind.      | Dalton, Mrs. M. A., Cincinnati, O.       |
| Barnhart, Andrew, Dowagiac, Mich.       | Darsie, George, Frankfort, Ky.           |
| Barnhill, Robert, Monticello, Ia.       | Darst, E. W., Midland, Tex.              |
| Bartholomew, O. A., St. Louis, Mo.      | Davis, J. F., Portsmouth, O.             |
| Bentley, W. P., Shanghai, China.        | Delaney, Mrs. Nancy, Sterling, Kan.      |
| Biddle, F. M., Meyersdale, Pa.          | Dickinson, W. S., Cincinnati, O.         |
| Blaisdell, Mrs. S. P., Worcester, Mass. | Douglass, B., Santa Barbara, Cal.        |
| Book, W. H., Clifton Forge, W. Va.      | Dowling, F. M., Pasadena, Cal.           |
| Bosworth, E. A., Savannah, Ga.          | Drake, F. M., Centerville, Ia.           |
| Breeden, H. O., Des Moines, Ia.         | Dungan, D. R., Canton, Mo.               |
| Breeden, Mrs. H. O., Des Moines, Ia.    | Earl, H. S., Irvington, Ind.             |
| Burgess, Mrs. O. A., Indianapolis, Ind. | Ehman, Lazarus, Alexis, O.               |
| Burton, J. B., Des Moines, Ia.          | Errett, Mrs. Isaac, Cincinnati, O.       |
| Carpenter, L. L., Wabash, Ind.          | Errett, Russell, Cincinnati, O.          |
| Cato, B. F., Lexington, Ky.             | Ewing, D. R., Des Moines, Ia.            |
| Church, Bloomington, Ill.               | Fillmore, J. H., Cincinnati, O.          |
| " Bethany, W. Va.                       | Foster, W. A., Cincinnati, O.            |
| " Cameron, Mo.                          | Fox, Andrew J., Georgetown, Ind.         |
| " Cedar Rapids, Ia.                     | Frick, P. C., Cedar Rapids, Ia.          |
| " Chicago (West Side), Ill.             | Fuller, Mrs. M. P., Des Moines, Ia.      |
| " Cleveland (Franklin Circle), Ohio.    | Garrison, J. H., St. Louis, Mo.          |
| " Dayton, O.                            | Gayle, J. W., Frankfort, Ky.             |
| " Des Moines (Central), Ia.             | Gerould, Dr. H., Cleveland, O.           |
| " Eureka, Ill.                          | Gerould, Mrs. Julia C., Cleveland, O.    |
| " Frankfort, Ky.                        | Green, Mrs. A. M., Cleveland, O.         |
| " Hannibal, Mo.                         | Greenstreet, Wm., Willoughby, O.         |
| " Indianapolis (Central), Ind.          | Groves, H. C., Ocala, Fla.               |
| " Jacksonville, Ill.                    | Hale, Mrs. M. C., Watertown, N. Y.       |
| " Lexington (Central), Ky.              | Hall, Jabez, Irvington, Ind.             |
| " Lexington (Broadway), Ky.             | Hamilton, Mrs. L. A., Greensburg, Ind.   |
| " Louisville (First), Ky.               | Hardin, J. H., Liberty, Mo.              |
| " Lynchburg, Va.                        | Harlan, M. E., Brooklyn, N. Y.           |
| " New York City (W. 56th St.), N. Y.    | Harp, W. A., Springfield, O.             |
| " Omaha (First), Neb.                   | Harvey, Mrs. M. E., Meadville, Mo.       |
| " Sedalia, Mo.                          | Harvuot, A. M., Cincinnati, O.           |
| " Springfield, Ill.                     | Harvuot, L., Des Moines, Ia.             |
| " St. Louis (Central), Mo.              | Hay, J. C., Honolulu, H. I.              |
| " Wabash, Ind.                          | Haynes, N. S., Eureka, Ill.              |
| " Washington (Vermont Ave.), D. C.      | Hertzog, O. G., Hiram, O.                |
| " Winchester, Ky.                       | Hickok, H. M., Frankfort, O.             |
| Clay, B. F., Boise City, Ida.           | Hieronymus, B. R., Springfield, Ill.     |
| Cobb, A. P., Decatur, Ill.              | Hieronymus, J. P., Atlanta, Ill.         |
| Collis, Mark, Lexington, Ky.            | Hinsdale, B. A., Ann Arbor, Mich.        |
| Combs, Geo. H., Kansas City, Mo.        | Holbrook, Mrs. M. F., Onawa, Ia.         |
| Cooley, Lathrop, Medina, O.             | Hopkins, W. W., St. Louis, Mo.           |
| Cooley, Mrs. Lathrop, Medina, O.        | Howe, T. C., Irvington, Ind.             |
| Coop, Frank, Southport, England.        | Jefferson, S. M., Lexington, Ky.         |
| Coop, Mrs. Frank, Southport, England.   | Jones, J. B., Fulton, Mo.                |
|   | Jones, Nancy J., Markham, Ill.           |
|   | Joy, D. G., Southington, O.              |
|   | Kane, Chas. P., Springfield, Ill.        |

- Kellogg, A. B., Buffalo, N. Y.  
 Kirkbride, D. M., Dayton, O.  
 Kuhn, T. H., Greenfield, Ind.  
 Latimer, T. M., Allegheny, Pa.  
 Legg, T. J., Logansport, Ind.  
 Lentz, J. W., Antioch, O.  
 Lhamon, W. J., Allegheny, Pa.  
 Lockhart, C. L., Des Moines, Ia.  
 Loos, C. L., Lexington, Ky.  
 Lord, J. A., Cincinnati, O.  
 Lucas, D. R., Indianapolis, Ind.  
 Lynn, J. E., Springfield, Ill.  
 McConnell, N. A., Cedar Rapids, Ia.  
 McGarvey, J. W., Lexington, Ky.  
 McLean, A., Cincinnati, O.  
 McNeill, C. G., Milwaukee, Wis.  
 Marsden, Miss Bertha, Wigan, England.  
 Marsden, Miss Florence, Wigan, Eng.  
 Marsden, Walter, Wigan, England.  
 Maxwell, M. J., Greenwich, O.  
 Medbury, C. S., Angola, Ind.  
 Millard, A. M., Houston, Mo.  
 Milligan, A. R., Lexington, Ky.  
 Minassian, Dr. H. A., Des Moines, Ia.  
 Missionary Board of Eureka, Ill.  
 Moffett, Robert, Cleveland, O.  
 Moore, Mrs. Nancy, El Paso, Ill.  
 Moore, S. B., Moberly, Mo.  
 Morgan, C. E., Richmond, Va.  
 Morton, Jens, South Bend, Ind.  
 Morton, Mrs. Jens, South Bend, Ind.  
 Myhr, A. I., Nashville, Tenn.  
 Payne, W. C., Chicago, Ill.  
 Phillips, T. W., New Castle, Pa.  
 Phillips, Mrs. T. W., New Castle, Pa.  
 Pinkard, Mrs. T. S., Cincinnati, O.  
 Pollard, W. D., Saratoga, Cal.  
 Powell, E. L., Louisville, Ky.  
 Power, F. D., Washington, D. C.  
 Radford, B. J., Eureka, Ill.  
 Rains, F. M., Cincinnati, O.  
 Rakestraw, O. F., Angola, Ind.  
 Rand, B. L., North Tonawanda, N. Y.  
 Reed, John, Shrewsbury, Mass.  
 Rohrer, George, Pomona, Cal.  
 Rosecrans, J. H., Dallas, Tex.  
 Russell, M. T., Des Moines, Ia.  
 Russell, W. J., Rushville, Ind.  
 Scule, D. L., Digby, O.  
 Shackelford, John, Tacoma, Wash.  
 Shaver, I. H., Cedar Rapids, Ia.  
 Shaver, Mrs. I. H., Cedar Rapids, Ia.  
 Shouse, J. S., Lexington, Ky.  
 Smith, Dr. D. S., Lock Haven, Pa.  
 Smith, George T., Winfield, Kan.  
 Smith, H. D., Hopkinsville, Ky.  
 Smither, A. C., Los Angeles, Cal.  
 Sniff, L. M., Angola, Ind.  
 Spencer, I. J., Lexington, Ky.  
 Staples, Miss Susan N., Scottsville, Va.  
 Streater, Mrs. M. L., Canton, O.  
 Sunday-school, Cedar Rapids (First), Ia.  
 " Des Moines (Central), Ia.  
 " Eureka, Ill.  
 " Lynchburg, Va.  
 " Washington (Ninth St.), D. C.  
 Talbott, C. W., Pomona, Cal.  
 Talmage, Frank, Caldwell, Kan.  
 Taber, Mrs. Mary J., Buffalo, N. Y.  
 Taber, Miss Grace, Buffalo, N. Y.  
 Teachout, A. R., Cleveland, O.  
 Thomas, Jacob, Baltimore, Md.  
 Thomas, Landon, A., Augusta, Ga.  
 Thomas, Mrs. E. M., Frankfort, Ky.  
 Thomson, A. J., New Albany, Ind.  
 Thomson, Mrs. E. E., West Plains, Mo.  
 Tibbs, W. T., Mt. Sterling, Ky.  
 Todd, E. M., London, England.  
 Toof, Mrs. J. T., New Haven, Conn.  
 Tyler, B. B., Denver, Col.  
 Tyler, J. Z., Cleveland, O.  
 Udell, F. E., St. Louis, Mo.  
 Ullom, T. P., Chicago, Ill.  
 Van Horn, J. M., Warren, O.  
 Willett, H. L., Chicago, Ill.  
 Williams, E. T., Shanghai, China.  
 Williams, W. W., Des Moines, Ia.  
 Wilson, Miss Bettie, Hartwell, O.  
 Witwer, B. H., Cedar Rapids, Ia.  
 Witwer, Mrs. B. H., Cedar Rapids, Ia.  
 Woodhull, Mrs. C. E., Angola, Ind.  
 Worcester, T. M., Cincinnati, O.  
 Worcester, Mrs. T. M., Cincinnati, O.

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### LIFE MEMBERS.

- Alden, Mrs. W. P., Washington, D. C.  
 Allen, J. W., Chicago, O.  
 Allen, Mrs. J. W., Chicago, O.  
 Allen, Minor J., Akron, O.  
 Allen, Miss Nellie, Dallas, Tex.  
 Allen, Dr. R. W., Dallas, Tex.  
 Allen, Mrs. R. W., Dallas, Tex.  
 Anderson, D. A., Davenport, Ia.  
 Anderson, J. W., Redondo, Cal.  
 Applebee, A. J., Wellsville, N. Y.  
 Applebee, Mrs. A. J., Wellsville, N. Y.  
 Armstrong, Mrs. A. F., Kokomo, Ind.

Arthur, F. P., Grand Rapids, Mich.	Church, Emporia, Kan.
Autwell, Mattie G., Allegheny, Pa.	" Fayetteville, Ark.
Aylesworth, W. P., Bethany, Neb.	" Ft. Smith, Ark.
Azbill, W. K., Honolulu, H. I.	" Frankfort, Ky.
Baker, A., Toronto, O.	" Georgetown, Ky.
Baker, E. R., Decorah, Ia.	" Grand Rapids, Mich.
Baker, W. T., Decorah, Ia.	" Hagerstown, Md.
Barker, Mrs. E. E., Vevay, Ind.	" Hopkinsville, Ky.
Barris, Miss Lulu, Chicago, Ill.	" Little Rock, Ark.
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Bobbitt, W. M., Emporia, Kan.	" Louisville (Third), Ky.
Bobbitt, Mrs. W. M., Emporia, Kan.	" Lynnville, Ill.
Bondurant, J. K., Paducah, Ky.	" Mannville, Fla.
Boone, J. T., Jacksonville, Fla.	" Mathews C. H., Va.
Bowler, Wm., Cleveland, O.	" Mayfield, Ky.
Boyd, S. G., Covington, Ky.	" Midway, Ky.
Brelos, C. G., Chicago, Ill.	" Minneapolis, Minn.
Brewer, U. C., Danville, Ind.	" Mt. Byrd, Ky.
Briggs, Louis V., Allegheny, Pa.	" Mt. Healthy, O.
Briney, J. B., Paris, Mo.	" Mt. Hope, Kan.
Briney, Mrs. J. B., Paris, Mo.	" New Albany (Central), Ind.
Brokaw, G. L., Des Moines, Ia.	" New York (Second), N. Y.
Browning, E. C., Little Rock, Ark.	" Norfolk, Va.
Bullard, F. F., Greensburg, Pa.	" Richmond (Seventh St.), Va.
Bush, A. J., Alvin, Tex.	" Rock Island, Ill.
Bush, G. L., Taylor, Tex.	" Rushville, Ind.
Butler, T. D., San Jose, Cal.	" St. Paul, Minn.
Campbell, B. S., Hopkinsville, Ky.	" Salt Lake City, Utah.
Campbell, G. W., Rushville, Ind.	" Shelbyville, Ky.
Campbell, J. M. L., Detroit, Mich.	" Terre Haute, Ind.
Campbell, Mrs. J. M. L., Detroit, Mich.	" Topeka, Kan.
Campbell, John, St. Thomas, Ont.	" Washburn, Ill.
Campbell, W. S., Rushville, Ind.	Churches, Canada.
Carlton, Miss Sallie Joe, Bonham, Tex.	Clarke, D. W., Springfield, Ill.
Carpenter, Mrs. L. L., Wabash, Ind.	Clarke, H. D., Mt. Sterling, Ky.
Carter, Mrs. J. G., Louisville, Ky.	Clarke, S. J., Chicago, Ill.
Cary, Miss Gillie, Richmond, Va.	Clarke, T. J., Bloomington, Ind.
Cary, Mrs. John B., Richmond, Va.	Clifford, Amos, Indianapolis, Ind.
Cary, T. A., Richmond, Va.	Cobb, Mrs. Maggie N., Decatur, Ill.
Chenault, Waller, Ft. Scott, Kan.	Cole, B. W., Indianapolis, Ind.
Christian College, Columbia, Mo.	Coleman, Mrs. B. M., Lexington, Ky.
Church, Samuel S., Cincinnati, O.	Coler, G. P., Ann Arbor, Mich.
Church, Allegheny, Pa.	Cook, S. M., Weston, O.
" Augusta, Ky.	Cooper, S. M., Cincinnati, O.
" Baltimore, Md.	Cooper, Mrs. S. M., Cincinnati, O.
" Beatrice, Neb.	Cotton, Mrs. S. E., Sedalia, Mo.
" Bellevue, Ky.	Cowden, W. F., Tacoma, Wash.
" Cane Run, Ky.	Cox, Samuel E., Cleveland, O.
" Center, Wis.	Cramblet, T. E., Pittsburg, Pa.
" Chicago (Central), Ill.	Crawford, A. K., Los Angeles, Cal.
" Chicago (Hyde Park), Ill.	Crum, Geo. W., Louisville, Ky.
" Clifton Forge, Va.	Cutler, Mrs. L. A., Louisa, Va.
" Decatur, Mich.	Daniel, Mrs. Lizzie Cary, Richmond,
" Denver, Col.	Va.
" Denver, Ia.	Davis, Miss Eliza, Kansas City, Mo.
" Dutch Fork (Atchison), Pa.	Davis, H. F., St. Louis, Mo.
" Elmore, O.	Davis, W. T., Kansas City, Mo.

- Dean, B. S., Hiram, O.  
 Dennison, Mrs. D. G., Hubbard, O.  
 Deweese, Mrs. B. C., Lexington, Ky.  
 Dickinson, Miss E. J., Eureka, Ill.  
 Dickinson, Howard, Cincinnati, O.  
 Dickinson, Stanley, Cincinnati, O.  
 Douglass, Mrs. J. N., San Francisco, Cal.  
 Dowden, Anna M., Kansas City, Mo.  
 Drum, Maggie M., Allegheny, Pa.  
 Dungan, Mrs. D. R., Canton, Mo.  
 Dunlap, Ernest, Pisgah, Ky.  
 Ela, Mrs. Laura J., Burlington, Kan.  
 Elliott, H. W., Sulphur, Ky.  
 Emmal, W. B., Lexington, Ky.  
 Ewing, Mrs. E. C., Jacksonville, Ill.  
 Eyles, Francis Linly, De Land, Fla.  
 Fannon, Frank O., St. Louis, Mo.  
 Fenton, A. B., Chicago, Ill.  
 Fenton, A. Ward, Cleveland, O.  
 Fillmore, Mrs. J. H., Cincinnati, O.  
 Foley, Mrs. W. O., Conneville, Pa.  
 Forbes, J. F. H., Williams, Cal.  
 Fox, T. L., Quincy, Ill.  
 Fraser, Mrs. Henry S., Indianapolis, Ind.  
 Frazier, E. L., Marion, Ind.  
 Frazier, Simeon, Irvington, Ind.  
 Gaff, J. R., Hamilton, O.  
 Gans, Kate, Pittsburg, Pa.  
 Garrett, Frank, Nankin, China.  
 Garrison, Mrs. J. H., St. Louis, Mo.  
 Gault, L. R., Ionia, Mich.  
 Gay, N. S., Moro, Ill.  
 Giddens, R. M., Paris, Tenn.  
 Gilbert, Mrs. A. N., Rushville, Ind.  
 Gilbert, Dr. C. H., Rushville, Ind.  
 Gilliland, J. H., Bloomington, Ill.  
 Giltner, Mrs. W. S., Covington, Ky.  
 Keen, W. E., Keensburg, Ill.  
 Goe, Lorinda, Pittsburg, Pa.  
 Goe, Rose C., Pittsburg, Pa.  
 Goodloe, J. K., Louisville, Ky.  
 Goodloe, Mrs. J. K., Louisville, Ky.  
 Graham, Robt., Lexington, Ky.  
 Graham, W. H., Allegheny, Pa.  
 Graham, W. H. H., Irvington, Ind.  
 Gravett, W. H., Grayville, Ill.  
 Gray, J. S., Detroit, Mich.  
 Green, F. M., Kent, O.  
 Greedy, Geo., Farragut, Ia.  
 Grove, Mrs. J. H., Buffalo, N. Y.  
 Guide Publishing Company, Louisville, Ky.  
 Gunzenhauser, Mrs. John, Chicago, Ill.  
 Hallam, Mrs. S. K., McKinney, Tex.  
 Hardy, J. W., Canton, Mo.  
 Harned, George, Vermont, Mo.  
 Harvuot, Mrs. L., Des Moines, Ia.  
 Harwood, Mrs. Sarah A., Dallas, Tex.  
 Hay, Mrs. J. C., Honolulu, H. I.  
 Hayden, B. H., Cleveland, O.  
 Hayden, Walter, Jr., Chicago, Ill.  
 Hayden, W. L., Edinburg, Pa.  
 Healey, Mrs. M. C., Bloomingdale, Mich.  
 Henry, C. W., Fairfield, Neb.  
 Herron, Mrs. R. M., Ann Arbor, Mich.  
 Hiestand, J., Grand Rapids, Mich.  
 Hill, Miss Mary, Mt. Healthy, O.  
 Hoffmann, G. A., St. Louis, Mo.  
 Holloway, O. B., Akron, O.  
 Holmes, Mrs. George, Kansas City, Mo.  
 Holt, C. E., Excelsior, Minn.  
 Hopkins, Geo. E., Bellaire, O.  
 Hough, D. S., Rockford, Ill.  
 Hoyer, W. S., West Beaver Creek, Md.  
 Hughes, Mrs. J. S., Richmond, Mo.  
 Humphreys, C. F., Eureka Springs, Ark.  
 Humphreys, Mrs. Jane L., Eureka Springs, Ark.  
 Hunt, W. R., Nankin, China.  
 Hunter, D. P., Kansas City, Mo.  
 Husband, David, Waitsburg, Wash.  
 Infant Class, Charleston, Ill.  
 Infant Class (Central), Cincinnati, O.  
 Ingram, J. W., Falls City, Neb.  
 Jackson, Mrs. James, Chicago, Ill.  
 Jacobs, Calvin, North Tonawanda, N. Y.  
 Jameson, Mrs. Maria, Indianapolis, Ind.  
 Jenks, Adelaide Gail, Minneapolis, Minn.  
 Johnson, Kate V., Tokio, Japan.  
 Johnston, Dr. A. A., Dallas, Tex.  
 Jones, A. B., Liberty, Mo.  
 Keen, W. E., Keensburg, Ill.  
 Jones, Mrs. S. S., Danville, Ill.  
 Kennedy, J. B., Rushville, Ind.  
 Kerr, Mrs. G. H., Kansas City, Mo.  
 King, Mrs. Joseph, Allegheny, Pa.  
 Kirkbride, J. M., McPherson, Kan.  
 Kirkham, F. M., Des Moines, Ia.  
 Knight, A. A., Cleveland, O.  
 Knight, J. W., Bowling Green, O.  
 Lamar, J. S., Grovetown, Ga.  
 Land, J. M., Centerville, Ind.  
 Latimer, R. S., Allegheny, Pa.  
 Laws, J., Eureka, Ill.  
 Leslie, James, Cincinnati, O.  
 Lighthill, Miss Ida, Allegheny, Pa.  
 Lindsay, Dr. V. T., Springfield, Ill.  
 Lindsay, Mrs. Catherine F., Springfield, Ill.  
 Lobingier, Mrs. H. S., New York City.



- Longdon, F. J., Jr., De Land, Fla.  
 Loos, Miss Minnie B., Lexington, Ky.  
 Loos, W. J., Ghent, Ky.  
 Lyne, W. C., Pittsburg, Pa.  
 McDiarmid, H., Hiram, O.  
 McDonald, H. A., Hopkinsville, Ky.  
 MacElrey, J. H., Trainer, Pa.  
 McGee, Mrs. L. E., Iowa City, Ia.  
 McGill, Geo., Bowmanville, Ont.  
 McGrew, George D., Allegheny, Pa.  
 MacLane, Mrs. H. F., Toledo, O.  
 McLeod, N., Kingston, Jamaica.  
 McMillan, H. E., Cleveland, O.  
 McVeigh, J. H., Hannibal, Mo.  
 Macklin, Dr. W. E., Nankin, China.  
 Macklin, Mrs. W. E., Nankin, China.  
 Mapes, G. W., Des Moines, Ia.  
 Marks, Alfred W., Allegheny, Pa.  
 Marshall, C. A., Michigantown, Ind.  
 Marshall, Levi, Hannibal, Mo.  
 Martin, S. T., Omaha, Neb.  
 Masterson, A. P., Carpenter's Store, Mo.  
 Masterson, Mrs. A. P., Carpenter's Store, Mo.  
 Mathews, Mrs. R. T., Irvington, Ind.  
 Mendel, Mrs. S. A., Chicago, Ill.  
 Miller, John S., Allegheny, Pa.  
 Miller, Robt., Tiffin, O.  
 Milligan, Mrs. E. R., Lexington, Ky.  
 Mission Society, Washington (Vermont Ave.), D. C.  
 Moffett, Mrs. R., Cleveland, O.  
 Monroe, J. M., El Reno, O. T.  
 Monroe, Mrs. M. J., Monroe, Wis.  
 Monser, J. W., Columbia, Mo.  
 Moon, Mrs. F. A., Greenville, Mich.  
 Moore, F. H., New York City.  
 Moore, J. H., Loyal Oak, O.  
 Moore, W. T., Columbia, Mo.  
 Mountjoy, Mrs. J. W., Columbia, Mo.  
 Muirhead, William, Allegheny, Pa.  
 Murray, L. E., Ladoga, Ind.  
 Murray, Mrs. M., Indianapolis, Ind.  
 Neville, J. H., Lexington, Ky.  
 Nichol, Mrs. M. H., Philadelphia, Pa.  
 Oepke, Joanna, Walla Walla, Wash.  
 Ogden, H. T., Cincinnati, O.  
 Ogden, Mrs. H. T., Cincinnati, O.  
 Oldham, W. A., Carthage, Mo.  
 Omer, R. V., Morganfield, Ky.  
 Park, J. P., Galva, Kan.  
 Parmelee, E. C., Cleveland, O.  
 Parsons, J. L., Indianapolis, Ind.  
 Patterson, Mrs. J. T., Lexington, Ky.  
 Peale, G. P., Springfield, Mo.  
 Peck, Mrs. Laura, Kansas City, Mo.  
 Pinkerton, T. W., Kenton, O.  
 Poole, James, Groesbeck, O.  
 Pounds, Mrs. Jessie Brown, Cleveland, Ohio.  
 Powell, Mrs. E. L., Louisville, Ky.  
 Powell, E. T., Norfolk, Va.  
 Power, Miss Abbie, Washington, D. C.  
 Powers, Mrs. B. F., Cleveland, O.  
 Radabaugh, Mrs. H. A., Arcola, Ill.  
 Radford, Mrs. B. J., Eureka, Ill.  
 Ragan, Miss Anna, Lexington, Ky.  
 Rakestraw, Mrs. O. F., Angola, Ind.  
 Rannels, L. Etta, Wilmington, O.  
 Ransom, Mrs. D. L., Buffalo, N. Y.  
 Rash, Howard C., Salina, Kan.  
 Reid, Mrs. E. J., Mt. Sterling, Ky.  
 Reynolds, J. C., Clarington, Mo.  
 Richards, Mary B., Newton, Ia.  
 Richardson, W. F., Kansas City, Mo.  
 Robbins, J. W., Mexico, Mo.  
 Roberts, J. A., Irvington, Ind.  
 Robertson, Mrs. J. F., Crocketts Mills, Tenn.  
 Robinson, Mrs. Jennie, Crestline, O.  
 Rohrer, S., Eagle Mills, N. Y.  
 Ross, G. W., Vermont, Ill.  
 Ryan, M. B., Erie, Pa.  
 Sackett, Ozem, New Albany, Ind.  
 Scott, C. B., Bethany, W. Va.  
 Scott, Mrs. C. B., Bethany, W. Va.  
 Shank, Miss Clara, Irvington, Ind.  
 Shank, Mrs. M. E., Irvington, Ind.  
 Shaw, Leon V., Los Angeles, Cal.  
 Simon, F. M., Warren, O.  
 Sinclair, Colin, Collingwood, Ont.  
 Smart, Mrs. D. O., Kansas City, Mo.  
 Smart, J. H., Centralia, Ill.  
 Smart, Mrs. J. H., Centralia, Ill.  
 Smith, A. C., Atlanta, Ga.  
 Smith, C. C., Cincinnati, O.  
 Smith, Mrs. C. L., Winfield, Kan.  
 Smith, Miss Elsie, Cincinnati, O.  
 Smith, Miss Gertrude, Cincinnati, O.  
 Smith, J. H. O., Dixon, Ill.  
 Smith, J. T., Nebraska City, Neb.  
 Smith, J. W. B., Winchester, Ky.  
 Smith, W. F., Lexington, Ky.  
 Snyder, R. M., Kansas City, Mo.  
 Spencer, Mrs. I. J., Lexington, Ky.  
 Spiegel, O. P., Birmingham, Ala.  
 Stanley, William, New Cumberland, W. Va.  
 Stewart, James P., Allegheny, Pa.  
 Stine, L. H., Quincy, Ill.  
 Stivers, J. C. B., Elyria, O.  
 Stone, Jno. F., Bluefield, W. Va.  
 Storer, D. W., Anderson, Ind.  
 Stow, L. O., Grand Rapids, Mich.  
 Streator, M. L., Canton, O.

- Strong, Miss Sarah, Lowemont, Kan.  
 Sublette, Miss Susie, Lexington, Ky.  
 Sunday-school, Baltimore, Md.  
 " Buffalo, N. Y.  
 " Cedar Rapids, Ia.  
 " Charleston, Ill.  
 " Cincinnati (Central), Ohio.  
 " Cincinnati (Richmond St.), O.  
 " Cleveland (Franklin Circle), O.  
 " Columbus, O.  
 " Covington (Fourth St.), Ky.  
 " Cynthia, Ky.  
 " Detroit, Mich.  
 " Edinburg, Ind.  
 " Frankfort, Ky.  
 " Grand Rapids, Mich.  
 " Hamilton, O.  
 " Hazelwood, Pa.  
 " Hopkinsville, Ky.  
 " Lexington (Central), Ky.  
 " Milligan, Tenn.  
 " Mt. Healthy, O.  
 " New Albany (Central), Ind.  
 " New Castle, Ind.  
 " New York (56th St.), N. Y.  
 " North Fairfield, O.  
 " North Fairfield (Mission), O.  
 " Ravenna, O.  
 " Toronto (Cecil St.), Ont.  
 " University Place, Ia.  
 " Washburn, Ill.  
 " Washington, D. C.  
 Sunday-school Board, Omaha, Neb.  
 Sweeney, G. W., Chicago, Ill.  
 Sweeney, Mrs. G. W., Chicago, Ill.  
 Sweeney, J. B., Gainesville, Tex.  
 Sweeney, J. S., Paris, Ky.  
 Sweeney, Miss Nettie, Columbus, Ind.  
 Sweeney, Z. T., Columbus, Ind.  
 Taber, B. F., Buffalo, N. Y.  
 Talbott, O. M., Pomona, Cal.  
 Tanner, C. J., Minneapolis, Minn.  
 Taylor, Mrs. John, Kansas City, Mo.  
 Taylor, W. B., Versailles, Ky.  
 Taylor, Mrs. W. B., Versailles, Ky.  
 Teachout, A., Cleveland, O.  
 Teachout, Mrs. A., Cleveland, O.  
 Teeple, Mrs. J. P., Akron, O.  
 Thomas, W. J., Shelbyville, Ky.  
 Thomas, W. O., Kansas City, Mo.  
 Thompson, Mrs. A. J., New Albany, Ind.  
 Thomson, W. B., Buchanan, Mich.  
 Tolar, John R., Brooklyn, N. Y.  
 Tolar, John R., Jr., Brooklyn, N. Y.  
 Tolar, Mrs. John R., Brooklyn, N. Y.  
 Tomlinson, S. J., Irvington, Ind.  
 Toof, E. J., New Haven, Conn.  
 Torbitt, J. P., Louisville, Ky.  
 Triple, Mrs. J. M., Ann Arbor, Mich.  
 Trice, S. Y., Dallas, Tex.  
 Troutman, Mrs. A. O., Eminence, Ky.  
 Truedley, F., Youngstown, O.  
 Tully, J. C., Paducah, Ky.  
 Tyler, Mrs. J. Z., Cleveland, O.  
 Usher, J. H., Minden Mines, Mo.  
 Van Buskirk, D. R., Greensburg, Ind.  
 Vandervoort, G. B., Tonawanda, N. Y.  
 Van Meter, Mrs. F., Charleston, Ill.  
 Van Pelt, William, Indianapolis, Ind.  
 Vogel, Peter, Somerset, Pa.  
 Wadsworth, Mrs. W. H., Rock Island, Ill.  
 Waggoner, J. G., Princeton, Ill.  
 Walk, Mrs. D., Sherman, Tex.  
 Walker, Miss Emma, Cincinnati, O.  
 Warren, Jas. G., Los Angeles, Cal.  
 Waters, Miss Minnie, Allegheny, Pa.  
 Watson, Chas. M., Bellaire, O.  
 Watson, J. A., Allegheny, Pa.  
 Welcher, Mrs. Mamie, Philadelphia, Pa.  
 Welsh, L. W., Kansas City, Mo.  
 West, L. E., Rock Island, Ill.  
 West, Louie, Red Oak, O.  
 Wharton, G. L., Hiram, O.  
 Wharton, Mrs. G. L., Hiram, O.  
 White, Mrs. Effie Cary, Bowling Green, Va.  
 White, Henry C., Cleveland, O.  
 White, Lois A., Ravenna, O.  
 White, W. M., San Francisco, Cal.  
 Willison, W. H., Prairie Depot, O.  
 Withers, J. S., Cynthia, Ky.  
 Withers, Mrs. J. S., Cynthia, Ky.  
 Withers, Mrs. Kitty, Cynthia, Ky.  
 Woodward, Mrs. G. W., Chattanooga, Tenn.  
 Wright, J. F., College Hill, O.  
 Wright, Mrs. J. F., College Hill, Ohio.  
 Yancey, Mrs. G. W., Lexington, Ky.  
 Yard, C. W., Augusta, Kan.  
 Young People's Society, Normal, Ill.  
 Zollars, E. V., Hiram, O.

# Receipts from Oct. 1, 1899, to Oct. 1, 1900.

[Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

The star (\*) indicates that the church or Sunday-school reached its full apportionment.

## AFRICA.

### Individual.

Faris, E. E., Bolengi..... \$25 00

### ALABAMA.

#### Churches.

\*Anniston and Sunday-school..... 16 03  
 \*Birmingham..... 50 00  
 \*Cambridge (Tasso)..... 14 25  
 Cleveland Mills (Sprott)..... 3 33  
 Cottondale..... 1 50  
 Fairhope..... 7 11  
 Furman..... 1 80  
 Hartselle..... 1 60  
 Lebaun (Roanoke)..... 7 50  
 Martin's Chapel (Alexandria)..... 2 00  
 Mt. Pleasant (Fernbank)..... 3 12  
 New Decatur..... 2 50  
 New Hope (Plantersville)..... 3 02  
 Oxford..... 6 50  
 Plantersville..... 2 57  
 Richmond..... 2 64  
 Roanoke..... 3 50  
 Selma (First)..... 34 15  
 Shady Grove (Opelika)..... 6 45  
 Snow Hill..... 2 55

#### Sunday-schools.

\*Anniston..... 5 57  
 Birmingham (First)..... 5 00  
 Cambridge (Tasso)..... 8 39  
 \*Fairhope..... 24 60  
 Ft. Deposit..... 3 25  
 Greenville..... 7 20  
 \*Johns..... 10 00  
 \*Lebanon (Roanoke)..... 9 30  
 Mathews Station..... 1 00  
 Phoenix..... 4 04  
 \*Selma (First)..... 37 53  
 \*Shady Grove (Opelika)..... 13 25  
 Zion (Cahoun)..... 4 00

#### Endeavor Society.

Birmingham (First)..... 6 55

#### Individuals.

Chapman, Fred'k W., Fairhope..... 10  
 Lone, Mrs. S. A., Anniston..... 5 00  
 Riall, B. W., Birmingham..... 100 00  
 Tipton, W. A., Fernbank..... 2 00  
 White, Belp, Opelika..... 1 00  
 Yeuell, Mrs. Claris, Selma..... 1 50  
 Yeuell, Gladstone, Selma..... 50

#### Miscellaneous.

Sunday school class (Mrs E. E. Linthican's), Anniston..... 1 00

Total..... 422 10

## ARIZONA.

### Church.

Phoenix (First).....\$ 2 10

### Sunday-school.

Phoenix (First)..... 5 00

#### Endeavor Society.

Phoenix (First)..... 1 15

#### Individuals.

Jasper, Mrs. C. H., Sentinel..... 1 00  
 Rucker, Mr. and Mrs. R. M., Hackberry..... 1 00

Total..... 10 25

## ARKANSAS.

### Churches.

Bald Knob..... 3 40  
 Batavia..... 2 00  
 Beebe..... 2 36  
 \*Bentonville..... 10 06  
 Bentonville (colored)..... 1 00  
 \*Big Flat..... 10 00  
 \*Eureka Springs..... 25 00  
 \*Fayetteville..... 135 24  
 Fender S. H. (Okean)..... 3 31  
 Gravett..... 3 00  
 Gurdon..... 3 50  
 \*Harrison..... 14 50  
 Hope..... 9 15  
 \*Hot Springs..... 10 00  
 \*Little Rock (First)..... 50 00  
 Mill Creek..... 3 30  
 \*Morrell..... 11 0  
 \*Nashville..... 11 25  
 Okolona..... 7 15  
 Pine Bluff..... 7 50  
 \*Prescott..... 13 70  
 Russellville..... 3 25  
 \*Siloam Springs..... 15 00  
 \*Stuttgart..... 27 50  
 \*Texarkana..... 15 00  
 Tyson S. H. (Harrison)..... 2 50

#### Sunday-schools.

Arkadelphia..... 2 27  
 Bald Knob..... 1 50  
 Bentonville..... 4 54  
 Brookings..... 1 75  
 Fayetteville (First)..... 21 20  
 Fender S. H. (Okean)..... 88  
 Fort Smith..... 16 36  
 Gravett..... 75  
 Hazen..... 1 50  
 Hope..... 2 15  
 Little Rock (First)..... 20 00  
 \*Mena..... 6 00  
 Newport..... 7 41  
 Okolona..... 1 50  
 Paragould..... 8 30

\*Pea Ridge.....\$ 9 72  
 Pine Bluff..... 6 60  
 Siloam Springs..... 7 29  
 Springdale..... 5 00  
 Stuttgart..... 7 38  
 Texarkana..... 2 00

#### Individuals.

Case, Mr. and Mrs. A. M., Batavia..... 1 00  
 Edmonds, E. T., Ft. Smith..... 25 00  
 Humphreys, C. F., Eureka Springs..... 15 00  
 Humphreys, Jane L., Eureka Springs..... 50 00  
 McAllaster, N. A., Russellville..... 5 00  
 Roberts, Mrs. Jennie, Batavia..... 1 00  
 Williams, Eliza, Eureka Springs..... 1 00

#### Miscellaneous.

Collected by Mrs. M. L. Yantes, Paragould..... 3 30  
 Total..... 635 07

## AUSTRALIA.

### Individual.

Cook, James, Bendigo, Victoria..... 4 87

#### Miscellaneous.

Foreign Mission Committee..... 50 00  
 Total..... 54 87

## CALIFORNIA.

### Churches.

Acampo..... 12 40  
 \*Alameda (Park Ave.)..... 10 00  
 \*Anaheim (First)..... 13 00  
 \*Artesia..... 17 80  
 \*Bayside..... 16 50  
 Berkeley..... 15 85  
 Brentwood..... 3 25  
 \*Butte City..... 12 50  
 Chico..... 10 00  
 \*Colusa..... 32 85  
 College City..... 5 50  
 \*Concord..... 20 50  
 Corralitos..... 7 20  
 \*Covina..... 40 70  
 \*Elgin..... 10 50  
 \*Elk Creek..... 11 50  
 Elliott..... 80  
 Escondido..... 8 25  
 Eureka..... 72 75  
 \*Fairview (Nicolaus)..... 10 85  
 Fortuna..... 21 35

Fresno.....\$ 26 70	Healdsburg.....\$ 14 76	Douglass, B., Santa Bar-
Galt.....1 20	Hollister.....5 42	bara.....\$6 00
Geyserville.....6 00	Hydesville.....5 25	Earp, P. A., Sycamore.....2 00
Gilroy.....12 85	*Irvington.....18 20	Fern, H., Santa Barbara...3 00
Gridley.....5 00	Lakeport.....24 57	Fern, Odin, Santa Barbara 25
Grindstone (Eak Creek)...5 50	Lodi.....7 62	Ferguson, M. J., Los An-
*Healdsburg.....15 00	*Long Beach.....6 00	geles.....10 00
Hollister.....6 00	*Los Angeles (E. Eighth	Forbes, J. F. H., Williams
*Irvington.....30 00	St.).....31 28	Gay, Adella, Colusa.....25 00
*Kelseyville.....10 00	Los Angeles (First).....61 00	Harper, Mr. and Mrs. W.
*Lakeport.....57 52	Los Gatos.....16 00	S., Monrovia.....2 00
Lodi.....4 00	Los Olivos.....1 40	Harvey, Mrs. W. S., Santa
Long Beach.....2 00	Lower Lake.....3 77	Rosa.....5 00
*Los Angeles (Broadway) 91 05	Madison.....1 15	Hays, Mrs. C. T., Los An-
*Los Angeles (E. Eighth	*Middletown (Mission)...3 05	geles.....10 00
St.).....10 15	Modesto.....4 10	Hicoe, Mrs. H. H., Colusa 50
*Los Angeles (First).....161 15	*Napa.....20 20	Hopper, R. A., Escondido 5 00
*Los Gatos.....13 19	Nipomo.....2 10	Leavitt, Mrs. H. A., Car-
Los Olivos.....3 60	*Ontario.....15 00	penteria.....5 00
Napa.....12 45	Orange.....14 00	McNemar, Mrs. W. B.,
Newville.....2 30	Oroville.....6 56	Santa Barbara.....2 00
*Nordhoff.....26 00	Pacific Grove.....7 93	Miles, Willie, Colusa.....1 00
Oakdale (First).....4 00	Pasadena (Fi. st.).....25 00	Mood, Pauline L., Los
Oakland (First).....20 00	Petaluma.....6 00	Angeles.....1 00
Ontario.....8 10	Pomona.....50 10	Musselman, Miss M., Santa
Orange.....10 50	Red Bluff.....10 00	Barbara.....15 00
Oroville.....5 00	Redlands.....6 70	Parker, L. A., North On-
*Pacific Grove.....12 00	*Riverside.....29 47	tario.....2 00
*Palo Alto.....10 40	*Rutherford.....5 00	Reagor, Paul, Colusa.....1 00
Pasadena (East).....2 50	Sacramento (First).....16 75	Salle, J. N., Orosi.....1 00
Pasadena (First).....48 02	Salinas.....3 00	S. C., Mayfield.....10 00
*Petaluma.....10 00	San Bernardino.....4 10	Scott, W. B., Isleton.....1 00
Pleasant Grove.....5 60	San Diego.....22 15	Skinner, B. C., El Dorado 10 00
*Pomona.....156 10	San Diego (Grant Ave.)...4 25	Tolston, Mrs., Sycamore.....1 00
Red Bluff.....9 25	*San Francisco (First) 37 00	Utter, W. V., San Bernar-
*Redlands.....11 00	San Jacinto.....10 31	dino.....6 00
*Riverside.....62 40	San Jose (Central).....11 29	Utter, Mr. and Mrs. W. V.,
Rutherford.....2 75	San Jose (First).....11 00	San Bernardino.....2 00
Sacramento.....10 00	Santa Ana (First).....17 90	Vance, Clara M., Selma...10 00
*San Diego (Central).....105 80	*Santa Barbara.....25 43	Welch, Buzzie, Colusa.....55
San Francisco (First).....41 25	Santa Cruz (First).....10 00	Williams, Harvey, Red-
*San Francisco (West Side) 79 90	Santa Maria.....4 10	lands.....1 00
San Jacinto.....5 00	Santa Paula.....4 00	Williams, Martha, Red
*San Jose (Central).....32 00	Santa Rosa.....18 00	lands.....1 00
*San Jose (First).....15 00	Selma.....7 37	Wood, Joel, Elmira.....5 00
*Santa Ana (First).....58 55	Stockton.....6 00	Wraith, John, Hanford...1 00
*Santa Barbara.....43 91	*Union (Bayside).....5 30	
Santa Cruz.....9 00	*Ventura.....5 00	
Santa Maria.....6 50	Visalia.....4 23	
Santa Paula (First).....6 10	Warm Springs.....7 80	
Santa Rosa.....14 28	Watsonville.....20 00	
*Saratoga.....46 50	Wheatland.....17 52	
*Selma.....32 07	Whittier.....4 30	
Stockton.....5 23	*Willows.....8 70	
Sycamore.....5 50		
Tulare (First).....5 50		
Ventura.....15 00		
Visalia.....7 00		
*Watsonville.....67 00		
*West Butte.....14 05		
Wheatland.....4 75		
Whittier.....4 00		
*Willows.....10 00		
Winters.....18 23		
Woodland.....35 00		
<b>Sunday-schools.</b>		
*Acampo.....12 00		
Alameda (Park Ave.).....1 70		
*Anaheim.....24 31		
*Artesia.....10 00		
*Berkeley.....11 25		
Brentwood.....26		
Chico.....5 85		
*Concord.....5 00		
*Corona.....11 00		
*Coralitos.....5 00		
Covina.....41 91		
*Dos Palos Union (Elgin) 9 00		
*Downey.....3 22		
*Escondido.....5 70		
*Eureka.....25 00		
Fortuna.....32 00		
*Garberville.....5 00		
*Geyserville.....12 00		
Gilroy.....10 00		
*Hanford.....10 40		
<b>Endeavor Societies.</b>		
Acampo.....3 60		
Fresno.....10 00		
Los Angeles (First).....40 00		
San Diego (Central).....25 00		
San Francisco (West Side) 30 00		
Santa Ana.....2 50		
<b>Individuals.</b>		
Baker, Bernie, Colusa.....50		
Borden, Mrs. W. W., Carls-		
bad.....1 50		
Bowen, Edith R., Los An-		
geles.....5 00		
Brown, Azile, Colusa.....1 00		
Brown, Harris, Colusa.....1 00		
Brown, Lovelace, Colusa...1 00		
Brown, Mrs. S. C., Santa		
Cruz.....1 00		
Brown, Waverly, Colusa...1 00		
Brown, W. W., Grand		
Island.....2 50		
Caldwell, L. B. and Hat-		
tie L., Carpenteria.....5 00		
Cassius, L., Evergreen.....10 00		
Chapin, Rena, Geyserville 1 00		
Collins, Mrs. L., Colusa...85		
Coulter, B. F., Los An-		
geles.....25 00		
De Jarnett, Darold, Co-		
lusa.....75		
<b>Miscellaneous.</b>		
Auxiliary, Pomona.....5 00		
Cash.....50		
Cash, Santa Barbara.....5 50		
"In His Name," Selma...20 00		
Three Sisters, Maxwell...1 20		
Two Sisters, Elmira.....20		
Total.....3,852 89		
<b>CANADA.</b>		
<b>MANITOBA.</b>		
<b>Church.</b>		
*Portage la Prairie.....62 15		
<b>Sunday-schools.</b>		
*Portage la Prairie.....20 00		
Roseneath Baptist (Min-		
nedosa).....6 10		
<b>Individuals.</b>		
Bell, Geo., Burnside.....10 00		
Forbes, Mrs. Geo., Hol-		
land.....1 00		
<b>Miscellaneous.</b>		
A Few Disciples, Swan		
River.....10 00		
<b>NEW BRUNSWICK.</b>		
<b>Churches.</b>		
Back Bay.....4 00		
Le Tete.....5 00		
*Lord's Cove.....28 00		
St. John (Coburg St.)...21 50		
St. John (Main St.).....6 00		



<b>Sunday-schools.</b>	
*Lord's Cove.....	\$ 15 00
Silver Falls.....	2 00
<b>Endeavor Society.</b>	
St. John (Coburg St.)....	8 00
<b>Individuals.</b>	
Flaglor, Mr. and Mrs., St. John.....	2 00
Haines, Mrs. Hiram, Dorn Ridge.....	1 00

<b>Miscellaneous.</b>	
Auxiliary, Leonardville..	10 30

<b>NOVA SCOTIA.</b>	
<b>Churches.</b>	
Halifax.....	7 75
Kempt.....	1 00
Milton.....	34 00
Westport.....	14 00

<b>Sunday-schools.</b>	
*Milton.....	24 00
*Pictou.....	8 00
Somerville.....	5 00

<b>Endeavor Societies.</b>	
Halifax (Junior).....	2 25
Pictou.....	1 00

<b>Individuals.</b>	
Bligh, Abram, Biltown ..	2 00
Bowers, E. C., Westport.	1 00
Freeman, T. W., Kempt.	5 00
Jackson, J. T., Lower Church St.	5 00
McDougall, Mrs. D. S., Upper Selma.	1 00
Wallace, Josiah, West Gore	5 00
West, J. E., Lower Church St.	1 00

<b>Miscellaneous.</b>	
Young People's Sunday Evening Prayer-meeting, Pictou.....	11 00

<b>ONTARIO.</b>	
<b>Churches.</b>	
Acton.....	14 63
Alvinston.....	3 16
Aurora.....	12 00
Aylmer.....	19 00
*Bowmanville.....	65 00
Bridgeburg.....	22 05
*Christiana (Emo).....	10 00
Collingwood.....	9 00
Creek Road (Harwich)...	1 50
Dorchester (Mapleton)...	18 00
*Erin.....	11 00
Erin Center (Hillsburg)...	81 00
Everton.....	60 00
Glencairn.....	50 00
Glencoe.....	4 50
*Grand Valley.....	31 58
*Guelph.....	69 00
Hamilton.....	21 00
Hilliard.....	2 80
*Iona.....	23 00
Kilsyth.....	13 00
Lobo (Poplar Hill).....	25 50
*London.....	30 00
Marsville.....	30 00
Mimosa (Hillsburg).....	8 57
Mosa (Alvinston).....	7 00
Nassagaweya.....	28 26
Northwood.....	2 05
Owen Sound.....	18 45
Rat Portage.....	6 00
Ridgetown.....	18 50

*Rodney.....	\$ 12 45
Ros-dene.....	5 80
St. Thomas.....	102 47
Selkirk.....	4 80
South Macaulay (Bracebridge).....	5 20
*Stayner.....	25 00
Toronto (Cecil St.).....	48 57
Toronto Junction.....	18 75
Wainfleet (Winger).....	15 00
*Walkerton.....	23 45
*West Lake.....	11 25
*West Lorne and Eagle..	10 00
Wychwood (Bracondale)..	7 00

<b>Sunday-schools.</b>	
Acton.....	5 50
Allisonville.....	1 05
Aylmer.....	4 50
*Christiana.....	5 00
Collingwood.....	4 70
Erin.....	2 00
Erin Center (Hillsburg)...	4 60
*Everton.....	25 00
Glencairn.....	32 50
Grand Valley.....	23 50
Hamilton.....	8 00
Inwood (Eighth Line Brooke).....	4 14
*Lobo (Poplar Hill).....	5 00
*Macaulay (Bracebridge)...	12 00
Marsville.....	4 30
*Northwood.....	5 00
Owen Sound.....	6 00
St. Thomas.....	35 50
Selkirk.....	4 00
*Toronto (Cecil St.).....	25 00
Toronto Junction.....	21 25
Wainfleet (Winger).....	8 00
Walkerton.....	12 17
West Lake.....	8 07
West Lorne.....	6 04
*Wychwood.....	8 00
Yarmouth Heights (St. Thomas).....	2 70
*Zion (Guelph).....	5 25

<b>Endeavor Society.</b>	
St. Thomas (Junior).....	2 00

<b>Individuals.</b>	
Ballard, Peter, Woodford.	2 50
Campbell, Bell, Duntroon	1 00
Campbell, John, St. Thomas	30 00
Campbell, Mrs. P. D., Balderston	5 00
Darroch, John, Harriston	5 00
Darroch, W. F., Brantford	28 50
Dickson, Alice, Orton	50 00
Frick, Mrs. Jno., Humberstone	1 00
Hepburn, Mrs. J., Sparta	15 00
McClelland, Mrs. James, Ottawa	50
McGill, Geo., Bowmanville	10 00
McKillop, D. J., Belleville	1 00
McPhedran, Lizzie, Nassagaweya	5 00
Mitchell, Miss M. D., Milton	25 00
Robertson, Dan., Kenilworth	2 00
Robertson, Duncan, Acton	5 00
Robinson, Miss C., and Sister, Acton	10 00
Sinclair, F., London.....	1 00
Sinclair, Mrs. J. D., Blenheim	1 00
Smith, Mrs. Mary, Cedar Springs	1 00
Swayze, W. H., Welland	1 00
Wood, Mrs. Rachel, Mt. Alberta	5 00

<b>Miscellaneous.</b>	
A Few Brethren, Blenheim.....	\$ 6 60
A Few Brethren, Chatham	11 00
A Few Orangeville Friends	6 00
A Friend.....	5,000 00
Cash.....	2 50
Cash, St. Thomas.....	75 00
Children's Mission Bands of Ontario.....	20 00
Christian Messenger.....	719 84
C. W. B. M. of Ontario..	50 00
Endeavorers of Ontario	300 00
Estate of A. McKillop, West Lorne.....	5 00
Estate of Belle Sinclair, Guelph.....	50 00
Women's Missionary Society, St. Thomas.....	5 00

<b>PRINCE EDWARD ISLAND.</b>	
<b>Churches.</b>	
*Charlottetown (Central)	38 05
East Point (South Lake) ..	15 09
Montague.....	31 60
*New Glasgow.....	52 00
*Southport.....	28 10
Summerside.....	6 00

<b>Sunday-schools.</b>	
Charlottetown (Central) ..	5 00
Montague.....	13 50
*New Glasgow.....	5 00

<b>Individual.</b>	
Ling, Mrs. Jacob, New Glasgow.....	1 50

<b>Miscellaneous.</b>	
A Friend, Montague.....	2 00

<b>Miscellaneous.</b>	
C. W. B. M., Maritime Provinces.....	293 00
Collected by Three Little Girls, East Farnham..	3 00
Total.....	8,566 99

<b>CHINA.</b>	
<b>Churches.</b>	
Chu Cheo.....	25 00
Lu Cheo fu.....	1 00
Shanghai.....	15 76

<b>Individuals.</b>	
Arnold, T. J., Nankin....	25 00
Bentley, W. P., Shanghai	25 00
Butchart, Dr. James, Lu Cheo fu.....	2 50
Garrett, Frank, Nankin..	100 02
Hunt, W. R., Chu Cheo..	30 40
Kellar, Miss Effie D., Wuhu.....	25 00
Lyon, Emma, Nankin....	11 33
Titus, C. B., Lu Cheo fu	25 00
Ware, James, Shanghai..	25 00

<b>Miscellaneous.</b>	
Medical and other work..	2,490 45
Total.....	2,823 96

<b>COLORADO.</b>	
<b>Churches.</b>	
Boulder.....	20 05
Canon City.....	10 00
Colorado City.....	5 05
Colorado Springs.....	65 51

*Craig.....	\$ 22 00
Cripple Creek.....	4 50
Denver (Central).....	40 53
Denver (East Side).....	12 25
Denver (Highlands).....	40 60
Ft. Collins.....	10 00
Golden.....	10 55
*La Junta.....	20 15
*Lamar.....	15 00
Las Animas.....	1 75
Manzanola.....	11 50
*Mesa (Pueblo).....	41 20
Pueblo (Central).....	20 00
*Trinidad.....	10 25

**Sunday-schools.**

*Berkeley (Alcott).....	10 96
Berthoud.....	8 44
Boulder.....	23 15
Canon City.....	5 00
Colorado City.....	4 29
Colorado Springs (First).....	56 90
Colorado Springs (South End Mission).....	13 38
Cripple Creek.....	17 87
Denver (Central).....	43 50
Denver (East Side).....	10 00
Denver (Highlands).....	30 62
Florence.....	1 52
Ft. Collins.....	5 00
Glen Grove (Perry Park).....	3 50
*Golden.....	14 07
Grand Junction.....	8 90
Lamar.....	4 65
Las Animas.....	3 25
*Longmont.....	20 00
*Loveland.....	12 00
Manzanola.....	13 79
*Mesa (Pueblo).....	20 00
Monte Vista.....	3 00
*New Windsor.....	5 06
*Parachute.....	5 35
*Pueblo (Central).....	27 40
*Salida.....	16 87
Trinidad.....	3 15
Union (Osborn).....	4 00

**Endeavor Societies.**

Denver (Central).....	12 05
Parachute.....	2 00

**Individuals.**

Baisinger, Helen L., Lead- ville.....	1 00
Davis, Rhoda, Delta.....	1 00
Ground, R. B. & Son, Lyons.....	2 00
Hays, C. T., Denver.....	10 00
Ogle, T. J., Black Hawk.....	2 00
Phillips, Eleanor M., Gree- ley.....	10 00

**Miscellaneous.**

C. W. B. M., Mesa (Pue- blo).....	7 83
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Total.....804 39

**CONNECTICUT.**

**Churches.**

Bridgeport (Beach St.).....	3 00
Danbury.....	59 47

**Sunday-schools.**

*Bridgeport.....	15 25
Danbury.....	26 38

**Individuals.**

Toof, E. J., New Haven.....	25 00
Toof, Mrs. E. J., New Haven.....	25 00
Toof, Elizabeth Fox, New Haven.....	1 50

Toof, Mrs. J. T., New Haven.....	\$ 25 00
Total.....	180 60

**CUBA.**

**Church.**

Havana.....	35 77
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**Sunday-school.**

Havana.....	52 07
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**Individuals.**

McPherson, L. C., Ha- vana.....	25 00
Menges, Melvin.....	17 00

**Miscellaneous.**

Collections.....	24 47
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Total.....154 31

**DELAWARE.**

**Church.**

Ocean View.....	4 50
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**DISTRICT OF COLUMBIA.**

**Churches.**

Washington (Ninth St.)..	40 00
*Washington (Third St.)..	68 55
Washington (Union Mis- sion).....	1 45
Washington (Vermont Ave.).....	166 42
*Washington (Whitney Ave.).....	10 00

**Sunday-schools.**

*Washington (Ninth St.)..	83 09
*Washington (Third St.)..	30 00
*Washington (Vermont Ave.).....	100 00
*Washington (Whitney Ave.).....	15 00

**Endeavor Societies.**

Washington (Ninth St.)..	42
Washington (Vermont Ave.).....	5 00

**Individuals.**

Alden, Mrs. E. J., Wash- ington.....	20 00
Alden, Mrs. E. P., Wash- ington.....	2 00
Bon Durant, E. H., Wash- ington.....	1 00
Shelton, C. W., Washing- ton.....	1 00
Snow, Mrs. D. A., Wash- ington.....	5 00
Summy, S. A., Washing- ton.....	5 00

**Miscellaneous.**

Sunday-school Missionary Society, Washington (Vermont Ave.).....	25 00
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Total.....578 93

**ENGLAND.**

**Churches.**

Birkenhead.....	243 83
Cheltenham.....	167 84
Chester.....	389 82
Fulham.....	80 71

Gloucester.....	\$261 50
Hornsey.....	96 54
Ingletton.....	20 28
Lancaster.....	98 27
Liverpool.....	272 62
Liverpool (Hygeia St.)..	1 22
Margate.....	269 57
Saltney.....	101 90
Southampton.....	197 50
Southport.....	392 37
West London Tabernacle	589 05

**Endeavor Society.**

Southport.....	2 75
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**Individuals.**

Coop, F., Southport.....	1,000 00
Coop, J., Southport.....	492 25
Durban, W., Hornsey.....	100 00
Todd, E. M., London.....	110 00

**Miscellaneous.**

Cash.....	854 65
Cash, Gloucester.....	1 44
Cash, London.....	1 49
Cash, Margate.....	3 00
C. W. B. M., British Mission Fund, Saltney.....	132 00
Readers' Bible Advocate.....	242 16
Readers' Bible Advocate.....	377 00

Total.....6,506 76

**FLORIDA.**

**Churches.**

Bartow.....	5 55
*Bowling Green.....	10 00
Bristol.....	8 00
*Cedar Key.....	14 40
*De Land.....	54 60
*Eustis.....	20 10
Fellowship.....	1 06
*Hampton.....	10 04
*Jacksonville (First).....	28 80
*Jacksonville.....	6 50
*Ocala.....	50 00
Ocoee.....	3 35

**Sunday-schools.**

*Bowling Green.....	5 00
Bristol.....	3 50
*Cedar Key.....	10 00
*De Land.....	32 69
*Eustis.....	77 62
Ft. King (Fellowship).....	2 00
*Jacksonville (First).....	32 78
*Jacksonville (Adams St.)	15 00
Mannville.....	4 11
*Ocala and Junior Band..	23 50
*Ocoee.....	5 03

**Endeavor Societies.**

Eustis.....	3 00
Ocala.....	20 00

**Individuals.**

Axline, Jasper, Island Grove.....	1 00
Flower, A., Interlachen.....	5 00
Groves, H. C., Ocala.....	100 00
Lamoreaux, Chas., Belle- air.....	1 00
Pendleton, W. K., Eustis.....	400 25
Puckett, Mrs. Ann, Day- tona.....	25

**Miscellaneous.**

Auxiliary, Tampa.....	1 00
Cash.....	10
Collected by A. T. Walker, Cedar Key.....	12 00
Total.....	957 02

## GEORGIA.

### Churches.

Acworth	\$ 2 50
Antioch (Elder)	10 00
Athens	16 10
*Atlanta (First)	172 40
At anta (Howell Sta.)	2 45
Atlanta (West End)	6 70
*Augusta (First)	261 00
Augusta (Second)	8 00
Berea (Hampton)	8 70
Bethany (Williamson)	8 90
Bethel (Conyers)	7 10
Bethel (State Line)	7 00
Bogart	1 75
Buckeye (Rosa)	3 00
Carrollton	2 16
Central (East Point)	3 87
Conyers	11 00
County Line (Digby)	7 50
Davisboro	1 42
*Fitzgerald	10 00
Free Chapel (Rocky Ford)	7 63
Galilee (Jefferson)	3 45
*Griffin	16 50
Grovetown	7 00
Guyton	4 50
Hagan	4 50
Harrison	1 40
Hopewell (Hush)	60
Lake Park	9 41
Liberty (Dodson)	1 25
Loganville	2 50
Macon	11 90
Meldrim	3 00
Milton Chapel (Reese)	3 05
Monroe	6 13
Mt Zion (Mechanicsville)	1 50
Omer (Winder)	95
Orphans (Eastman)	4 99
Poplar Springs	1 00
Red Oak	7 65
Ringgold (Patrick)	3 60
Sandersville	6 31
*Savannah (First)	35 00
Spring Hill (Reidsville)	3 00
Statham	3 68
Talapoosa (First)	5 58
Tennille	7 25
Union (Bishop)	3 45
Valdosta	10 00
Watkinsville	5 00
Wrightsville	2 05

### Sunday-schools.

Athens	4 00
*Atlanta (First)	19 00
*Atlanta (Howell Sta.)	12 06
Carrollton	4 11
Digby	1 85
*Dublin	8 69
East Point	10 92
*Fitzgerald	10 00
Galilee (Jefferson)	2 20
High Hill (Ashburn)	75
Lake Park	2 07
Macon	2 00
*Mt. Zion (Mechanicsville)	9 00
Orphans (Eastman)	4 79
Red Oak	5 00
*Rome (First)	9 10
*Sandersville	10 00
*Savannah	22 44
*Sylvania	14 26
Watkinsville	5 00

### Endeavor Societies.

Atlanta (First)	15 00
Sandersville (Junior)	50
Savannah	5 15

### Individuals.

Ferguson, Kilby, Wrightsville	1 00
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Hudson, Mrs. Belle, Conyers	\$ 2 00
Moore, A. B., Macon	1 00
Smith, A. C., Atlanta	1 00
Stansell, Mrs. Conyers	1 00

### Miscellaneous.

A Christian Endeavor, Fitzgerald	1 00
Cash	70
Children of Belmont Literary School, Conyers	1 00
Collected by Mrs. J. B. Smith, Fitzgerald	2 65
Ladies' Aid Society, Fitzgerald	1 00
Total	295 13

## HAWAIIAN ISLANDS.

### Church.

Honolulu	53 00
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### Sunday-school.

Honolulu	5 00
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### Miscellaneous.

Collected by Louise Boardman, Bessie, Katharine and Alice Hopper, Honolulu	50 00
Total	108 00

## IDAHO.

### Churches.

*Boise	27 25
Caldwell	26 05
Junction	1 00
Lewiston	12 10
Moscow	19 25
*Payette	2 00
Star	13 75
Viola	1 75

### Sunday-schools.

*Boise	10 00
*Lewiston	12 65
*Payette	6 20
Star	8 33
Troy	1 50
Viola	2 43

### Endeavor Society.

Viola	1 00
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### Individuals.

Beswick, Mrs. S. L., Weiser	2 00
Black, Mr. and Mrs. J. C., Albion	7 50
Hunt, Jane, Moscow	1 00
Keilen, Mr. and Mrs. Jas., Moscow	1 50
Mitchell, Myra N., Bruneau Valley	5 00
Rice, Jno. C., Caldwell	10 00
Thornquest, Ernest, Moscow	3 75
Thornquest, Mr. and Mrs. E. Moscow	5 00
Thornquest Nellie, Moscow	5 00

### Miscellaneous.

Four Small Girls, Moscow	2 50
Total	211 57

## ILLINOIS.

### Churches.

Abingdon	\$ 51 50
Adams Corners (Friendsville)	9 90
*Albion	13 35
Alexis	5 00
Alen dale	6 25
*Allison	10 00
*Alvin	11 50
*Anchor	10 25
*Ancona	44 45
Antioch	33 00
*Antioch (Arnold)	10 55
Antioch (Bryant)	5 00
Antioch (Cowling)	4 42
Antioch (Decatur)	5 73
Antioch (Rossville)	23 00
*Arcadia	2 61
Arcola	15 00
*Arrowsmith	14 17
Arthur	3 80
Athens	7 40
*Atlanta	66 30
Atwood	6 67
Auburn and Endeavor Society	3 00
Augusta	11 50
*Austin	10 00
Baders	1 00
Barnett	2 00
*Barney's Prairie (Friendsville)	10 00
*Barry	25 25
Batavia	8 00
Belle Plain	11 06
*Be lflower	40 00
Bement	5 00
Benton	8 25
*Bethany	10 00
Bethany (Rantoul)	19 50
*Bethel (Emden)	74 55
Blandinsville	15 35
Blooming Grove (Bloomington)	22 07
Bloomington	103 80
Blue Mound	14 56
Bogota	5 30
Boston Chapel (Girard)	4 15
*Brocton	12 00
*Buffalo	20 00
Cairo	4 62
*Cameron	10 00
*Camp Point	10 00
Canton	45 43
*Cantrall	20 00
Carlinville	2 30
Carlock	11 05
*Carmi	16 62
Carrollton	5 00
*Carthage	40 13
Catin	3 30
Cazenovia	1 50
Center (Tampico)	3 50
Centralia	18 41
*Chambersburg	41 10
Champaign	6 75
Chandlerville	11 50
Chapin	27 00
*Charleston (First)	61 00
Chicago (Central)	30 00
*Chicago (Englewood)	68 16
*Chicago (Evanston)	59 25
*Chicago (First)	35 78
Chicago (Garfield Boulevard)	4 50
Chicago (Garfield Park)	2 00
Chicago (Hyde Park)	12 00
Chicago (Irving Park)	8 60
*Chicago (Monroe St.)	60 00
Chicago (North Side)	19 16
Chicago (Union)	52 10
Chicago (West Side)	20 50
Christian Union (Farina)	1 65
Cisne	5 60
Clay City	15 12

Clayton.....	4 00	Lima.....	4 00	Ray.....	1 00
*Clear Lake (Riverton).....	5 00	*Lincoln.....	15 75	Richfield.....	3 50
Cunton.....	10 25	Literberry.....	16 00	Ridgeley (Dorsey).....	5 00
Coleta.....	19 10	Little Grove (Walnut Hills).....	3 05	*RIPLEY.....	20 00
*Colfax.....	26 26	Little Prairie (Eliery).....	5 05	Rochester.....	1 00
Concord.....	9 70	Loomi.....	2 50	Rock Falls.....	3 25
*Concord (Mackinaw).....	20 75	Lomax.....	5 00	Rock Island.....	88 20
*Dallas City.....	21 50	London Mills.....	8 95	*Roseville.....	16 56
Dana.....	15 00	*Long Point.....	30 00	*Rossville.....	34 10
*Danville.....	75 00	Loraine.....	5 00	Round Prairie (Bunker Hill).....	4 00
*Danville (Second).....	15 00	Louisville.....	4 25	Russellville.....	6 60
Decatur (Edward St.).....	9 54	Lovell's Grove (Omega).....	5 20	Rutland.....	42 74
Decatur (Tabernacle).....	5 35	Lovington.....	6 00	*St. Augustine.....	41 55
*De Land.....	131 15	*Lynnville.....	60 00	*St. Joseph.....	10 00
Delavan.....	4 00	*Mackinaw.....	58 00	Sandoval.....	4 00
*Denver.....	54 91	McKinney (Sailor Springs).....	3 20	Saunemin.....	12 09
*Detroit.....	20 00	Macomb.....	9 98	Secor.....	8 00
*Dixon.....	28 11	*Malone (Green Valley).....	11 51	*Scottville.....	10 00
*Donovan.....	15 00	Marine.....	9 95	Shaw's Point (Barnett).....	2 15
Dorchester.....	5 00	Maroa.....	5 20	*Shelbyville.....	50 00
Duquoin.....	16 80	Marshall.....	5 75	*Sheldon.....	25 00
East St. Louis (First).....	10 00	Martinton.....	7 10	Shiloh (Samsville).....	4 25
East Union (Palestine).....	5 00	Mason City.....	6 73	Shirley.....	1 00
Effingham.....	5 43	*Mattoon.....	51 40	*Sidell.....	30 00
El Dara.....	5 79	Maud.....	6 11	*Springfield.....	384 26
Elgin.....	5 03	*Mechanicsburg.....	21 00	*Stanford.....	138 36
*Elkville.....	15 00	Metcalfe.....	45	Sterling.....	22 00
Ellery.....	5 90	Metropolis.....	16 00	Sullivan.....	5 00
*El Paso.....	4 00	Mio.....	3 75	Sumnum.....	8 50
*Emden.....	10 02	*Minier.....	51 01	*Sweetwater.....	11 00
Eminence (Atlanta).....	62 64	*Minmouth.....	42 42	*Talbotts Creek (Coldbrook).....	53 25
Enfield.....	5 55	*Morganville (Blue Mound).....	11 00	*Tallula.....	40 80
*Erie.....	10 50	Mound.....	5 70	Taylorville.....	48 02
Eureka and College.....	130 50	*Mt. Auburn.....	10 03	Texas (Ospur).....	5 00
*Fairbury.....	20 00	Mt. Carmel.....	25 50	Thomson.....	5 62
*Fairfield.....	33 30	Mt. Morris.....	17 75	Toluca.....	19 45
*Farmer City.....	37 80	Mt. Pleasant (Bentley).....	15 00	Toulon.....	31 50
Ferris.....	5 20	Mt. Pulaski.....	6 55	Tower Hill.....	3 00
Fisher.....	18 00	*Mt. Sterling.....	15 00	Town Mount (Frankfort).....	6 00
*Flanagan.....	52 43	Mt. Zion (Cruger).....	16 55	Ursa.....	5 00
Franklin.....	6 00	Moweaqua.....	7 00	Vermont.....	19 50
Fulton.....	6 00	*Mulkeytown.....	15 00	Vienna.....	2 25
*Galesburg.....	20 00	*New Bedford.....	10 00	*Walnut.....	25 00
*Gerald.....	16 00	New Douglas.....	1 52	Walnut Corner (State Line).....	4 76
*Gibson City.....	72 50	New Hartford.....	5 35	*Washburn.....	95 00
Gifford.....	16 58	Newman.....	4 11	Washington.....	4 15
*Girard.....	22 85	Newton (Central).....	11 00	Watska.....	67 00
Golden Gate.....	76	Niantic.....	10 73	Waukegan.....	5 30
Golden Point (Sonora).....	12 50	Normal.....	31 80	Wayne City.....	2 75
Green Pond (Pearl).....	66	*Number Eight (Hope).....	18 00	*West Pullman.....	15 61
*Greenview.....	10 00	*Number Ten (Armstrong).....	51 50	West Salem.....	15 00
Gridley.....	5 31	*Nunda.....	21 00	*West Union.....	10 00
Griggsville.....	1 00	Oak Grove (Modesto).....	4 50	*West Village (Albion).....	15 10
*Gurnee.....	27 30	*Oakwood.....	10 00	Whitley Creek (Coles).....	5 05
Harristown.....	25 28	*Oblong (First).....	38 70	*Williamsville.....	32 27
Harvey.....	7 75	Odin.....	4 00	Woodhull.....	10 85
Henry.....	5 15	Ogden Grove (Oblong).....	5 00	Yorktown.....	5 60
Hermion.....	6 05	*Ohio.....	15 00	Youngstown.....	3 25
Heyworth.....	6 65	*Old Bedford (Blandinsville).....	25 11		
Holder.....	6 50	Olney.....	9 45	Sunday-schools.	
Hoopeston (First).....	10 76	Onarga.....	5 00	*Abingdon.....	50 00
Humboldt.....	4 30	Oreana.....	1 50	Adrian.....	6 40
*Hume.....	11 36	*Palmyra.....	11 75	Albion.....	7 85
*Hutsonville.....	13 77	*Paris.....	63 40	Alexis.....	11 44
*Illopolis.....	27 20	Parkersburg.....	4 50	Allendale.....	6 43
Indianola.....	8 00	Paxton.....	9 00	Alcator.....	5 35
*Ingraham.....	30 20	Payson.....	3 35	*Ancona.....	10 46
Ipava.....	6 50	Pekin.....	32 00	*Antioch.....	20 59
*Irving.....	10 00	Peoria (Central).....	41 50	Antioch (Arnold).....	14 00
*Jacksonville.....	212 00	Petersburg.....	5 00	Antioch (Decatur).....	21 60
*Joliet.....	14 00	Philadelphia.....	5 25	*Antioch (Hugo).....	9 24
*Kansas.....	19 12	Pine Creek.....	6 40	Antioch (Keensburg).....	6 97
*Kankakee (Central).....	10 00	*Pittsburg.....	69 40	Antioch (Rossville).....	9 26
Keensburg.....	9 03	Pittwood.....	4 47	Antioch (Toluca).....	37 00
*Keithsburg.....	10 00	Pleasant Plains.....	4 75	Arcola.....	11 48
Kell.....	1 00	Pleasant Plains (Forest City).....	8 03	Armington.....	30 00
*Knoxville.....	13 00	Pleasant Ridge (Birds).....	5 05	*Arrasmith.....	10 00
La Crosse.....	4 00	Pontiac.....	8 00	Arthur.....	3 00
La Harpe.....	2 50	Prairie Chapel (Longview).....	6 00	Ashland.....	3 00
*Lanark.....	160 23	Prairie Green (Wellington).....	4 00	Assumption.....	4 00
Lancaster.....	7 50	*Princeton.....	39 25	*Athens.....	16 00
Lawrenceville.....	12 25	Putnam.....	8 00	Atlanta.....	16 65
*Le Roy.....	15 25	*Rantoul.....	56 50	Atwater.....	10 50
Lewistown.....	5 00	Raritan.....	2 52	Atwood.....	5 41
Lexington.....	27 52				
Liberty.....	2 25				
Lilly.....	5 00				



Augusta.....	\$ 12 00	Coleta.....	\$ 34 00	Kinmundy.....	\$ 3 00
*Austin.....	10 00	*Colfax.....	22 26	*Knoxville.....	17 33
Baders.....	3 25	*Columbus.....	11 00	*La Fayette.....	11 00
Barney's Prairie (Friends- ville).....	10 00	Concord.....	16 66	*La Harpe.....	10 00
Barnett.....	3 00	Concord (Mackinaw).....	10 41	*Lake City.....	5 00
Barry.....	9 25	Cuba.....	7 96	*Lanark.....	20 00
Batavia.....	17 00	Dallas City.....	11 21	Lancaster.....	8 28
Belknap.....	4 00	Dana.....	20 12	*Latham.....	5 00
Belle Plain.....	11 81	Danville.....	84 36	*Lawrenceville.....	40 00
Bellmont.....	5 35	*Danville (Second).....	6 31	Le Roy.....	7 17
*Bement.....	15 17	Dawson.....	3 57	Lewistown.....	11 33
Benton.....	6 93	Decatur (Edmund St.).....	8 00	*Lexington.....	50 00
*Berlin.....	12 45	*Decatur (Edward St.).....	21 00	Liberty.....	3 90
Bethany.....	4 56	*De Land.....	18 04	*Lick Prairie (Gards Point).....	5 00
Bethel (Emden).....	10 24	Delavan.....	8 75	Lilly.....	10 00
Bethel (Oskaloosa).....	3 90	Denver.....	20 34	*Lincoln.....	8 87
Blandinsville.....	10 50	Detroit.....	15 50	Litchfield.....	7 75
Blooming Grove (Bloom- ington).....	26 39	Dixon.....	18 80	Liteberry.....	10 69
Blooming Grove (Palmyra).....	4 20	*Donoho Prairie (Ex- change).....	13 00	*Little Prairie (Ellery).....	5 00
Bloomington.....	35 09	Donovan.....	18 25	Loami.....	7 00
Bloomington (Mission).....	1 50	Du Quoin.....	40 00	*Lomax.....	25 00
Blue Mound.....	10 70	East St. Louis (First).....	10 00	London Mills.....	4 54
Bogota.....	8 80	East Union (Palestine).....	10 43	Lone Tree Union (White- field).....	4 35
Boston Chapel (Girard).....	6 63	Edinburg.....	10 31	Lovell Grove (Omega).....	2 00
*Bowen.....	7 73	Elkhart.....	6 00	Lovington.....	7 05
Bowyer.....	1 63	*Elkville.....	23 50	Ludlow.....	5 00
*Broadwell.....	10 21	Ellery.....	4 90	Lynnville.....	12 15
Brocton.....	11 27	El Paso.....	5 01	*Mackinaw.....	50 00
Browning (Central).....	5 00	Emden.....	3 96	*McLeansboro.....	5 90
*Browns.....	5 00	*Eminence (Atlanta).....	15 39	McVey.....	2 47
Brownstown.....	8 59	Enfield.....	6 61	Macomb.....	22 00
*Bryant.....	11 40	Erie.....	7 09	*Malone.....	14 00
Buckley.....	13 23	Eureka.....	102 69	Manchester.....	3 00
Burnside.....	8 00	*Evanston.....	23 00	Maple Grove (Edgar).....	3 00
Bushnell.....	4 04	*Fairbury.....	16 25	Marine.....	3 00
*Bushon.....	35 14	*Fairfield.....	15 00	*Marion.....	21 00
*Cairo.....	5 05	Fairview (Heworth).....	3 95	Maroa.....	12 64
Calhoun.....	7 18	Fairview (Milford).....	30 12	Marshall.....	6 44
Cameron.....	12 50	Farmer City.....	6 60	Martinton.....	7 15
Camp Point.....	8 85	Fisher.....	3 00	Mason City.....	6 00
Canton.....	20 00	*Flanagan.....	3 00	*Mattoon (Wabash Ave.).....	25 00
Cantrall.....	21 50	Flora.....	5 27	*Maud.....	7 45
*Carlinville.....	6 30	Franklin.....	6 89	Mechanicsburg.....	7 85
*Carlock.....	17 16	Fulton.....	15 00	Metcalf.....	3 55
Carmi.....	2 00	Galesburg.....	15 00	Metropolis.....	8 50
Carrollton.....	7 25	Gays.....	2 19	Milford.....	5 03
*Carterville.....	10 83	Gerlaw.....	47 32	Milo.....	6 25
Carthage.....	26 43	Gibson City.....	16 67	Minter.....	25 00
Catlin.....	2 60	Gifford.....	5 00	Modesto.....	5 50
Cazenovia.....	10 70	Girard.....	39 25	Monmouth.....	5 00
*Center Point (Fairmount).....	5 45	*Golden's Point (Sonora).....	25 00	Mt. Auburn.....	19 33
Center Ridge (Emery).....	28 32	*Grand Detour.....	7 73	Mt. Carmel.....	12 00
*Centuria.....	20 00	*Grape Creek.....	8 00	Mt. Hebron (Mendon).....	7 12
Cerro Gordo.....	8 00	Grayville.....	9 00	Mt. Morris.....	28 00
Chambersburg.....	11 30	*Greenview.....	30 00	Mt. Olive (Clarence).....	5 00
Champaign.....	13 13	Gridley.....	8 60	Mt. Pleasant (Union Linn).....	1 00
Chandlerville.....	13 13	Griggsville.....	2 35	Mt. Pulaski.....	6 34
Chapin.....	9 81	Gurnee.....	17 37	Mt. Sterling.....	11 20
Charity.....	1 00	Harristown.....	24 34	*Mt. Zion (Cruger).....	53 25
Charleston (First).....	80 00	Harvey.....	8 35	Moweaqua.....	2 00
Chauncey.....	2 05	*Hazel Dell (Mt. Sterling).....	23 50	Mulberry Grove.....	1 00
*Cheneyville.....	8 31	Hazel Dell (Staunton).....	1 11	*Mulkeytown.....	10 00
Chicago.....	5 55	Henry.....	2 80	Murphysboro.....	4 24
Chicago (Douglas Park).....	5 00	Henton.....	2 40	*New Bedford.....	5 00
*Chicago (First).....	20 75	*Hermion.....	10 00	New Canton.....	4 75
Chicago (Garfield Boule- vard).....	8 91	*Hindsboro.....	15 00	*New Douglas.....	22 00
Chicago (Humboldt Park).....	6 55	Hitesville (Kansas).....	4 31	*New Grand Chain.....	12 20
Chicago (Hyde Park).....	11 31	*Hoopeston.....	13 50	New Hartford.....	3 75
*Chicago (Irving Park).....	12 55	Hume.....	13 16	Newman.....	7 50
Chicago (Monroe St.).....	9 44	Hugo.....	18 80	Newmanville.....	6 77
*Chicago (North Side).....	50 00	*Hutsonville.....	10 00	New Salem (Adair).....	3 72
Chicago (North West Mis- sion).....	1 00	Ilion.....	19 37	New Salem (Mt. Sterling).....	2 35
*Chicago (Union).....	43 75	Ingraham.....	15 00	*New Union (Mt. Pulaski).....	7 50
*Chicago (West Side).....	25 00	Ipava.....	3 65	*Niantic.....	58 30
Christian Union Chapel (Quincy).....	4 00	Irving.....	4 00	*Noble.....	5 00
Cisne.....	1 31	Jacksonville.....	37 78	Normal.....	22 41
Clay City.....	9 31	Jacksonville (Second).....	10 25	Number Eight (Hope).....	29 27
Clayton.....	1 00	Jacksonville (South Side).....	29 42	Number Ten (Armstrong).....	30 00
*Clear Lake (Springfield).....	28 35	Jeffersonville.....	2 50	Nunda.....	6 03
*Clinton.....	11 00	Jonathan Creek (Sullivan).....	10 63	Oakland.....	8 00
Coal Bank (Geneseo).....	14 50	*Kankakee.....	40 00	Oak Mound (Xenia).....	8 00
Cochester.....	14 09	*Kansas.....	15 00	*Oakwood.....	26 50
		Keensburg.....	12 11	Obong (First).....	10 00
		*Keithsburg.....	5 00	Ogden.....	4 89
		Kell.....	2 69	Ogden's Grove (Oblong).....	1 00
		Kellerville.....	2 44		

Ohio Grove (Aledo).....\$ 4 16	Union Chapel (Winter- rowd).....\$ 6 58	Benton, H. M., Atkinson.\$ 1 00	
Old Bedford (Blandins- ville)..... 10 25	Union (Danville)..... 4 39	Betts, Mrs. G. A., South Chicago..... 1 00	
Onarga..... 11 35	Union (Long Point)..... 2 25	Bliss, Mrs. and Daughier, Hermon..... 1 00	
Palestine..... 5 00	*Union (Oreana)..... 15 00	Brasfield, T. H., Sweet- water..... 1 00	
Palmyra..... 11 30	*Union Prairie (Arthur)..... 25 77	Brooks, P. T., Stanford..... 10 00	
*Paris..... 27 30	Union (Sh rt)..... 2 65	Brown, Mr. and Mrs. Hi- ram, Georgetown..... 2 00	
Paxton..... 10 00	Ursa..... 7 63	Browning, Emma E., Isa- bel..... 50	
Payson..... 6 00	Vermont..... 15 00	Burgess, Mary, Sheldon..... 1 00	
Pearl..... 8 00	*Vienna..... 5 00	Caldwell, Ben. F., Chatham Callison, Mr. and Mrs. S. E., Toulon..... 2 00	
Pekin..... 14 65	Virden..... 15 00	Cathcart, Mrs. J. M., Si- dell..... 10 00	
*Peoria (Central)..... 35 00	Virginia..... 5 65	Colyer, Mrs. Sarah, Albion Compton, Mrs. R., Crop- sey..... 2 50	
*Peoria (Howett St. Chapel)..... 30 00	Waggoner..... 4 00	Cooper, M. T. and Family, Ipava..... 1 00	
Petersburg..... 5 86	*Walnut..... 10 00	Cooper, W. T., Ipava..... 1 00	
Philadelphia..... 1 40	Walnut Corner (State Line, Ind.)..... 10 10	Crowell, Addie, Chandler- ville..... 5 00	
Pine Creek..... 15 42	Wapello..... 8 00	Cunningham, Jennie, Jacksonville..... 1 00	
Pittsfield..... 24 80	Washburn..... 50 00	Davis, John H., Polo..... 2 00	
Pittwood..... 7 75	Washington..... 9 21	Dennis, N., Chambersburg Dickey, Mrs. V., Grant Park..... 2 00	
Pleasant Hill (Blackburn)..... 7 05	Watska..... 70 51	Duffie, M. V., Sciota..... 3 00	
*Pleasant Hill (Bridgeport)..... 6 07	Watska (West Side)..... 1 00	Ennefer, Mr. and Mrs. L. A., London Mills..... 1 00	
*Pleasant Plains..... 17 28	Waukegan..... 6 80	Ennefer, W. L., Sweet- water..... 1 00	
Pleasant Plains (Forest City)..... 5 00	Waverly..... 2 30	Ewen, Warren, Sheldon..... 1 00	
Pleasant, Ridge (Birds)..... 3 10	Wayne City..... 5 00	Falconer, Hattie J., Deca- tur..... 5 83	
Plymouth..... 4 65	Waynesville..... 6 14	Frances, Mrs. Mary A., Vienna..... 1 00	
Prairie Chapel (Longview)..... 11 94	West Point..... 7 36	Freeman, Mrs. John, Ma- son City..... 5 00	
Prairie Chapel (Rossville)..... 10 00	West Pullman..... 10 00	Gilliland, J. H., Bloom- ington..... 10 00	
Prairie Green (Wellington)..... 5 10	*West Salem..... 20 51	Glassford, Mrs. Juliet, Vienna..... 2 00	
*Princeton..... 6 00	West Union..... 2 20	Grunder, H. and L. B., Murrayville..... 2 00	
Putnam..... 8 00	*West Village (Albion)..... 32 50	Hall, Mr. and Mrs. J. C., Albion..... 1 00	
Quincy..... 12 73	Whitley Creek (Coles)..... 2 75	Hanson, Sullivan, Hamil- ton..... 25 00	
Kantoul..... 7 59	*Williams Grove (Foxville)..... 25 00	Hayward, Mrs. Eugene, Cropsey..... 1 00	
Ray..... 9 54	Williamsville..... 24 76	Heckel, C. A., Armington Hieronymus, Mr. and Mrs. J. P., Atlanta..... 500 00	
Ridge Farm..... 4 01	Willow Branch (Mark- ham)..... 1 50	Hodgson, Wm., Hopedale..... 20 00	
Ripley..... 1 11	Winchester..... 18 34	Horne, Elmer S., Co. fax..... 1 00	
Riverton..... 8 63	Windsor..... 4 00	Hunter, Austin, Chicago..... 1 00	
Robinson..... 3 93	Woodhull..... 9 00	Hyde, J. S., Bloomington..... 10 00	
Rochester..... 5 15	*Woodland..... 7 21	Inslee, J. W., Cotton Hill..... 5 00	
Rock Falls..... 6 00	Woodson..... 8 00	Isaac, Bertha, Malden..... 3 00	
*Rockford (Central)..... 16 62	*Yorktown..... 10 00	Jennings, Mary A., Gray- ville..... 6 00	
Rock Island (Memorial)..... 45 88	*Youngstown..... 15 00	Johns, Ed., Hermon..... 1 00	
*Rock Island (Twenty- ninth St. Mission)..... 10 39	Endeavor Societies.		Johns, Elisha, Hermon..... 1 00
Roseville..... 4 59	Albion..... 1 00	Gilliland, J. H., Bloom- ington..... 10 00	Johnson, Dr. Ella M., Chicago..... 1 15
Rossville..... 13 61	Antioch..... 9 15	Glassford, Mrs. Juliet, Vienna..... 2 00	Johnson, Mrs. Maud, De- catur..... 1 50 00
Rushville (First)..... 5 54	Auburn..... 50	Grunder, H. and L. B., Murrayville..... 2 00	Jones, Mrs. Charles G., Eureka..... 1 25
*Russellville..... 10 00	Bethel (Emden)..... 12 75	Hall, Mr. and Mrs. J. C., Albion..... 1 00	Jones, Nancy J., Mark- ham..... 1,010 00
*Rutland..... 29 75	Camp Point..... 8 00	Hanson, Sullivan, Hamil- ton..... 25 00	Judy, J. I., Emden..... 25 00
St. Augustine..... 13 00	Carbondale..... 5 00	Hayward, Mrs. Eugene, Cropsey..... 1 00	Keegan, Maggie, Sheldon..... 50
*St. Francisville..... 8 25	Carthage..... 5 00	Heckel, C. A., Armington Hieronymus, Mr. and Mrs. J. P., Atlanta..... 500 00	Kellar, H. Y., Effingham..... 5 00
Salisbury..... 9 00	Chandlerville..... 5 00	Hodgson, Wm., Hopedale..... 20 00	Kenner, B. W., Grayville..... 50
Sandoval..... 6 62	Chapin..... 2 63	Horne, Elmer S., Co. fax..... 1 00	Knox, A. R., Hinsdale..... 1 00
Saunemin..... 13 23	Chicago (Englewood)..... 26 00	Hunter, Austin, Chicago..... 1 00	Lappin, H. J., Jeffere- sonville..... 25
*Saybrook..... 13 85	Concord..... 7 33	Hyde, J. S., Bloomington..... 10 00	Lester, J. N., Belle Plain..... 10 00
Scottville..... 12 55	Du Quoin (Junior)..... 1 00	Inslee, J. W., Cotton Hill..... 5 00	Linthicum, Morillo C., Boody..... 2 00
Secor..... 11 00	Eureka..... 4 20	Isaac, Bertha, Malden..... 3 00	
Shaws Point (Atwater)..... 4 21	Flora..... 6 00	Jennings, Mary A., Gray- ville..... 6 00	
Shelbyville..... 7 87	Harvel..... 2 00	Johns, Ed., Hermon..... 1 00	
*Sheldon..... 10 90	Hoopeston..... 5 25	Johns, Elisha, Hermon..... 1 00	
Shiloh (Samsville)..... 13 90	Kansas..... 5 80	Johnson, Dr. Ella M., Chicago..... 1 15	
Shirley..... 25 00	Lincoln..... 25 00	Johnson, Mrs. Maud, De- catur..... 1 50 00	
Sidell..... 10 65	Mattoon..... 5 00	Jones, Mrs. Charles G., Eureka..... 1 25	
Smithboro..... 2 30	Mechanicsburg..... 3 00	Jones, Nancy J., Mark- ham..... 1,010 00	
Springfield..... 100 00	Metropolis..... 1 00	Judy, J. I., Emden..... 25 00	
*Stanford..... 10 85	Mound..... 5 25	Keegan, Maggie, Sheldon..... 50	
Staunton..... 12 00	Murphysboro..... 2 00	Kellar, H. Y., Effingham..... 5 00	
*Sterling..... 17 15	Niantic..... 5 00	Kenner, B. W., Grayville..... 50	
Stillwell..... 4 81	Onarga..... 2 83	Knox, A. R., Hinsdale..... 1 00	
Stone (Rose Clare)..... 1 13	Rock Island (Memorial)..... 5 00	Lappin, H. J., Jeffere- sonville..... 25	
Stronghurst..... 4 06	Rutland..... 7 00	Lester, J. N., Belle Plain..... 10 00	
Sullivan..... 8 50	Saybrook..... 10 00	Linthicum, Morillo C., Boody..... 2 00	
Sumnum..... 4 20	Springfield (First)..... 75 00		
*Sweetwater..... 14 54	Sweetwater..... 7 46		
*Table Grove..... 5 60	Toluca..... 25 00		
Talbot Creek (Coldbrook)..... 24 30	Winchester..... 6 68		
Talia..... 3 40			
*Taylorville..... 26 00	Individuals.		
*Texas (Osprey)..... 5 42	Affauser, L. F., Matteson..... 1 00		
Thomas..... 31	Austin, E. M., Litchfield..... 5 00		
Thompson..... 20 40	Baldwin, Jacob E., Plano..... 10 00		
Time..... 2 00	Bane, Milton M., Dana..... 5 00		
*Toledo (Cobden)..... 5 01	Barakat, E. E., Monmouth..... 6 00		
Toulon..... 10 79	Barnett, H. M., Sheldon..... 1 15		
*Tower Hill..... 12 25	Barnett, J. A., Eureka..... 1 00		
Tuscola (First)..... 19 00	Bejorklin, Mrs., Hermon..... 50		
Union (Allentown)..... 6 60			

Luttenberger, Mr. and Mrs. J. M., Dorchester	2 00
McCrerey, Mrs. Lavinia, Belle Plain	5 00
McDannel, Ida, Jeffersonville	75
McShane, R., Lostant	2 00
Mann, Lucinda D., Odin	5 00
Mannon, Jos. P., Carrollton	5 00
Marshall, O. M., Albion	25
May, Mrs. Ann, Albion	1 00
Meeker, Mrs. Goldie, Cropsey	50
Moats, Mrs., Hermon	50
Mowry, Lewis A., Pleasant Plains	10 00
M. S., Saybrook	1 00
Olsen, Carrie and Anna, Chicago	7 00
Parish, Mr. Henry, Harriestown	5 00
Pasfield, Mrs., Springfield	10 00
Parisho, Mrs. J. W., Sidel	50
Perrin, Wm., La Harpe	2 00
Pickerrill, Mr. and Mrs. L. B., De Land	5 00
Pike, Mrs. Grant E., Chicago	1 20
Reed, Ida I. and Mother, Oakland	1 25
Reed, Sarah M., Edinburg	2 00
Reigart, James, Sheldon	25
Rice, Mrs. B. A., Mt. Morris	5 00
Romaine, Fanny, Sheldon	50
Scoville, Chas. Reign, Chicago	25 00
Searcy, Harriet M., Farmingdale	52
Simpson, Green, Illinois	1 00
Smith, Albert, Rossville	25
Smith, Geo., Broadwell	5 00
Smith, Jasper, Rossville	25
Spence, Mrs., Cropsey	50
Stevens, A. C., Austin	1 00
Storey, Effie, Chicago	20 59
Stroud, Priscilla B., Atlanta	45 00
Tandy, A. J., Decatur	5 00
Tandy, A. J., Harriestown	7 00
Tate, Mrs., West Salem	1 00
Taylor, K. P., Bloomington	5 00
Thomas, Mr. and Mrs. E. V., Sidel	2 00
Thorpe, Geo. L., Lynnville	1 00
Trumbo, Mrs. Lillie S., Carlinville	1 00
Turney, T. J., Barnhill	2 00
Underwood, Mrs., Chicago	1 00
Van Patten, Mrs. Jacob, Antioch	1 00
Voyles, William, Bone Gap	5 00
Wadsworth, Mrs. M. H., Rock Island	25 00
Waldo, A. C., Rockford	5 50
Webb, Mrs. E. A., Grayville	60 00
Wells, Mrs. Lorinda, Elk Prairie	1 00
West, Mrs. Hester, Le Roy	25 00
West, L. E., Rock Island	10 00
Wheeler, Leora, Rossville	25
Whitfield, Mrs. Mourning, Dorchester	25
Williams, W. G., Arming-ton	1 00
Wood, D. B., Elgin	5 00
Yeager, Lizzie, Rock Island	25 00
<b>Miscellaneous.</b>	
A Disciple, Chicago	2 00
A Disciple, Mozier	86
A Friend, Decatur	1 00

A Friend, Raymond	\$ 2 00
A Sister, Waverly	2 35
Cash	5 00
Cash, Decatur	5 00
Cash, Lostant	10 00
C. W. B. M., Decatur (Tabernacle)	4 00
Eureka College Mission-ary Society, Eureka	157 00
Individuals, Atlanta	101 00
Ladies' Aid Society, De-catur (Tabernacle)	8 00
Ladies' Aid Society, Harriestown	5 00
Sunday-school Class (In-fant), Palmyra	41
Total	14,364 50

## INDIA.

### Church.

Damoh, C. P.	6 85
<b>Individuals.</b>	
Adams, M. D., Bilaspur, C. P.	25 00
Coffman, G. W., Hurda, C. P.	25 00
Drummond, C. C., Hurda, C. P.	25 00
Drummond, Mrs. C. C., Hurda, C. P.	25 00
Durand, Dr. C. S., Mus-soore, N. W. P.	41 32
Franklin, Josepha, Damoh, C. P.	10 00
Franklin, Mildred, Hurda, C. P.	25 00
Gordon, E. M., Mungeli, C. P.	25 00
Gordon, Mrs. E. M., Mungeli, C. P.	25 00
Rambo, Mr. and Mrs. W. E., Damoh, C. P.	240 00

### Miscellaneous.

Cash	629 23
Government Treasury, Mungeli, C. P.	900 00
Total	2,008 40

## INDIANA.

### Churches.

*Abington	1 96
Alamo	7 39
Alpine	8 62
*Anderson (First)	105 00
Andrews	2 66
*Angola	217 75
Antioch (Arney)	6 50
Antioch (Hillsboro)	12 00
*Antioch (Morocco)	10 00
*Arcadia	17 72
Arlington	6 16
Ashley and Sunday-school	4 50
*Atlanta	25 00
Attica	2 95
Avery	3 30
*Bachelor Creek (Wa-tash)	14 56
*Bainbridge	14 00
Bargersville	14 00
Barkley (Valma)	5 00
Barnard	2 76
*Bedford (First)	100 34
Ben Davis Creek (Mauzy)	15 12
Bentonville	7 55
*Bethany Chapel (Pow-ler)	14 17
*Bethany (Charlestown)	25 00
Bethany (Evansville)	12 31
*Bethel	18 00
*Bethel (Ladoga)	21 00

Bethel (New Castle)	\$ 5 50
*Bethel (Otto)	10 00
Bicknell	3 13
*Bloomfield	25 30
Bloomington	5 22
*Bluff Creek	29 10
*Boone Grove	11 00
*Boswell	25 00
Boxley	10 00
*Braytown (Craig)	2 34
Brazil	10 00
Bright	21 30
Broad Ripple (Ripple)	3 50
*Brook	3 29
Brooklyn	28 48
*Brookville and Tenth In-diana District	13 40
*Brownsburg	74 60
*Brownstown	21 00
Bruceville	10 20
Buck Creek (Julietta)	2 50
*Burlington	5 80
Busseron (Oaktown)	53 13
*Butler	6 66
Cadiz	16 00
Cambridge City	4 00
Campbellsburg	4 66
*Carlisle	3 25
Cave Mills (Bynum)	10 30
Cedar Lake (Corunna)	5 54
Centre (Knights town)	10 00
Centre Square	8 63
Centerville	5 00
*Charlestown	2 00
Charlottesville	62 50
Christian Chapel (Bud)	5 45
Clarksburg	2 50
Clarks Hill	10 00
*Clarksville	1 90
Clay Chapel (Kokomo)	15 12
Clayton	5 50
Clear Creek	2 00
Clermont	3 24
*Clinton	4 55
*Coburn's Corners (St. Joe Sta.)	27 90
Coffee Creek (Paris Cross-ing)	15 05
Colfax	3 06
Concordia (Elwood)	3 00
*Connersville	3 25
Cortland	125 00
Covington	1 65
Country (near Portland Mills)	3 53
*Crawfordsville	3 57
*Dalerville	50 00
Dana	43 00
Darlington	3 00
*Decatur	9 00
Delphi	15 01
*Domestic	15 40
Dover (Cason)	10 34
Dubin	3 00
Eagle Creek (Eagletown)	5 35
*Ebenezer (Trader's Point)	5 00
Edinburg	20 00
*Edwards	35 70
Edwardsport	14 00
Elkhart	12 28
Elkhart	7 65
Elm Grove (Geneva)	10 00
Elmore	60
*Elwood	5 25
Eminence	55 00
Evansville	6 75
Fairfield (Oakford)	9 00
*Fairland	6 30
*Fairview (Angola)	10 45
*Fairview (Brazil)	15 25
*Fairview (Groves)	20 00
Fayetteville (Orange)	11 20
Fillmore	12 50
Flora	6 55
*Florence	29 00
	10 00



Ft. Wayne (W. Jefferson St.)	\$ 35 35	Michigantown	\$ 7 00	*Salem	\$ 35 00
Fountain City	2 68	Middletown	10 00	Salem (Cross Plains)	1 35
Fowler	8 12	Milford	3 20	Sandborn	19 24
*Francesville	12 12	Miltoon	2 80	Saturn	4 37
*Frankfort	129 66	Milroy	20 00	Scottdsburg	5 70
Franklin	42 60	*Milton	15 00	*Scotts Prairie (Steam Corner)	10 00
*Frankton	15 25	*Mishawaka	44 21	*Seymour	16 75
*Georgetown	36 25	*Montclair	29 16	*Shelbyville	41 00
Gosport	3 28	Montezuma	1 85	Somerset and Sunday-school	7 12
Greencastle	20 00	Monticello	17 75	*South Bend (First)	126 49
*Greenfield	36 00	*Montpelier	11 00	South Milford	3 05
Green's Fork	6 50	Mooreland	5 90	*South Scott (Metz)	15 00
Greenwood	13 60	Mooresville	6 45	Spring Creek (Brookston)	8 35
Guthrie	1 22	Morocco	23 25	Spring Creek (Logansport)	5 20
*Gwynneville	10 00	Morristown	12 60	Springersville (Lyons Station)	2 60
Hamilton	17 82	Moscow	6 75	*Springport	25 53
Hammond	6 12	*Mt. Auburn	14 50	Springville	3 00
Hannegan (Arlington)	6 50	Mt. Gilead (Waverly)	2 00	*State Line	60 00
*Harmony (Leisure)	25 00	Mt. Hope (Mt. Olive)	5 00	Stilesville	3 36
Harrisburg	8 00	Mt. Pleasant (Hall)	6 49	Stinesville	1 16
Harris Prairie (Granger)	2 35	Mt. Summit	7 20	Spring Creek (Edinburg)	5 00
*Hartford City	20 00	*Muncie (Central)	30 50	*Sullivan	30 00
*Hebron	21 42	*Muncie (First)	80 00	*Summitville	30 00
*Hebron (Russellville)	70 75	Nameless Creek (Wilkinson)	10 35	*Terre Haute (Sec nd)	15 12
Highland (Mauckport)	2 65	New Albany (Central)	49 38	Thorntown	8 00
Hill Grove	6 00	New Albany (Park)	4 47	Tipton	64 73
*Hillsboro	27 14	New Castle	19 76	Trifalgar	14 00
Homer	5 58	*New Lisbon	10 00	Tunnel Hill (Edwardsville)	8 83
Honeytown (Ewing)	6 00	New Lisbon (Castle)	6 36	Union Chapel (Lacona)	4 75
*Hopewell (Hopedale)	15 42	*New Market	29 44	Union City	45 00
Huntington	27 30	New Maysville	5 00	Union (Franklin)	30 00
Independence (Tipton)	5 60	New Richmond	6 35	Uniontown (Zanesville)	4 12
Indianapolis (Central)	215 00	*New Ross	40 00	Vallonia	4 10
*Indianapolis (Englewood and Sunday-school)	37 70	*Newville	10 75	*Valparaiso	175 00
*Indianapolis (Fourth)	34 00	Nineveh	11 10	Venison (De Gouia Springs)	1 00
Indianapolis (Hillside)	1 28	*Noblesville (First)	82 81	Vevay	12 00
Indianapolis (Morris St.)	5 00	North Liberty (Snacks)	35 69	Vincennes	25 00
*Indianapolis (North Park)	15 50	North Madison	5 95	Vistula	3 65
Indianapolis (Sixth)	16 00	North Scott (Metz)	6 90	Wabash	67 60
Indianapolis (Third)	102 50	*Oak Grove (Patton)	10 00	Warsaw	12 00
Indian Creek (Lucerne)	16 15	Oakland City	5 00	*Warrington	12 42
*Ingalls	13 00	Oaklandon	6 00	Washington (First)	10 70
Inglesol Chapel (Waynetown)	5 20	*Oaktown	25 75	Wattles S. H. (Fowler)	2 00
*Irvington (Downey Ave.)	156 37	*Old Augusta (Eck)	10 00	*Waveland	15 00
Jacksonburg	6 00	Onward	4 72	Waynetown	25 00
*Jamestown	40 15	Orestes	6 51	West Lebanon	25 00
Jamestown (R. R. No. 1)	6 32	*Oxford	27 00	West Liberty	3 00
*Jeffersonville	40 65	Palestine (Wolcott)	7 00	West Liberty (Coal Creek)	1 95
Kansas (Edinburg)	1 97	*Parkersburg	12 21	West Middleton	3 00
Kempton	1 00	Parkeville	5 00	West Point (Russiaville)	2 97
Kendallville	40 00	Pennville	5 00	Westville	5 00
Kennard	2 93	*Peru	25 00	Whitcomb	75
*Kentland	25 35	*Pine Village	11 76	Williams Creek (Zionsville)	10 00
Kewanna	3 45	Pittsboro	9 90	Williamsport	6 55
Knightstown	5 00	Pleasant Grove	1 00	Winchester (Main St.)	22 45
Kokomo	76 95	Plainfield	27 00	Windfall	12 70
*Ladoga	31 00	*Pleasant Grove (Kentland)	50 70	*Winslow	10 00
La Fayette	6 10	Pleasant Grove (Lafayette)	5 25	Wyatt	4 08
*Lawrenceburg	20 40	Pleasant Ridge (Rising Sun)	7 50	Young America	4 00
*Lebanon	103 00	*Plum Creek (Ging)	31 05		
Lexington	5 00	*Portland Mills	11 65		
*Liberty	32 35	Poseyville	8 00		
Ligonier	5 00	Prairie Creek (Montpelier)	5 40		
*Little Flatrock (New Salem)	60 60	*Princeton	20 25		
Little River (Ft. Wayne)	2 00	Providence	29 70		
Little Sugar Creek (New Palestine)	4 62	Providence (Orth)	3 25		
*Lizton	19 50	Providence (Paxton)	4 75		
*Logansport	80 50	Raleigh	3 25		
*Loogootee	15 15	Refuge (Noblesville)	8 00		
Lowell	15 01	Remington	21 15		
Lynn	2 39	*Rensselaer	36 36		
*Manville	13 00	Reynolds	7 00		
Maplewood	3 06	*Richmond	65 42		
Marion (Central)	12 22	*Rising Sun	20 20		
*Marion (First)	56 25	*Roachdale	16 50		
Markle	16 00	Roann	5 00		
Martinsville	20 25	Rochester	7 30		
Marysville	3 45	Rockfield	5 80		
*Mechanicsburg	14 01	*Rocklane	24 73		
Medaryville	20 00	Rockville	18 80		
*Metamora	10 00	*Rolling Prairie	15 50		
*Metz	42 00	Rushville	123 45		
		St Joe	1 65		
		St. Paul	2 82		

Sunday-schools.

Adams	2 58
Advance	2 60
*Alexandria	30 59
Ambia	3 52
Anderson	65 89
Andersonville	4 00
Andrews	5 89
Antioch (Arney)	8 00
Antioch (Hamrick)	4 00
Antioch (Hesston)	2 00
*Antioch (Hillsboro)	12 00
*Arcadia	20 00
Argland	2 25
Ashley	3 32
Atlanta	30 00
Attica	50
Bachelor Creek (Wabash)	3 83
Fainbridge	4 19
*Bargersville	30 11
Barkley (Valma)	5 00



*Battle Ground.....	\$ 13 10	Fairview (Winamac).....	\$ 7 10	McCoysburg .....	\$ 4 00
Bedford.....	20 00	Farrington (Rushville).....	6 50	Macy.....	10 15
Ben Davis Creek (Rushville).....	5 00	Fayetteville (Orange).....	1 77	Madison.....	8 13
Bengal.....	2 70	Fillmore.....	4 00	Manhattan.....	1 22
Bentonville.....	6 00	*Flora.....	18 86	*Maria Creek (Freelandsville).....	30 00
Bethany (Anderson).....	4 00	*Forest (Laud).....	14 85	*Marion (Central).....	11 60
Bethany Chape. (Fowler).....	13 70	Fort Wayne (South).....	10 00	*Marion (First).....	20 00
*Bethany (Charlestown).....	11 00	Fort Wayne (W. Jefferson St.).....	9 44	Markle.....	3 00
Bethany (Evansville).....	8 66	Fountain City.....	5 40	Martinsville.....	18 12
Bethany (Worthington).....	2 15	Fower.....	20 22	*Marysville.....	5 50
Bethel.....	11 50	Francisville.....	7 28	Mechanicsburg (Reese Mill).....	4 17
Bethel (Newcastle).....	4 25	*Frankfort.....	40 00	*Medaryville.....	11 40
Bicknell.....	14 00	*Franklin.....	10 00	*Metz.....	29 50
Billingsville.....	3 42	*Frankton.....	20 00	*Mchigantown.....	10 00
Bloomfield.....	15 00	Freelandville.....	2 50	*Middlebury (Martz).....	7 50
Bloomington.....	3 00	*Gadsden.....	6 23	*Milford.....	5 16
*Bloomington (Kirkwood Ave.).....	40 00	Gas City.....	10 77	Mill Creek.....	1 54
*Boswell.....	20 78	Georgetown.....	11 68	Milroy.....	9 80
Boxley.....	7 50	Glendale (Francisville).....	6 35	*Milton.....	20 00
Braytown (Craig).....	3 25	Greencastle.....	25 66	*Mishawaka (First).....	34 00
Brazil.....	6 32	*Greenfield.....	19 00	Monroeville.....	2 53
Bright.....	6 00	*Greensburg.....	20 32	*Montclair.....	20 00
*Brook.....	7 47	Green's Fork.....	7 00	*Montezuma.....	12 39
Brookville.....	4 16	Green S. H. (Remington).....	2 00	Monticello.....	13 10
Brownsburg.....	6 14	*Greenville.....	6 41	Montpelier.....	1 51
Bruceville.....	3 80	Greenwood.....	3 42	*Morocco.....	25 00
*Buck Creek (Julietta).....	6 20	*Griffin.....	10 00	Moscow.....	3 00
Buckeye.....	5 45	Gwynneville.....	5 68	Mt. Auburn.....	14 25
*Burlington.....	28 40	*Hamilton.....	16 17	Mt. Gilead (Waverly).....	9 00
*Busseron (Oaktown).....	6 34	Hammond.....	1 06	Mt. Hope (Octagon).....	5 00
Butler.....	9 25	Harmony (Leisure).....	3 66	*Mt. Olivet (Maplewood).....	13 00
Cadiz.....	1 0	*Harrisburg.....	5 00	Mt. Pleasant (Bedford).....	6 50
Cambridge City.....	3 00	Harris Prairie (Cranger).....	5 55	Mt. Pleasant (Hall).....	2 51
Campbellsburg.....	3 00	*Hartford City.....	25 00	*Mt. Pleasant (Glenn's Valley).....	12 86
*Canton.....	5 20	Hartsville.....	2 12	Mt. Summit.....	2 10
Carlisle.....	8 00	*Hebron.....	25 00	Mt. Tabor (Crown Center).....	1 00
Carthage (East St.).....	3 50	*Hebron (Russellville).....	24 93	Mt. Vernon.....	2 80
*Cayuga.....	6 36	Hillsboro.....	22 55	Muncie (Central).....	16 55
Cedar Lake (Corunna).....	5 52	Homer Union (Homer).....	3 55	Muncie (First).....	25 75
Centreville.....	4 17	Hopewell (Hopedale).....	10 00	*Nameless Creek (Wilkinson).....	38 00
*Charleston.....	25 00	Huffman.....	2 29	*Nanvoo Union (Fort Branch).....	5 60
Charlottesville.....	1 52	Huntingburg.....	2 00	*New Albany (Central).....	15 00
Chesterfield (Bud).....	1 75	*Huntington.....	30 00	New Albany (Park).....	4 74
Christian Chapel (Bud).....	2 20	Ijamsville.....	4 75	New Carlisle.....	5 00
Christian Union (Shelby).....	2 12	Independence (Tipton).....	5 00	New Castle.....	13 00
Clarksburg.....	4 40	Ingalls.....	2 75	Newbern.....	2 00
Clarksville.....	7 50	Ingersoll Corner (Hillsboro).....	6 34	New Brunswick.....	4 00
*Clay Chapel (Kokomo).....	7 00	*Indianapolis (Central).....	200 00	*New Liberty (Veederburg).....	30 00
Clayton.....	4 50	*Indianapolis (Fourth).....	45 00	New Lisbon (Castle).....	5 50
Clear Creek.....	1 14	Indianapolis (Haughville).....	5 00	New Maysville.....	2 65
*Clinton.....	25 00	*Indianapolis (Hillside).....	8 37	New Richmond.....	15 20
Coburn's Corner (St. Joe).....	9 25	*Indianapolis (North Park).....	15 00	New Ross.....	21 00
Coffee Creek Union (Paris Crossing).....	2 65	*Indianapolis (Third).....	175 00	Newville.....	6 61
*Colfax.....	10 00	Indian Creek (Lucerne).....	14 77	Nineveh.....	18 42
Columbus (East).....	8 00	Irvington.....	37 89	Noblesville.....	32 00
Columbus (Tabernacle).....	30 00	*Jacksonburg.....	8 40	Normanda.....	20 00
Connersville.....	8 52	*Jamestown.....	10 10	North Madison.....	4 10
Converse.....	4 66	Jamestown (R. R. No 1).....	5 81	North Vernon.....	4 70
Corydon.....	16 00	Jay.....	3 92	Oak Grove (Patton).....	9 50
Crawfordsville.....	18 26	Jeffersonville.....	3 50	Oaklandon.....	9 00
*Daleville.....	26 00	Kansas (Edinburg).....	5 26	*Oaktown.....	25 00
Dana.....	3 67	*Kendallville.....	20 00	Odon.....	5 00
Damville.....	8 50	Kentland.....	14 42	*Onward.....	13 00
*Delphi.....	15 59	*Kewanna.....	5 00	Orestes.....	6 33
Domestic.....	25 80	*Knox.....	10 13	*Osgood.....	6 75
Dora.....	4 00	Kokomo (Main St.).....	33 50	Oxford.....	28 40
*Dover (Cason).....	5 00	Ladoga.....	6 67	Palestine.....	5 45
Dublin.....	3 70	Lafayette.....	3 41	*Palestine (Wolcott).....	7 00
*Eagle Creek (Eagletown).....	15 20	Lakeville.....	4 00	Paragon.....	1 50
East Lynn (Anderson).....	3 64	*La Porte.....	21 01	Parkeville.....	3 50
Eaton.....	4 00	Laurel.....	11 09	Pennville.....	75
*Edinburg.....	15 00	*Lawrenceburg.....	7 60	*Peru.....	20 00
Edwards.....	6 50	*Lebanon.....	55 00	*Pine Grove (Lowell).....	9 02
Edwardsport.....	7 73	Lexington.....	4 86	*Pittsboro.....	10 00
Elkhart (First).....	12 56	*Liberty.....	15 00	Plainfield.....	8 80
Elm Grove (Geneva).....	10 00	*Liberty (Bellevue).....	5 00	Plainville.....	3 24
*Elmora.....	10 00	Ligonier.....	15 00	Pleasant Grove (Cope).....	5 16
*Elwood.....	34 00	*Little Flat Rock (New Salem).....	33 34	Pleasant Grove (Kentland).....	3 10
*Etna Green.....	14 44	Little Sugar Creek (New Palestine).....	13 00	Pleasant Grove (Lafayette).....	25 00
Evansville (First).....	11 15	Little Yerk.....	3 15		
*Ewing.....	5 61	*Lizton.....	11 50		
*Fairfield (Oakford).....	5 59	*Logansport (Ninth St.).....	25 00		
*Fairview (Angola).....	10 00	*Lowell.....	11 40		
Fairview (Groves).....	6 45				

*Pleasant Ridge (Rising Sun).....	\$ 14 52	Winamac.....	\$ 4 80	Coulson, J. R., Portland.....	\$ 50
*Plevna.....	13 00	Winchester (Main St.).....	20 09	Cramer, Mrs. J. R., Flora.....	1 00
Plum Creek (Ging).....	13 85	*Windfall.....	3 00	Crane, Mrs., Anderson.....	4 00
*Portland.....	12 68	*Winslow.....	15 00	Dale F. M., Burlington.....	1 00
*Portland Mills.....	11 09	Wolcott.....	8 55	Davis, F. L., Sheridan.....	1 00
*Poseyville.....	5 00	*Worthington.....	8 86	Davis, Mrs. Ida Sheridan	1 00
Prairie Creek (Montpelier)	5 72	*Young's Chapel (Gar-		Fox, Andrew J., George-	
Princeton.....	4 20	field).....	15 00	town.....	175 00
*Providence.....	26 35	Zionsville.....	10 00	George, Dora, Sheridan.....	1 00
*Providence (Orth).....	5 00	<b>Endeavor Societies.</b>			
*Reddington.....	5 00	Anderson.....	25 00	Granger, Mr. and Mrs. C.	
*Reed.....	6 03	Bloomington.....	31 00	W., Noblesville.....	2 00
Refuge (Noblesville).....	4 40	Connersville.....	3 00	Gwinn, Mrs. H. T., Frank-	
*Remington.....	16 31	Edinburg.....	5 00	fort.....	25
*Rensselaer.....	23 13	Elizaville.....	5 00	Hall, Mrs. W. C., Franklin	5 00
*Reynolds.....	10 00	Elwood (Main St.).....	25 00	Hamilton, Mrs. L. A.,	
*Richmond.....	30 00	Fowler.....	2 10	Greensburg.....	10 00
*Roachdale.....	5 00	Franklin.....	2 50	Hampshire, Cynthia,	
Roann.....	4 58	Goshen.....	1 33	Young America.....	2 00
Rocklane.....	8 46	Greenfield.....	4 00	Harrell, Jessie, Jeffers-	
Rockville.....	3 15	Indianapolis (Central).....	25 00	ville.....	1 00
Rolling Prairie.....	8 80	Indianapolis (Fourth).....	25 00	Haskell, Mrs. Geo., Vevay	1 00
*Royal Center.....	5 55	Indianapolis (Hillside).....	20 00	Higbee, Hattie L., Rising	
Russiaville.....	5 55	Indianapolis (Seventh).....	5 25	Sun.....	1 00
St. Joe Station.....	8 60	Indianapolis (Sixth).....	15 00	Hillis, Mrs. J. E., Frankfort	1 00
St. Paul.....	7 00	Jeffersonville (First).....	18 28	Hipp, Flora M., Indian-	
Salem.....	10 00	Laurel.....	3 41	apolis.....	5 00
Salt Creek (Ramelton).....	2 00	Laurel (Junior).....	58	Holmes, Nona, Jeffer-	
Sandborn.....	3 50	Logansport.....	10 00	sonville.....	5 00
*Satur.....	15 00	Madison.....	8 25	Hoskins, M. G., Sellers-	
*Scotts Prairie.....	25 00	Medaryville.....	6 00	burg.....	1 00
*Seymour.....	8 00	Metamora.....	5 00	Houser, Henry, Arney.....	25
Shelbyville.....	22 45	Milton (Junior).....	1 50	John, Corondo, Boone	
Smartsburg.....	4 10	Milton (Senior).....	2 00	Grove.....	1 00
Smithville.....	13 50	New Richmond.....	7 70	Johnson, Lyman, Muncie.	1 00
*South Bend (First).....	55 00	Orestes (Junior).....	3 02	Jones, Grace, Pittsboro.....	10 00
South Milford.....	6 25	Feru.....	3 00	Jones, W. C., Portland.....	50
South Salem (Union City)	96	Richmond.....	5 00	Jones, Mrs. Seth, Port-	
*South Scott (Ellis).....	7 24	Roachdale.....	6 00	land.....	1 00
Spartanburg.....	2 75	Shelbyville (Intermediate)	8 00	Jones, Mrs. Sallie, Corydon	1 00
Spring Creek (Brookston)	5 10	Shelbyville (Junior).....	8 00	Jones, Mrs. Ervin D.,	
Spring Creek (Logans-		Shelbyville.....	9 00	Boone Grove.....	1 00
port).....	7 88	Somerset.....	1 60	Jones, L. W., Sulphur.....	5 00
Springersville (Lyons		South Bend.....	25 00	Keeney, Mrs., Madison.....	1 00
Sta.).....	7 50	Summitville (Intermedi-		Kellems, Mrs. Mary, New	
*Springport.....	25 00	ate).....	5 50	Winchester.....	4 00
State Line.....	15 00	Summitville (Junior).....	8 25	Kelley, Robt. A., George-	
*Stilesville.....	10 00	Wabash (First Interme-		town.....	5 00
*Stockwell.....	5 00	diante).....	7 00	Kennedy, Q. A., Frankfort	25
*Sullivan.....	14 55	Windfall.....	20 41	Kneiley, Maggie, Wabash.	1 00
Summitville.....	15 00	<b>Individuals.</b>			
*Swayzee.....	6 06	Aley, J. J., Arney.....	1 25	Kraft, Wm., Fowler.....	20 00
Tabor.....	11 35	Aley, Mrs. Paulina, Arney	1 00	Lane, O. L., Bainbridge.....	10 00
Tampico.....	3 23	Allen, B. L., Irvington.....	25 00	Leonard, Lucy, Russell-	
*Terre Haute (Central).....	16 80	Alley, Thos., Alaska.....	1 00	ville.....	1 00
Terre Haute (Second).....	1 50	Arney, Ada, Arney.....	25	Lollis, Mrs. R. C., Catlin	2 00
Thorntown.....	17 26	Arney, Josie P., Arney.....	25	Lucas, Mrs. T. H., Frank-	
*Tipton (West St.).....	30 25	Arney, Mrs. Sarah, Arney	25	fort.....	2 00
Trafalgar.....	3 70	Ashley, Lucretia Lebanon	5 00	McClamroch, Mrs. A. A.,	
Tunnel Hill (Edwardsville)	15 49	Austen, Avice G., Rush-		Frankfort.....	1 00
Union City.....	14 65	ville.....	1 00	McClamroch, Mrs. Jas. A.,	
Union (Ekin).....	6 00	Austen, Edward, Rush-	1 00	Frankfort.....	1 00
Union (Hynsdale).....	2 00	ville.....	1 00	McClure, W. W., Craw-	
Union (Middletown).....	12 50	Bauserman, Miss Winnie,		fordsville.....	4 00
*Union (Pine Village).....	22 40	Monroeville.....	5 00	McGowan, W. T., North	
Union (Rockville).....	1 00	Bicknell, George, Green-	1 00	Vernon.....	1 00
*Uniontown (Zanesville).....	11 26	castle.....	1 00	McNeely, Mr. and Mrs. J.	
Valparaiso.....	8 30	Biddle, Atherton E., An-		P., Salem.....	1 00
Venson (DeGonia Springs)	3 64	derson.....	5 00	Manahan, Mary, Oakland	
Vevay.....	15 05	Brown, L. E., Frankfort.....	50	City.....	1 00
*Vincennes.....	30 00	Canfield, Dr. M. S., Frank-	1 00	Mercer, L. I., Richmond	1 00
Wabash.....	25 44	fort.....	1 00	Mitten, Mrs. J. W., Ft.	
Warrington.....	15 75	Carpenter, J. Walter, An-	5 00	Wayne.....	1 00
*Warsaw.....	10 00	derson.....	5 00	Morgan, Cynthia, Indian-	
Washington.....	10 65	Clark, G. H., Williams-	2 00	apolis.....	1 00
*Wattles (Fowler).....	15 40	port.....	75	Morton, Jens, South Bend	5,000 00
*Waveland.....	19 25	Clifford, A., Indianapolis	35 00	M., P., Frankfort.....	2 00
Waynetown.....	33 00	Cobie, W. B. and Family,	21 00	Murphy, Eiam T., Craw-	
West Lebanon.....	6 04	Lockport.....	5 00	fordsville.....	1 00
West Pine (Boswell).....	14 60	Coble Mrs. Carrie, Catlin	5 00	Musselman, Mrs. Hattie,	
*Westport.....	5 00	Colmbaugh, Mrs. Della,	1 00	Neal, W. L., Peru.....	6 00
Westville.....	2 00	Arney.....	1 00	Neuman, H. E., Milton.....	1 00
Whitcomb.....	1 05	Coulson, Mrs. Rachel,	1 00	Nicoson, Mary J., Brazil.	1 00
Whitewater.....	5 00	Portland.....	1 00	Nicoson, W. S., Brazil.....	2 00
Williams Creek (Zionsville)	9 20			Nixon, Mrs. M. C., Ft.	
Williamsport.....	2 12			Wayne.....	1 00
				Norris, H. L., Burlington.	1 00
				Ogle, Mrs. A. E., Sullivan	1 00
				Oyler, Reed, Converse....	1 00

Palmer, Mrs. Anna, James-	
town	\$ 1 00
Parsons, Mrs. Mary E.,	
Frankfort	1 00
Patterson, Mrs. H. W.,	
Tipton	5 00
Porter, Geo., Hunt	1 00
Pruitt, Mrs. Martha,	
Franklin	10 00
Robertson, John G., Lex-	
ington	5 00
Saberton, Mrs. George,	
Jeffersonville	60
Sellers, Robt., Irvington	1 00
Schooley, O. D., Jr.,	
Sparksville	11 00
Scott, Mrs. D. M., Alexan-	
dria	40 00
Shank, Clara, Irvington	20 00
Shawhan, D. M., Peters-	
burg	50
Shawhan, Jane, Peters-	
burg	50
Shawhan, Leta, Peters-	
burg	25
Smith, Mrs. Hannah P.,	
Crawfordsville	1 00
Smith, Jno. H. and Sister,	
Wilkinson	2 00
Smith, M. J. and Maria,	
Seaford	5 00
Smith, Percy N., Alaska	1 00
Spray, E. A., Frankfort	50
Stanley, Stella, Madison	1 00
Sweeney, Z. T., Columbus	25 00
Taylor, Mary, Domestic	1 00
Thomas, Ida, Young	
America	50
Thomson, Mr. and Mrs.	
A. J., New Albany	310 00
Truax, Lavina, Alamo	1 00
Vaughan, Mrs. Mary P.,	
Stilesville	25 00
Wallace, Mrs. R. N., Frank-	
fort	1 00
Watson, Charles, Indian-	
apolis	1 00
Wells, Mr. and Mrs. W.	
T., Huntington	20 00
Williams, Reed, Bloom-	
field	1 00
Wilson, Mary E., Dublin	1 00
Winters, Chella, Portland	50
Winters, Edith, Portland	50
Winters, Florence, Port-	
land	50
Winters, Martha C., Port-	
land	6 00
Wooten, Carrie, Liberty	1 00
Wyckoff, Mrs. J. A., Mon-	
roeville	5 00
Wyckoff, Mrs. J. H., Mon-	
roeville	20 00
Zimmerman, Mrs. Rena,	
Richmond	5 00
<b>Miscellaneous.</b>	
A Friend, Alaska	10 00
A Friend, Indianapolis	1 00
A Friend, Liberty	50
A Friend, Logansport	300 00
Agents' Library, Windfall	25
A Sister, Catlin	2 00
A Sister, Orestes	10 00
Auxiliary, Indianapolis	
(Sixth)	5 00
Auxiliary, Shelbyville	35 00
Auxiliary, West Lebanon	24 15
Cash	3 75
Cash, Frankfort	2 00
Cash, Merom	1 00
Cash, Seymour	50 00
Cash, South Bend	6 69
C. W. B. M., Brookville	2 75
Citizens, Russellville	28 00
Collected at Waynetown	7 00

Collected by Edith Wilson	
and Clay Cline, Roach-	
dale	\$ 1 00
Collected by Ethel and	
Libbie Hidenour, An-	
gola	20 00
Fourteenth District Con-	
vention	9 90
Ladies' Aid Society, Daw-	
son	5 00
Ladies' Aid Society, Ken-	
dallville	10 00
Ladies' Aid Society, New	
Ross	5 00
Ladies' Aid Society, West	
Lebanon	5 00
Missionary Circle, Angola	30 00
Six Young People, Angola	30 00
Sunday-school Class (Mrs.	
Baker's), Crawfordsvil-	
le	2 50
Thirteenth District Con-	
vention	20 00
District Convention	50 00
Total	18,951 26

### INDIAN TERRITORY.

#### Churches.

*Ardmore	30 00
*Chickasha	10 00
Simpson	2 00

#### Sunday-schools.

Ardmore	10 01
Duncan	3 15
Purcell	10 50
South McAlester	13 16

#### Individual.

Williams, Mr. and Mrs. R.	
B., Ryan	2 00

#### Miscellaneous.

Ladies' Aid Society, Daw-	
son	5 00
Total	85 82

### IOWA.

#### Churches.

Abingdon	15 05
*Adel	40 53
Albia	16 82
Alburnett	7 00
*Alta	5 00
*Altoona	32 60
Ames	35 51
Anita	6 00
Anthion	5 00
*Arlington	84 75
Atalissa	8 30
Atlantic	7 82
Audubon	3 00
*Bagley	11 61
*Batavia	14 10
Bayard	5 50
Bedford	15 00
*Bethel Grove (Liscomb)	22 08
Big Mound	4 00
Blendsburg	2 00
Bloomfield	3 00
Boone	1 00
Brandon	2 80
Bridgewater	3 00
Brighton	7 25
Bristow	5 05
Burlington	6 20
*Carlisle	10 00
Carson	11 50
Cedar Bluff	5 00
*Cedar Rapids	309 51
Center Point	1 65

*Centerville	\$ 75 00
Charles City (First)	7 00
*Cherokee	11 25
Chesterfield	1 00
Clarinda	25 30
*Clarion	44 25
*Coggon	15 00
Colins	6 00
Colo	4 00
Columbus City	2 75
Con-fidence	2 00
*Coon Rapids	25 00
Council Bluffs (First)	20 00
Cro-well	5 00
Cuba Union (Frederic)	4 00
*Cunningham (Redfield)	13 00
Curlew	4 66
Davenport	40 50
*Deep River	21 62
Delphos	7 90
Delta	31 40
*Des Moines (Central)	350 00
Des Moines (East Side)	15 00
*Des Moines (Highland	
Park)	22 75
Des Moines (Park Ave.)	6 00
Des Moines (Univ. Place)	321 00
Des Moines (Univ. Place	
and Drake Univ.)	100 00
De Soto	39 00
*De Witt	10 25
*Dixon	12 00
*Dows	14 65
Draper (Monroe)	2 82
Eddyville	8 35
Eldon	3 90
*Elkhart	25 11
*Eliott	17 55
Estherville	19 70
Everly	7 60
Exira	2 31
*Exline	10 00
Fairview (Perry)	5 00
Farragut	13 25
*Fertile	12 42
Floris	5 00
*Fonda	11 00
Fort Madison	6 55
*Fremont	11 33
Galesburg	6 87
Galva	11 00
Garwin	5 25
Gulmore City	3 75
Glenwood	26 80
*Granger	25 00
*Greeley	41 27
Greene	5 65
Grimes	4 00
*Griswold (Central)	15 35
Hamburg	7 90
*Hampton	25 00
Henderson	13 25
Holly Springs	8 55
*Humeston	36 00
Iconium	3 53
Indianapolis	30 40
Iowa City	25 10
*Iowa Falls	15 75
Irwin	9 09
Jamaica	40
Jolley	1 00
Kasson	7 00
*Kellogg	17 85
Keokuk	26 60
*Keota	40 30
*Kingsley	10 00
Kinross	5 05
Kirkville	4 45
La Fayette	11 01
Larrabee	3 64
*Laurens	24 51
Le Claire	13 85
Lenox	18 45
Leon	8 18
Lime City	5 00
*Liscomb	54 00
Logan	3 00



Lone Star (Macedonia) ..\$	4 45	Spencer .....	\$ 7 00	Chesterfield .....	\$ 3 20
Long Grove .....	21 65	*Stanhope .....	20 65	*Cincinnati .....	5 00
Long Grove (Alburnett) ..	3 50	Stockport .....	7 00	Clarinda .....	159 66
Lorimer .....	5 00	*Storm Lake .....	35 94	*Clarion .....	25 00
Lossing .....	1 30	*Sugar Grove (Dallas Cen-		Clarksville .....	8 50
*Lowman (Elliott) .....	10 00	tre) .....	15 00	Clearfield .....	5 80
Madison (Brooklyn) .....	17 75	Thornburg .....	3 50	*Cleghorn .....	10 42
Madrid .....	5 30	*Tiffin .....	11 38	Coggon .....	19 13
Malvern .....	10 00	Tilton .....	5 12	Colfax .....	16 55
Nanson .....	50	Tingley .....	17 00	Collins .....	4 60
Marcus .....	6 73	*Troy Mills .....	11 76	*Columbia (Belinda) .....	23 00
Marion .....	6 25	Tuttles Grove (Coon Rap-		*Columbus City .....	9 00
Marshalltown .....	19 18	ids) .....	8 08	Commerce .....	5 50
Martel e .....	9 00	Union .....	4 00	*Confidence .....	7 45
*Mason City .....	112 90	*Union Chapel (Blakes-		Conway .....	1 00
Maxwell .....	12 00	burg) .....	11 00	*Coon Rapids .....	11 71
*Meadow Grove (Luther) ..	30 00	Union City (Kent) .....	6 50	Coppock .....	3 60
Melbourne .....	3 65	Urbana .....	10 61	*Corning .....	8 25
Middletown .....	75	Van Wert .....	6 50	Corydon .....	1 50
Minburn .....	4 10	Villisca .....	4 85	*Council Bluffs .....	22 00
*Missouri Valley .....	15 00	*Vinton .....	10 00	Cromwell .....	6 50
Mitchellville .....	10 00	*Volga City .....	11 50	*Creston .....	26 10
Modale .....	7 15	Wakarusa City .....	5 00	Cumberland .....	9 17
Mondamin .....	10 27	Wapello .....	5 10	Cunningham (Redfield) ..	2 45
*Montezuma .....	10 30	*Waukege .....	22 25	*Curlew .....	5 81
Monticello .....	4 27	Webster City .....	26 41	Dallas .....	9 61
*Moorehead .....	21 50	Weldon .....	10 61	*Davenport .....	25 47
*Moulton .....	15 00	*West Liberty .....	60 50	Deep River .....	5 90
*Mt. Auburn .....	15 02	Wever .....	22 00	*Defiance .....	12 00
*Mt. Ayr .....	45 35	What Cheer .....	10 00	*Delphos .....	16 52
Mt. Gilead (Chequest) ..	8 25	*Whiting .....	11 00	De Soto .....	55 00
Mt. Pleasant .....	5 25	Whitten .....	7 85	Des Moines (Highland	
Mt. Sterling .....	10 20	Willow Grove (Casey) ..	7 00	Des Moines (Park Ave.) ..	2 75
*Murray .....	10 40	Winterset .....	7 00	De Soto .....	12 71
Mystic .....	5 00	*Woodbine .....	21 50	De Witt .....	17 25
Nevada .....	1 65	*Woodlawn (Lake City) ..	17 34	De Witt .....	5 00
New Sharon .....	9 16	*Woodward .....	50 00	*Dixon .....	16 00
Newton .....	10 20	Yale .....	5 00	Dows .....	4 15
New Virginia .....	8 56	*Zealand .....	16 13	*Drakeville .....	8 00
New York .....	4 65			*Eddyville .....	17 17
Nora Springs .....	6 75	Sunday-schools.		El Dorado .....	5 00
*North River (Pitzer) ..	25 87	*Abingdon .....	6 00	Eldora .....	11 20
*North Star (Orient) ..	6 00	Adel .....	9 40	Elkhart .....	17 64
Norwalk .....	8 17	Albia .....	28 17	*Elhott .....	25 00
Oak Grove (Shellsburg) ..	13 00	Alburnett .....	23 32	Ellston .....	3 00
Olin and Sunday-school ..	14 00	*Allerton .....	10 00	Essex .....	3 92
*Onawa .....	20 00	*Altoona .....	20 00	*Estherville .....	11 11
Ontario .....	11 50	*Ames .....	24 66	Exira .....	3 00
Osceola .....	7 06	Anita .....	11 35	Exline .....	4 50
*Oskaloosa .....	125 00	*Apple Grove (Mitchell-		Fairfield .....	15 00
Packwood .....	10 00	vile) .....	14 20	*Fairview (Perry) .....	16 55
Panora .....	5 00	Arlington .....	26 00	Farlin .....	4 30
Pleasant Grove Chapel		Atalissa .....	12 25	Farragut .....	6 54
(Ames) .....	4 98	Atlantic .....	5 00	Fertile .....	15 62
Pleasant Grove (Straw-		Avery .....	2 30	Finchford .....	10 00
berry Point) .....	5 00	*Bagley .....	8 10	*Floris .....	8 00
Pleasant Hill (Tabor) ..	4 00	Batavia .....	6 63	Fonda .....	3 28
Pleasant Ridge (Knox-		*Bayard .....	5 80	*Fort Dodge .....	15 00
vile) .....	4 46	Beauford .....	8 25	Fort Madison .....	4 00
*Pleasantville .....	16 00	Benton .....	2 00	*Frank Pierce .....	12 65
Pocahontas (First) .....	4 56	Bethel (Cumberland) ..	9 98	Fremont .....	2 90
Pocahontas (Mission) ..	2 30	Bethel Grove (Liscomb) ..	6 69	Gaeburg .....	9 63
*Prairie Creek (Vinton) ..	15 00	Bethany Union (Udell) ..	3 00	Galva .....	14 88
Prescott .....	6 40	Big Mound .....	4 50	Garwin .....	6 37
*Preston .....	27 50	*Bladensburg .....	10 20	Gilmore City .....	3 25
Primghar .....	5 00	Blanchard .....	16 70	*Glenwood .....	11 45
Rands .....	1 25	Blackton .....	3 91	*Granger .....	22 23
Redfield .....	5 31	*Bloomfield .....	15 00	Gravety .....	13 67
*Red Oak .....	25 00	*Bondurant .....	10 31	Greene .....	3 82
Richland .....	1 00	Boone .....	7 11	Griswold .....	7 60
*Rising Sun .....	35 85	*Brandon .....	15 00	Grove Center (Lenox) ..	19 27
*Robertson .....	12 50	Brighton .....	6 01	*Hamburg .....	19 44
Rock Rapids .....	7 65	Bristow .....	13 76	Hampton .....	33 56
*Rockwell City .....	20 00	Brooks .....	11 00	Harlan .....	4 29
*Rose Hill .....	10 11	*Cantil .....	10 00	*Hartford .....	20 00
Russell .....	4 00	Carlisle .....	5 93	Hedrick .....	3 36
Sac City .....	5 56	*Carson .....	20 19	Henderson .....	9 41
*St. Anthony .....	10 30	Castana .....	4 10	Herold (Grimes) .....	8 87
St. Charles .....	4 05	Cedar Bluff .....	10 82	Holly Springs .....	15 10
*Schaller .....	22 55	*Cedar Rapids (First) ..	160 49	Hopeville .....	1 02
Seranton .....	10 00	*Cedar Rapids (Mission) ..	25 00	*Humeston .....	11 25
Selection .....	8 00	Center Point .....	5 00	*Iconium .....	5 75
Sheldon .....	5 34	Centerville .....	12 23	*Indianola .....	10 50
Shenandoah .....	8 97	*Central City .....	6 86	Iowa City .....	34 34
Siam .....	11 75	Champion Hill (Moscow) ..	9 00	Irwin .....	0 78
*Sioux City (First) .....	14 95	Charles City .....	2 31	*Jefferson .....	11 03
Sloan .....	5 50	Cherokee .....	8 16	Jolley .....	2 50



Kalona .....	\$ 8 50	Pleasant Ridge (Knox		Woodward .....	\$ 8 66
Kamrar .....	5 00	ville) .....	\$ 3 68	Yale .....	3 53
*Kellogg .....	10 50	*Pleasant Valley (Wood		Zearing .....	5 81
*Keota .....	20 00	bine) .....	22 25	<b>Endeavor Societies.</b>	
Kingsley .....	5 25	Pleasantville .....	18 40	Adel .....	15 00
Kinross .....	4 60	*Prairie City .....	9 00	Albia .....	20 50
Kirkville .....	14 50	Prairie Creek (Vinton) ..	30 60	Arlington .....	3 16
*Laird (Rockwell City) ..	5 00	*Prescott .....	10 00	Bethel Grove (Liscomb) ..	1 12
Lancaster .....	15 41	*Preston .....	5 16	Brooks .....	3 65
*Larrabee .....	15 00	Pringhar .....	6 00	Cedar Rapids .....	5 00
*Laurens .....	15 42	Pulaski .....	1 85	Dixon .....	3 00
Leslie .....	5 08	Quimby .....	8 33	Estherville .....	18 00
Lenox .....	8 00	Rands .....	3 00	Forest Grove .....	1 00
*Leon .....	15 00	Redfield .....	8 39	Granger .....	2 50
Lewis .....	4 68	*Red Oak .....	37 16	Lenox .....	3 40
Lime City .....	11 92	Reeve (Hampton) .....	11 62	Liscomb .....	5 00
Liscomb .....	10 00	Richland .....	3 85	Long Grove .....	18 00
Lone Star (Macedonia) ..	8 63	Rising Sun .....	21 00	Meriden .....	6 52
Long Grove .....	15 14	Robertson .....	5 00	Oskaloosa .....	10 00
Long Grove (Alburnett) ..	4 20	Rock Rapids .....	7 70		
Lost Creek (Wever) .....	9 61	Rockwell City .....	16 85	<b>Individuals.</b>	
*Lowman (Elliott) .....	33 78	*Rose Hill .....	10 00	Anderson, Mrs. Laura,	
McKissick Grove (Ham-		Russell .....	2 40	Pleasant Hill .....	1 00
burg) .....	3 40	Ruthven .....	5 00	Baker, F. W. P., Decorah	10 00
Madison (Brooklyn) .....	17 75	Sac City .....	3 10	Bon Durant, Isaac S.,	
Madrid .....	5 06	St. Anthony .....	6 69	Sloan .....	5 00
Manning .....	8 40	Schaller .....	13 16	Bunting, Mrs. F. M.,	
*Marble Rock .....	10 00	Scranton .....	10 57	Rock Valley .....	10 00
Marcus .....	9 76	Sevmout .....	3 50	Furgett, Mr. and Mrs. S.	
*Marion .....	6 64	*Shannon City .....	13 47	G., Cumming .....	1 00
*Marshalltown .....	10 00	Sheldon .....	5 40	Bush, F. E., Middle River	5 00
*Martelle .....	15 00	Shenandoah .....	11 65	Coe, Mrs. Josiah, Wood-	
*Mason City .....	75 00	Siam .....	4 00	bine .....	210 00
*Massena .....	5 41	Sidney .....	9 41	Davis, Mrs. Mary E., Lib-	
Maxwell .....	7 47	Sigourney .....	3 25	erty .....	5 00
Meadow Grove (Luther)		*Sioux City (First)	25 00	Drake, F. M., Centerville	125 00
and Mission .....	6 63	Sloan .....	3 41	Garris, J. H. and Wife,	
*Melbourne .....	10 73	South English .....	4 00	Derby .....	2 00
Meriden .....	5 35	Spencer .....	14 26	Garst, Mrs. C. E. and	
Milton .....	4 00	Springfield .....	9 10	Children, Coon Rapids	4 00
*Minburn .....	11 50	Stanhope .....	75	Guzeman, J. C., Iowa	
Missouri Valley .....	7 60	Stockport .....	8 26	City .....	4 00
Mitchellville .....	13 10	Storm Lake .....	9 10	Harris, J. K., Spencer ..	2 00
*Modale .....	10 00	Success Union, Franklin		Hartssock, W. H., Bondu-	
*Mondamin .....	13 10	Co., .....	60	rant .....	2 00
Montezuma .....	4 50	Sugar Grove (Minburn) ..	8 41	Hastie, Mr. and Mrs. W.	
Monticello .....	1 61	*Summitville .....	6 27	J., Altoona .....	5 00
*Moorehead .....	30 00	*Tabor .....	23 46	Holbrook, Mrs. Mary F.,	
Morse .....	3 33	*Tama .....	5 58	Onawa .....	1,040 00
*Morton (Atlantic) .....	10 00	Thorburg .....	6 61	Jaquith, Mabel C., Will-	
Morton's Mills (Memorial)	5 48	Tiffin .....	5 00	iamsburg .....	5 00
*Moulton .....	10 51	*Tilton .....	15 80	Jewett, Mrs. M., Shenan-	
*Mt. Auburn .....	15 00	*Tingley .....	14 00	doah .....	2 00
Mt. Ayr .....	50 07	*Troy Mills .....	13 70	La Rue, Kate, Van Horn	1 00
Mt. Pleasant .....	4 00	Trullinger (Santiago) ..	4 51	La Rue, Mrs. Eliza, Van	
Mt. Sterling .....	5 00	Union .....	6 54	Horn .....	1 00
Mt. Vernon (Casey) .....	2 00	*Union Chapel (Blakes-		Lee, James, Newton .....	5 00
Needmore (Logan) .....	3 35	burg) .....	10 00	Lotz, H. L., Spring Hill ..	3 10
New London .....	7 34	Union City (Kent) .....	5 00	Lounsbury, S. J., Bangor	1 50
New Sharon .....	10 28	Urbana .....	13 85	Macrill, Addie, Marshall-	
*New York .....	5 76	Ute .....	8 15	town .....	25 00
Nora Springs .....	9 75	*Valley Junction .....	5 00	Marshall, Mrs. M. A.,	
North English .....	8 77	*Van Wert .....	10 57	Tingley .....	1 00
North River (Pitzer) .....	9 64	Vigilance (Rizors) .....	1 90	Meredith, D. P., De Witt,	1 00
*North Star (Liscomb) ..	16 02	Villisca .....	8 70	Meredith, Mrs. Gertie,	
North Star (Orient) .....	3 72	*Vinton .....	12 27	De Witt .....	25
Norwalk .....	17 20	Volga City .....	5 40	Meredith, Mrs. J. P., De	
*Numa .....	10 08	*Walnut City .....	10 00	Witt .....	1 00
Oak Grove (Shellsburg) ..	9 75	*Wapello .....	26 75	Miller, Geo. H., Harlan ..	25 00
Oakley .....	1 05	Washington Chapel (Min-		Miller, Mrs. C. S., Ottum-	
Oelwein .....	5 50	burn) .....	7 34	wa .....	2 00
*Onawa .....	25 00	Washington Valley (Hamp-		Morgan, W. A., Des	
Ontario .....	6 00	ton) .....	6 83	Moines .....	2 00
*Orange Center (Coon		*Wauke .....	20 01	Murphy, Mrs. M. S., Min-	
Rapids) .....	22 28	Webster City .....	7 50	burn .....	5 00
Ortonville .....	1 60	Weldon .....	11 60	Nichols, Miss, Pleasant	
Osceola .....	8 77	*West Grove .....	5 00	Hill .....	50
*Oskaloosa .....	25 00	West Liberty .....	23 18	Nizely, Mrs. Ben and	
*Ottumwa .....	16 76	*What Cheer .....	7 50	Daughter, Whitten .....	1 00
Ottumwa (South) .....	4 00	*Wheeler Center (Ode		Ogburn, R. C., Wilsonville	1 20
*Panora .....	11 50	bolt) .....	20 00	Pearl, H., Adaza .....	1 00
Patterson .....	2 03	White Pigeon .....	3 50	Prunty, B. F., Des Moines	38 98
*Perry .....	23 47	*Whitten .....	17 16	Reynolds, Albert, Pleas-	
Pierson .....	4 31	*Willow Grove (Casey) ..	21 55	antville .....	2 00
Pioneer .....	2 65	Winterset .....	20 18	Richards, Mary B., New-	
Pleasant Grove (Strawber-		Woodbine .....	6 05	ton .....	5 00
ry Point) .....	5 00	Woodburn .....	8 50		

Richards, Sam'l. Newton	\$ 15 00	Big Springs	\$ 7 50	Lyndon	\$ 4 00
Richey, George C and Wife, Keota.	2 00	Bluff City	7 00	*Lyons	35 20
Scott, B. M., Bubona.	2 00	Bonner Springs	5 30	*McPherson	25 00
Shaw, I. H., Cedar Rapids	10 00	Burlington	15 65	*Manhattan	60 25
Shirley, Elizabeth, Hender- son	2 00	Burr Oak	5 50	Mayview	8 75
Shirley, Sarah E., Hender- son	2 00	Burrton	7 00	Medicine Lodge	5 00
Simons, A. and L., Polk.	5 00	Buxton	47	Miltonvale	5 00
Smith, Mrs. Edith, De Witt	25	*Caldwell	31 00	Morrowville	8 43
Snyder, L. A. and C., Greene	2 00	Canema (Eagle)	2 60	*Moundridge	20 00
Swearengen, Mrs., Ames	75	Chanute	8 00	Mt. Hope	7 00
Taylor, Mr. and Mrs. T. E., Stockport.	35 00	*Chase	17 63	*Neodesha	15 00
Vestal, Mrs. S. A., Mad- rid.	50	*Cheney	45 53	Norcatar	5 50
Wanamaker, Mabel, Plain- field.	5 00	Cherry Creek (Haddam)	5 39	Norton	5 00
Watson, Aggie B., La Dora	1 00	*Chetopa	56 00	*Norwood	1 40
Williams, Mrs. Julia, Co- lumbus Junction	5 00	Circleville	6 50	*Oak Creek (Stewart)	12 10
<b>Miscellaneous.</b>		Clearwater	8 47	*Olathe	26 75
A Friend, Colfax.	5 00	*Clyde	20 50	Oneida	5 50
A Sympathizer, Lehigh.	10 00	Coffeyville	4 62	Osawatomie	10 42
Cash	3 90	Columbus	17 15	*Osborne	10 00
C. W. B. M., Panora	7 50	Conway Springs	10 00	O-wego	14 25
Citizens of Corning	20 00	Corinth (Arcadia)	72	Ottawa	15 00
Collected by Anna Ar- camp, Exira	6 00	Court and	14 00	Oxford	8 30
Collected by Harry Gleim, Arington	4 00	*Crestline	21 00	*Paola	25 00
Collected by T. J. Sefton, Mt. Auburn	3 00	Delphos	5 00	Parsons	14 20
"In His Name," Burling- ton	1 00	*Dodge City	10 00	*Peabody	11 20
Ladies' Aid Society, New London	1 00	Douglas	9 80	*Pittsburg	55 00
Ladies' Aid Society, Whitten	14 00	*Downs	10 00	*Plainville	12 50
Total	9,721 93	*El Dorado	30 00	Pleasant Grove (Norton- ville)	4 50
<b>JAMAICA.</b>		E. k Valley	2 75	*Pleasant Hill (Aliceville)	30 00
<b>Individual.</b>		*Emporia	130 40	*Pleasanton	15 00
McLeod, Neil, Kingston.	1 50	*Erie	15 5	Powhattan	2 75
<b>JAPAN.</b>		Fairview (Colony)	1 10	*Pratt	23 25
<b>Church.</b>		*Fairview (Scottsville) and Sunday-school	11 38	Reserve	15 00
Sendai	1 50	Fall River	3 70	*Rock	5 00
<b>Individuals.</b>		Farmersburg	1 91	Rossville	2 00
Clawson, Bertha, Osaka.	25 00	Fort Dodge	1 00	Round Prairie (Lowe- mont)	2 50
Guy, H. H., Tokio	25 00	Fort Scott	12 50	Royal S. H. (Snyder)	74
Oldham, Miss Lavenia, Tokio	200 00	Fredonia	4 39	Rush S. H. (Erie)	3 80
Rioch, Miss Mary, Tokio	30 00	*Galena	15 00	Salina	15 00
<b>Miscellaneous.</b>		Galesburg	2 00	Scott City	5 00
A Friend	103 18	*Galva	29 20	Selma	60
Cash	372 56	Garden City	1 65	Seneca	8 30
Total	757 24	*Garden Plain	5 00	Sharon	6 50
<b>KANSAS.</b>		Garnett	2 50	Shaw	7 45
<b>Churches.</b>		*Girard	15 35	*Smith Centre	10 25
*Agra	11 00	*Glasco	24 0	Smith S. H. (Dodge City)	51
Anthony	5 3	*Glen Elder	13 40	*Soldier	20 00
Anthony (Homewood)	8 88	Greenleaf	6 25	South Haven	8 60
Arcadia	3 00	Grenola	5 60	*Stanford	11 00
Arkansas City	3 00	Hallowell	3 00	Stanley	1 75
*Ashland	11 00	Halstead	2 90	Starr (Jewell)	1 50
*Atchison	25 00	Harmony (Abilene)	4 70	Sterling	1 50
Atlanta	5 25	*Harper	10 00	Stockton	8 50
*Barnes	13 66	*Havensville	31 12	Tebo S. H. (Haddam)	3 00
Belleville	20 80	*Haverhill	10 00	*Thayer	21 61
Beloit	27 30	Haysville	6 21	Topeka (First)	73 85
Bethany (Parsons)	2 45	Herington	5 25	Topeka (North)	6 00
		Hiawatha	12 50	*Topeka (Third)	30 23
		*Highland (Latimer)	20 00	Troy	3 50
		Hillsdale	8 00	Union Chape (Milan)	23 00
		*Hoisington	11 25	Valley Falls	9 25
		Holton	11 30	Vining	9 50
		Howard	6 00	*Washington	24 10
		Howel Station (Dodge City)	1 10	Wayne	3 00
		Humboldt	7 50	Wellington	11 79
		*Hunnewell	15 00	Wellsford	3 50
		Hutchinson	49 76	*Westmoreland	20 55
		Irving	2 00	White City	1 50
		*Ivanpah	10 00	*Whitewater	12 50
		Jefferson	1 50	Wichita (Central)	44 33
		Jewell City	17 0	*Wichita (South Lawrence Ave.)	12 35
		Junction S. H. (Garnett)	1 00	*Winchester	10 00
		Kingman	8 10	*Winfield	31 50
		La Crosse	8 00	*Zeandale	11 73
		Lafontaine	10 00	<b>Sunday-schools.</b>	
		*Langdon	16 90	*Abilene	15 00
		*Larned	17 40	Agra	6 15
		*Lawrence (First)	18 70	Anthony	6 43
		Lawrence (North)	1 00	Anthony (Homewood)	7 87
		Leanna	5 00	Arcadia	6 00
		Lebo	2 21	*Argentine	5 00
		Leon	11 35	*Arkansas City (Central)	20 47
		Le Roy	2 00	Ashland	4 00
		Liberal	12 80		
		Little Stranger (Hoge)	2 00		

Atchison (First).....	\$ 10 00	Hillsdale.....	\$ 9 20	*Powhattan.....	\$ 5 82
Atlanta.....	5 24	*Hoisington.....	12 00	Prairie Home (Cuba).....	8 45
Augusta.....	2 00	Holton.....	10 56	*Pratt.....	18 42
Baker.....	7 18	Humboldt.....	12 50	Princeton.....	2 30
Barnes.....	25 00	Hunnewell.....	13 00	Quaker Valley (Emporia).....	3 50
Belleville.....	14 46	*Hutchinson (First).....	35 57	Randa l.....	6 31
*Beloit.....	32 51	*Independence.....	15 00	Reserve.....	65 55
Benton.....	2 65	Iola.....	5 25	Rockdale (Formosa).....	4 34
Bethany (Parsons).....	14 23	Irving.....	3 82	Roscoe (Hill City).....	3 21
Bigelow.....	38	Jefferson.....	1 50	Rossville.....	2 20
Big Springs.....	7 20	Jewell City.....	19 12	*Round Prairie (Low-	
*Bluff City.....	11 10	Kansas City (Armourdale).....	7 54	mont).....	26 66
*Bonner Springs.....	5 00	*Kensington.....	10 74	*St. Francis.....	6 50
*Border (Elk Falls).....	6 09	*Kingman.....	16 00	Salina.....	14 45
Buffalo.....	5 00	Knowledge Hill Union		Selma.....	1 16
Burlington.....	8 00	(Lawrence).....	4 00	Seneca.....	9 63
Burt.....	3 15	*La Crosse.....	15 00	Sharon.....	4 00
Caldwell.....	13 00	La Cygne.....	1 70	Sharon Springs.....	1 00
Caney.....	7 08	*Lafontaine.....	15 00	Shaw.....	6 00
Carbondale.....	3 70	Lancaster.....	6 69	*Soldier.....	19 46
*Cedarville.....	12 40	*Langdon.....	18 83	*South Haven.....	12 32
*Chanute.....	12 04	Lansing.....	5 52	Stafford.....	5 00
Chase.....	11 00	*Larned.....	13 38	Stanley.....	3 05
*Cheney.....	12 45	Lawrence (First).....	9 00	Starr (Jewell).....	2 00
*Cherryvale.....	12 18	Lawrence (North).....	1 75	Stockton.....	5 37
*Chetopa.....	5 40	*Leanna.....	13 00	Strawn.....	8 25
Circleville.....	4 80	Lebo.....	61	Tebo (Haddam).....	2 25
Clay Center.....	3 50	Leon.....	3 40	Tescott.....	1 50
*Clyde.....	13 60	Le Roy.....	2 20	Thayer.....	8 00
Coffeyville.....	8 43	*Liberal.....	11 55	Topeka (First).....	27 47
Colby.....	2 75	Lincoln.....	9 15	*Topeka (North).....	15 40
Colony.....	3 81	*Little Stranger (Hoge).....	10 00	Troy.....	13 27
*Columbus.....	23 72	Loring.....	3 52	Twin Mound.....	2 39
*Conway Springs.....	15 00	Lyndon.....	3 50	Udall.....	3 50
Corinth (Arcadia).....	2 45	Lyons.....	18 76	Union (Clearwater).....	2 43
Crandall.....	2 93	McCune.....	1 75	Union (Courtland).....	22 40
Crestline.....	4 01	McPherson.....	16 23	Union (Norcatur).....	10 30
Damar.....	26	Manhattan.....	8 60	Valley Center.....	6 16
Denison.....	2 80	Marion.....	7 65	Valley Falls.....	7 86
Dodge City (First).....	6 05	*Mayetta.....	5 30	Vining.....	5 91
*Douglass.....	5 00	Mayview.....	6 25	Waterville.....	2 25
*Downs.....	7 50	Medicine Lodge.....	4 00	Wathena.....	1 00
Effingham.....	2 83	Meriden.....	2 03	Wayne.....	11 80
Eldorado.....	8 00	*Midland (Burton).....	5 00	Weir City.....	5 47
*Elk City.....	11 28	Miltonvale.....	5 00	Wellington.....	6 64
Elm Creek (Stockton).....	30	Mina.....	6 50	White Cloud.....	3 22
*Eminence.....	12 65	Moline.....	6 18	*Wichita (Central).....	42 67
Emporia (First).....	20 40	Monmouth.....	3 00	Wichita (South Lawrence	
Erie.....	11 00	Moran.....	3 94	Ave.).....	12 00
Eskridge.....	2 00	Morrowville.....	7 38	Wilsey.....	1 85
Eureka.....	8 19	*Moundridge.....	15 64	Winchester.....	5 00
Eureka Valley (Manhat-		Mt. Hope.....	8 61	*Winfield.....	26 00
tan).....	5 00	Mt. Pleasant (Yates Cen-		Yale.....	2 00
*Fairview S. H. (Colony).....	8 00	ter).....	2 75	Yates Center.....	6 30
*Fairview (Scottsville).....	7 66	Neodesha.....	6 49		
*Farmersburg.....	5 00	Newton.....	7 21	Endeavor Societies.	
*Farmington.....	9 78	Niotaze.....	3 03	Augusta.....	10 50
Florence.....	4 84	Nortonville.....	4 78	Chetopa.....	48
Ft. Scott.....	6 00	Norwood.....	4 19	Crandall.....	1 25
Fredonia.....	2 52	*Oak Creek (Stewart).....	13 00	Douglass.....	1 32
*Galena.....	5 00	Oakley.....	4 09	Edwardsville.....	3 00
Galesburg.....	8 00	Oberlin.....	1 00	Havensville (Junior).....	50
*Galva.....	22 89	Olathe.....	14 87	Hutchinson (First).....	25 00
*Garnett.....	5 00	*Oneida.....	7 00	Moundridge.....	2 02
Girard.....	4 11	Osage City.....	1 44	Stockton (Junior).....	1 63
*Glasco.....	17 72	Osawatomie.....	8 75	Topeka (First).....	18 00
Glen Elder.....	6 66	*Osborne.....	14 50		
Glenwood (Richland).....	7 45	Oswego.....	13 81	Individuals.	
*Goodland.....	7 49	*Ottawa.....	10 00	Andrews, Emma D., Par-	
Greenleaf.....	7 70	Oxford.....	2 50	dee.....	1 00
Green Mound (Palco).....	2 31	Pardee.....	4 70	Belknap, C. F., Atlanta.....	4 50
Grenola.....	8 00	Parker.....	2 04	Bobbitt, Wm. M., Em-	
*Groveland.....	5 69	Parsons.....	49 82	poria.....	50 00
Gypsum.....	5 00	Pawnee Rock.....	2 45	Boggs, J. N., Clyde.....	5 00
Halstead.....	13 07	Peabody.....	14 10	Brott, E. E., Burling-	
Hamlin.....	10 00	Phillipsburg.....	2 32	ton.....	2 00
*Harper.....	5 61	Pioneer.....	1 00	Bull, J. A., Cimarron.....	12 50
*Hartford.....	12 25	*Pittsburg.....	23 16	Burt, D. H., Crandall.....	1 00
*Haverhill.....	5 85	*Pleasant Grove (Effing-		Butts, J. S., and Family,	
*Haysville.....	20 02	ham.....	12 00	Beaumont.....	110 15
Healy.....	2 00	Pleasant Grove (Wanama-		Carrel, Mrs. Lucy A.,	
Hepler.....	2 28	ker).....	1 60	Mayetta.....	5 00
*Herington.....	17 00	Pleasant Hill (Aliceville).....	7 50	Carey, Mrs. I. C., Great	
*Hiawatha.....	16 28	*Pleasanton.....	10 00	Bend.....	2 04
Highlands.....	19 38	Pleasant Valley (Almena).....	3 64	Chadwick, W. E., Loring	1 00
Highland (White City).....	17 17	Potter.....	4 11	Chappe, R. W., Chanute	2 00
Hill City.....	2 34	*Potwin.....	8 00		



Christiohelp, Miss, Mrs.	
Amanda Keller, Mrs.	
Charles Newman and	
G. S. Smith, Delphos.	2 70
Clay, Geo., Loring	1 00
Cole, David S., Cookville.	5 00
Cole, Elliott, and Family,	
Cookville	5 00
Decker, J. E., Lafontaine	5 00
Didlake, Priscilla, Hepler	1 00
Dooley, Reuben, White-	
water	5 00
Ela, Laura, Burlington	1 00
George, Jane, Friend	1 00
Gorman, Emily, Chetopa.	2 00
Hadlock, E. S., Melvern.	2 00
Harper, William, Mt. Hope	1 00
Hill, Newton, Elk Falls.	5 00
Hofer, Fred, Kensington.	2 00
Hogan, Mrs. E. H., Pleas-	
anton	5 00
Hollar, W. B., Hoisington	2 00
Hood, Mr. and Mrs. E. T.,	
Pratt	1 00
Jewett, W. P., Courtland	2 00
Keeton, Chas. A., Oakland	2 00
Kirkbride, J. M., McPher-	
son	15 00
Little, M. F., and Wife,	
Mt. Hope	10 00
Long, Mr. and Mrs. M. C.,	
Waveland	2 00
Lowry, Mary E., Gem	10 00
Lytle, Fannie R., Hiawa-	
tha	5 00
McClure, Harry, Emporia	50
McClure, Mabel, Emporia	50
McClure, Ruth, Emporia.	50
Milton, W. H., Stafford	1 00
Mooney, Jane C., Musco-	
tah	5 00
Myers, Mr. and Mrs. L.	
W., Blue Rapids	1 00
Noe, C. R., Leon	25 00
Pack, J. P., Galva	65 00
Purlee, Ellis, Stafford	50
Rash, Howard C., Salina.	25 00
Reasoner, Mrs. Jacob, Res-	
erve	5 25
Record, Mr. and Mrs. W.	
L., Beloit	2 00
Reed, Rebecca A., Bur-	
lington	2 00
Shaff, N. D., Leon	50
Shellenberger, D. A., Ran-	
son	5 31
Simmons, M. E., Hays.	1 00
Smith, Geo. T., Winfield.	25 00
Smith, H. R., Larned	2 00
Springer, J. S., Argonia.	25 00
Squire, Lora E., Beloit.	25 00
Stewart, Mr. and Mrs. E.	
T., Hoisington	8 00
Thomas, W. I., Barnes	25 00
Wells, J. M., Barnes	5 00
Williams, J. J., Milan	15 00
Williams, N. S., Stuart.	1 00
Wilson, C. E., Parker	1 00
Wilson, Millie, Parker	1 00
Wilson, Robt., Parker	1 00
Wood, Jackson, Burlin-	
game	6 00
Woodul, Mr. and Mrs. J.	
H., Edna	1 00
Yarman, Isabella, Furley.	2 00
Yeager, Maggie, Madison	10 00
Yoke, Wm. S., Leaven-	
worth	5 00
Miscellaneous.	
A Friend, Barnard	1 10
A Sister, Burton	1 00
A Sister, De Soto	1 00
A Sister, Glasco	2 00
A Sister, Hays	1 00
A Sister, Pavilion	1 00
A Sister, Sedan	25

Cash.	\$ 50
Cash, Eureka	9 00
Citizens of Leon	10 00
Ladies' Aid Society, At-	
lanta	3 00
Ladies' Aid Society, Little	
Stranger (Hoge).	11 00
Total	4,930 60

### KENTUCKY.

Churches.	
Antioch (Lexington)	69 75
*Antioch (Skylight)	20 00
Antioch (Spencer)	8 80
Ashland	20 00
*Athens	65 50
*Augusta	27 20
Barboursville	7 25
Bardstown	10 00
Bear Wallow	6 00
*Beazley Creek (Tucka-	
hoe)	63 15
*Bellevue	32 71
Benton	5 58
*Berea	27 33
Berea (Bethlehem)	7 80
Berea (Donerail)	22 50
Berea (Harrodsburg)	6 30
Berea (Oakville)	10 00
Bethany (Logana)	10 00
*Bethany (Morris)	10 00
*Bethel	25 00
Bethel (Woodville)	7 00
Bethlehem (Thomson)	22 00
Birmingham	3 71
Bloomfield	15 00
*Boston	33 25
*Bowling Green (Tenth	
St.)	40 65
Briensburg	7 32
Brooksville	12 00
Burkesville	21 75
*Butler	20 00
Cadiz	88 46
Campbelsburg	38 00
*Cane Ridge	12 25
Cane Valley	10 00
Carlisle	50 00
*Carrollton	25 00
Cartersville	2 87
*Caseysville	10 00
Cave City	7 35
*Chapin	20 00
*Chestnut Gr. ve.	20 72
Claysville	2 55
Clinton	12 53
Clintonville	4 87
Coa Branch	1 00
Colemanville (Berry)	5 25
Columbia	17 00
Corinth	11 00
Corinth (Ewington)	11 00
Cornwall	1 70
Covington (First)	106 22
Covington (Fourth St.)	62 98
*Cropper	77 00
*Danville	182 70
*Dover	42 85
Dry Ridge	6 40
Dry Run	4 65
Earlinton	34 00
East Union (Bramblet).	22 75
Elbenezer (Calhoun)	3 13
Elizabeth Corinth	5 00
Elizabethtown	2 75
Elizaville	40 10
Eminence	90 42
Fair Dealing	1 45
*Fairview (Fern Creek)	10 00
Fairview (Oak Wood)	2 16
Fairview (Williamstown).	4 10
*Falmouth	25 40
*Flemingsburg	67 25
Flower Creek (Butler)	7 50
*F rd	10 00

*Frankfort	\$520 99
Fulton	20 38
*Gardnersville	13 25
Georgetown	72 61
*Germantown	31 87
Ghent	27 00
*Glade (Berea)	10 00
*Glasgow (Green St.)	55 00
Glendale	10 41
*Goshen (Piner)	15 00
Grassy Springs (Jett)	12 17
*Greenwood	25 00
Hampton	4 25
*Harrodsburg	102 50
*Harrods Creek (Browns-	
boro)	44 15
Harrisonville	5 00
*Hazel Green	52 00
*Henderson	50 00
High Bridge	2 64
Hilltop	11 75
Hinklevill	2 00
Hiseville	2 65
*Hodgensville	25 00
*Hopkinsville	3 8 50
Hustonville	32 60
Hustonsville (Colored)	5 00
Kenton	4 55
Kentontown	8 00
*Kirksville	4 00
Knoxville	4 00
La Grange	10 10
Lancaster	27 40
*Lawrence Creek (Mays	
ville)	12 45
Lebanon	11 30
Leesburg	20 00
Lexington (Broadway)	434 94
Lexington (Central)	23 44
*Lexington (Chestnut St.)	106 50
Lexington (Forest Hill	
Mission)	1 00
*Lexington (South Side)	53 10
Liberty (Hopkinsville)	14 50
Liberty (Load)	1 00
Lick Run (Load)	80
London	51 50
Louisville (Broadway)	100 00
*Louisville (Clifton)	45 35
Louisville (First)	550 00
*Louisville (Parkland)	25 00
Louisville (Third)	20 00
Ludlow	30 93
Macedonia (Lexington)	57 50
McKinneysburg.	4 00
*Madisonville	50 00
Mason	5 40
Mayfield	181 00
Mayslick	52 95
Maysville	53 20
*Mil Creek (Helena)	40 00
Millersburg	20 00
*Millville	11 00
*Minerva	10 00
*Monticello	19 00
*Moorefield	34 20
Moorehead	5 00
Moreland	6 45
Morgan	30 00
Morganfield	36 80
Mound Hill (Prestonville)	6 52
*Mt. Byrd (Milton)	49 75
Mt. Carmel (Lair)	22 68
Mt. Eden	8 00
*Mt. Eden (Spears)	13 25
Mt. Herman (State Line)	7 86
Mt. Olivet	21 60
Mt. Olivet (Heekin)	10 00
*Mt. Pleasant (Cordova)	10 00
Mt. Sterling	125 00
*Mt. Vernon (Bohon)	10 66
*Mt. Zion (Carlisle)	15 30
Mt. Zion (Richmond)	5 35
*Murray	71 50
Nebo	8 55
Newburg	7 00
New Liberty	13 65



*Newport (Central).....	\$ 34 51	Barboursville.....	\$ 3 00	*Lexington (Central).....	\$100 00
*Newport (First).....	25 82	*Bardwell.....	18 44	Lexington (South Side)....	16 00
Newtown.....	76 31	*Bear Wallow.....	1 73	London.....	1 57
*New Union.....	145 00	*Beasley Creek (Tucka- hoe).....	5 00	Louisville (Broadway).....	50 00
*Nicholasville.....	100 00	Belleve.....	9 00	*Louisville (Clifton).....	25 00
North Middletown.....	50 00	Berea.....	17 50	*Louisville (First).....	50 00
North Pleasureville.....	6 15	Berea (Harrodsburg).....	3 06	Louisville (Parkland).....	2 50
Oakland.....	7 40	*Berea (Oakville).....	44 15	*Louisville (Third).....	50 00
Oakland (Mains).....	9 30	Bethany (Morris).....	5 50	*Ludlow.....	30 00
*Old Union (Loradale)....	10 00	*Bethel.....	15 00	*Macedonia (Corn Creek)...	5 00
*Orangeburg.....	30 00	Bethlehem (Madisonville)	3 00	*Macedonia (Lexington)....	15 00
*Owensboro.....	100 00	Bethlehem (Thomson)....	33 00	Mackville.....	8 44
Owenton.....	53 75	Briensburg.....	12 90	Mason.....	2 36
Owingsville.....	50 20	Brooksville.....	11 00	Mayslick.....	30 14
Paducah (Tenth St.).....	25 00	Burkesville.....	18 81	*Maysville.....	75 00
Paris.....	11 32	Butler.....	5 70	Middleborough.....	15 40
*Pikeville.....	10 10	*Cadiz.....	19 10	*Midway.....	20 00
*Pleasant Grove (Bryants- ville).....	10 00	*California.....	5 00	*Millcreek (Helena).....	18 00
Pleasant Hill (Ossipee)....	2 85	Campbellsburg.....	3 98	Millersburg.....	6 25
Pleasant Hill (Beard).....	26 00	Campbellsville.....	7 00	Mill Springs.....	6 70
Pleasant Hill (Montpelier)	5 00	Cane Run (Burgin).....	7 05	Minerva.....	5 00
*Pt. Pleasant (Eminence)...	30 80	*Cane Valley.....	7 00	Monticello.....	4 00
Poplar Plains.....	30 25	Carlisle.....	18 00	Moorefield.....	6 20
Powersville.....	5 75	*Carrollton.....	17 54	Morgan.....	20 65
*Providence (Brannon)....	158 00	Carrsville.....	1 52	*Morganfield.....	16 25
Providence (Hammels).....	3 00	*Chaplin.....	15 72	Mt. Byrd (Milton).....	12 00
Providence (Nineveh).....	5 00	Clinton.....	14 00	Mt. Carmel.....	5 62
Republican (Sylvan Dell)...	4 50	Clintonville.....	10 00	Mt. Carmel (Shawhan)....	1 00
*Richmond.....	175 00	*Coal Branch (Greenup)...	6 19	*Mt. Eden (Spears).....	12 80
*Rich Station (Church Hill).....	22 36	Columbia.....	4 65	Mt. Pleasant (Cordova)...	7 00
Robinson.....	8 00	*Concord.....	5 27	Mt. Sterling.....	35 00
*Sadieville.....	20 00	*Corinth (Ewington).....	12 00	*Newport (Central).....	25 00
Salem.....	8 40	*Corydon (Livesey Mem.)...	13 87	Newport (First).....	10 30
*Salem (Cave City).....	11 26	Covington (First).....	26 70	Newtown.....	9 40
Salvisa.....	10 00	*Covington (Fourth St.)...	23 78	New Union.....	20 05
Sanders.....	12 81	Crittenden.....	12 16	*Nicholasville.....	18 70
*Sand Hill (Trinity).....	15 00	*Crofton.....	10 93	North Middletown.....	25 00
*Sebree.....	25 00	Curdsville.....	3 58	Oakland (Elmville).....	3 62
Seven Guns.....	5 14	Cynthiana.....	29 93	*Orangeburg.....	25 00
*Sharpsburg.....	15 00	Danville.....	25 00	*Owensboro.....	13 15
Shelbyville.....	53 35	*Dover.....	35 13	Owenton.....	15 30
Sherburne.....	7 10	*Dry Ridge.....	17 00	*Owingsville.....	25 58
Sioam (Little).....	10 00	Elizabeth (Corinth).....	5 00	Oxford.....	6 61
Smithfield.....	7 00	Eminence.....	15 00	Paducah.....	20 40
Smith's Grove.....	7 50	*Fairmount.....	10 00	*Paris.....	205 78
Somerset.....	9 96	Fairview (Oak Wood).....	20 41	Parksville.....	2 52
*Somerset (Mt. Sterling)...	50 00	*Falmouth.....	24 00	Peeled Oak Union (How- ard's Mills).....	4 00
*South Elkhorn.....	50 20	Farmers.....	2 83	*Pleasant Grove (Bryants- ville).....	5 00
Sparta.....	3 50	*Flemingsburg.....	25 00	Pleasant Hill (Beard).....	6 60
Speedwell.....	8 41	Florence.....	8 50	*Pleasant Hill (Ossipee)...	8 70
Spencer.....	8 35	*Flower Creek (Butler)...	15 00	Point Pleasant (Head of Grassy).....	9 50
Springfield.....	5 25	Ford.....	6 18	*Poplar Plains.....	10 00
Springville.....	8 50	Frankfort.....	83 62	Providence (Brannon)....	13 55
Stamping Ground.....	7 95	Galilee (Burtonville)....	2 50	*Republican (Sylvan Dell)...	16 34
Stanford.....	9 31	Gardnersville.....	11 71	*Richmond.....	40 00
Station Camp.....	6 38	*Georgetown.....	50 00	Roaring Springs.....	8 00
Sulphur.....	12 50	Germantown.....	16 10	Ruckerville (Winchester)...	7 05
Sycamore (Jeffersonville)...	3 00	*Glade (Berea).....	5 00	Sadieville.....	5 65
Tollesboro.....	8 00	Glasgow.....	7 25	St. Charles.....	1 00
*Trenton.....	58 91	*Goshen.....	10 00	*Salt Lick.....	13 10
Triumph (Parina).....	4 34	Graefenburg.....	3 09	Salvisa (Vanarsdall).....	2 72
Turnersville.....	12 40	*Grapevine (Madisonville)	8 00	Sand Hill (Trinity).....	10 25
*Union (Crooks).....	11 75	*Grassy Creek (Demoss- ville).....	12 50	*Sebree.....	11 00
Union (Roanoke).....	5 00	*Gratz.....	12 80	Sharpsburg.....	12 50
Union (Union City).....	5 00	Grayson.....	6 00	Shelbyville.....	21 16
Valley Grove (Sutherland)...	5 00	Green River (Yosemite)...	5 00	Sherburne.....	4 46
Vanceburg.....	17 45	Greenwood.....	33 50	Short Branch (Greenup)....	5 00
Versailles.....	86 19	Harrod's Creek (Browns- boro).....	11 25	Sioam (Little).....	22 40
*Waddy.....	15 75	Henderson.....	12 52	Somerset.....	6 15
*Washington.....	44 05	Henshaw.....	1 35	South Elkhorn.....	4 50
Westport.....	7 25	*Hillsboro.....	4 00	Sparta.....	3 00
*White Run (Eagle Sta.)...	30 00	Hinton.....	1 40	*Springville.....	15 00
*Williamstown.....	36 06	*Hodgensville.....	7 75	Stamping Ground.....	8 23
Willow Grove (Huston- ville).....	2 08	Hopkinsville.....	116 70	Stanton.....	4 00
*Wilmore.....	18 80	Hubbe.....	3 75	*Tolesboro.....	5 50
Winchester (First).....	137 68	*Hustonville.....	32 85	*Trenton.....	10 00
Sunday-schools.		Junction City.....	6 00	Triumph (Parina).....	9 20
Alton.....	8 00	*Kenton.....	12 00	*Turnersville.....	15 14
*Antioch (Keefer).....	10 35	*Kirksville.....	40 00	Union City.....	5 22
Ashland.....	6 96	Leesburg.....	8 10	Union (Roanoke).....	4 25
*Athens.....	20 00	Leitchfield.....	4 86	Valley Grove (Sutherland)...	3 00
*Augusta.....	23 30	*Level Green (Carters- ville).....	7 00	*Vanceburg.....	34 67
		Lexington (Broadway)....	40 00	*Versailles.....	26 49
				Washington.....	16 22

Wellsburg (Elm Grove)....\$	3 84	Estill, Mr. and Mrs. R. C., Lexington.....\$	15 00	Skinner, Mrs. E., Harrods Creek.....\$	25 00
*West Liberty.....	11 00	Erving, Margaret, Albany	1 00	Smith, H. B., Sulphur....	2 00
White Mills.....	15 47	Ferguson, Mr. and Mrs. R. V., Hadensville..	2 00	Snyder, Mary, Grayson..	5 00
*White Run (Eagle Station).....	5 00	Ferguson, Mrs. Z. A., Hadensville.....	1 00	Sullivan, Mattie, and Mother, Mt. Sterling	5 15
Wickliffe.....	3 79	Garth, C. L., Georgetown	5 00	Sullivan, Mrs. Sue, Mt. Sterling.....	3 00
Williamstown.....	4 04	George, P. D., Wilburn..	1 00	Talley, G. A., Trenton....	5 70
*Willow Grove (Hustonsville).....	6 17	Grubbs, Bea, Howell....	5 75	Tate, Louisa, Stanford..	2 00
Wilmore.....	6 00	Haffer, J. C., La Grange	2 00	Taylor, Mrs. Alice, Bradwell.....	1 00
*Winchester (First).....	70 00	Harned, Mrs. Jennie, Boston.....	20 00	Taylor, W. B., Versailles	5 00
<b>Endeavor Societies.</b>		Hart, M. A., Lexington..	1 00	Thurmond, Cettie, Jackson.....	1 07
Athens.....	2 50	Hazlrigg, J. D., Mt. Sterling.....	1 00	Tibbs, W. T., Mt. Sterling	10 25
Aug. sta (Junior).....	13 33	Hubbard, Mrs. Jas. P., Richmond.....	2 00	Tisdale, Mr. and Mrs. Jas. M., Covington.....	15 00
Bellvue.....	8 00	Hull, Mira J., Rectorville	6 00	Townes, Mrs. I. J., Beech Grove.....	1 00
Carrollton.....	12 50	Hunt, Mrs., Harrods Creek.....	1 00	Townes, Mrs. Sallie, Beech Grove.....	6 00
Covington (Fourth St.)...	5 00	Hurst, Mrs. A. T., Versailles.....	7 00	Trevathan, Jessie, Almo..	25
Danville.....	30 00	Hurt, J. I., Dry Ridge...	5 00	Trevathan, Lois, Almo...	15
Frankfort.....	15 00	Ireland, J. L., Skillman..	5 00	Trevathan, Mrs. May, Almo.....	25
Hopkinsville.....	18 00	Jesse, John B., Versailles	2 00	Troutman, Mr. and Mrs. Shirlev, Boston.....	2 00
Hustonsville.....	4 30	Jewell, Josie, Snider....	1 00	Tyler, Abbie, St. Helens	1 00
Lexington (Central Delta)	5 00	Johnson, Pleasant, Tackitt Springs.....	1 50	Wheat & Williams, Montpelier.....	3 00
Lexington (South Side)...	10 00	Jones, Peruria, Penrdd	1 50	White, Henry H., Lexington.....	5 00
Lexington (South Side) Junior.....	10 00	Kelley, Jos. L., Georgetown.....	5 00	Wilhoit, Mrs. L. A., Newburg.....	1 00
Ludlow.....	3 10	Kemper, Mrs. M. A., Marksburg.....	1 00	Williams, Mrs. S. D., Bowen.....	10 00
Ludlow (Intermediate)...	14 00	Kidd, W. B., Winchester	21 50	Wills, Mary A., Versailles	5 00
Millersburg.....	13 05	King, Nannie, Sebree...	5 00	Young, Nannie, Owingsville.....	5 00
Mt. Sterling.....	25 00	Lawrence, Mrs. J. W., Monterey.....	1 00	<b>Miscellaneous.</b>	
Murray.....	5 00	Long, G. C., Hopkinsville	5 00	A Friend, Erlanger.....	2 00
Newport (Central).....	10 00	M. Cuddy, I. N., Oakville	5 00	A Friend, Goshen.....	5 00
Versailles.....	5 00	McKee, Mrs. Anna B., Cynthia.....	1 00	A Friend, Lexington.....	15 00
<b>Individuals.</b>		McKee, Mrs. J. W., Cynthia.....	1 00	A Friend, Orangeburg..	1 00
Allen, Mrs., Boston.....	25	Magee, Jennie K., Broadwell.....	1 00	A few Sisters, Harrods Creek (Brownsboro)...	3 10
Asbury, Jessie J., Augusta	3 50	Manning, Mrs. L. C., Almo.....	5 00	A Sister, Leitchfield...	1 00
Austin, D. S., Fullerton..	5 00	Mayo, M. V., Goshen...	1 00	A Sister, Logan.....	2 00
Balee, Mrs. M. E., Zoneton.....	3 00	Meriwether, Mrs. L. E., Guthrie.....	10 00	Auxiliary, Henderson...	10 00
Barnett, Mrs. G. B., Stanford.....	1 00	Meyers, Mrs. Laura H., Lexington.....	1 00	Citizens of Morehead..	14 40
Barron, Alie, Nebo.....	1 00	Miller, Mrs. Florence, and Family, Mill Springs.	2 50	Collected at St. Paul..	6 00
Bedford, Mrs. A. H., Paris	10 00	Miller, Mrs. H. R., Jackson.....	25	Collected by Mrs. Ethel C. White, Monticello	9 23
Berry, J. W., Moorefield	36 50	Milligan, A. R., Lexington.....	75 00	Collected by Mrs. J. W. Lawrence, Monterey	5 00
Bledsoe, Jno. S., Stanford	5 00	Mills, Mrs. H. K., Jackson.....	8 75	Girls' Orphan Home, Versailles.....	2 50
Bledsoe, Mr. and Mrs. L., Warsaw.....	5 00	Motley, J. K., Mouley..	2 00	Ladies' Aid Society, Bardwell.....	5 00
Bondurant, J. K., Paducah.....	20 00	Neil, G. F., Port Royal..	3 00	Ladies' Aid Society, Lexington (South Side)...	5 00
Boulware, Mrs. Lou, Kingston.....	1 00	Noles, Wm. B., Cathoun	3 00	Missionary Bible Class, Lexington (Central)...	15 00
Bowman, Mary W., Danville.....	5 00	Owens, J. H., Port Royal	2 00	Sunday-school Class (Cordie E. Coleman's), Monterey.....	35
Brown, Edwin, Richmond	1 00	Pepper, Eliza J., Paris..	2 00	Sunday school Class (Mrs. J. S. Quinn's), Louisville (Clifton).....	4 40
Brookie, Mrs. Sue E., Versailles.....	2 00	Quinn, Mrs. J. S., Louisville.....	1 00	The Relief Union Circle of King's Daughters, Louisville (First).....	30 00
Bruce, Mrs. M. A., St. Paul.....	1 00	Reid, Elizabeth J., Mt. Sterling.....	10 00	Total.....	12,269 06
Caldwell, I. R. H., and Family, Horse Cave...	10 00	Reid, Mrs. Kate, Danville	5 00	<b>LOUISIANA.</b>	
Carothers, Mrs. R. J., La Fayette.....	5 00	Riggs, D., Erlanger.....	5 00	<b>Churches.</b>	
Carter, Mr. and Mrs. Ed, Stanford.....	10 00	Rogers, Laura, Lexington.....	2 00	New Orleans (First).....	21 00
Claycamp, Henry, Gardenersville.....	2 00	Rogers, Mrs. Sarah, Lexington.....	1 00	*Shreveport.....	10 05
Clore, Mamie, and Sister, O'Bannon.....	1 00	Robards, Mrs., Zoneton..	1 00	<b>Sunday-schools.</b>	
Coffman, Mrs. J. B., Russellville.....	1 00	Robb, Mrs. Erie, La Fayette.....	5 00	Fairview.....	1 00
Coleman, Cordie E., Monterey.....	1 00	Sackett, Mrs. Jane E., Auburn.....	4 50	Lake Charles (First)....	15 00
Coombs, Lou, Erlanger..	5 00	Sea, R. R., Talmage....	1 00		
Darnell, A. F., Oxford...	2 50	Shearer, Mrs. Mary E., Kirksville.....	5 00		
Darsie, Geo., Frankfort..	50	Shirley, Mrs. W. A., Sanders.....	1 00		
Dawson, Elbert E., West Liberty.....	5 00				
De Jarnett, Miss A. V., Richmond.....	2 00				
Dickson, Jno. B., London	5 00				
Dills, Sue M., Cynthia...	6 00				
Dudderar, J. A., Stanford	1 00				
Emmal, W. B., Lexington	1 00				
Estill, Mrs. D. S., Owingsville.....	20 00				

*Morrow.....	\$ 5 00
*Shreveport (Central).....	5 00
<b>Individuals.</b>	
Baxter, F. G., Baker.....	1 00
Jones, C. C., New Orleans.....	1 00
Jones, Claude E., New Orleans.....	2 00
Lowrey, J. F., Morrow.....	25
Scott, G. G., Morrow.....	1 00
Scott, Miss M. E., Morrow.....	1 00
Simpson, Mrs. E. E., New Orleans.....	2 00
Smith, J. H., Morrow.....	25
<b>Total.....</b>	<b>66 15</b>

**MAINE.**

**Churches.**

South Gardiner.....	2 00
*South Lubec.....	32 00
South Princeton.....	7 00
Temple (Lubec).....	40 40

**Sunday-schools.**

*North Lubec.....	10 00
South Gardiner.....	3 50
Temple (Lubec).....	10 00
West Princeton (Princeton).....	9 80
<b>Total.....</b>	<b>114 70</b>

**MARYLAND.**

**Churches.**

*Baltimore (Calhoun St.).....	73 00
*Baltimore (Fulton Ave.).....	13 55
Baltimore (Harlem Ave.).....	175 00
Beaver Creek.....	79 30
Boonsboro.....	6 00
Downsville (Williamsport).....	10 00
Fork.....	6 15
Good Will.....	5 05
*Hagerstown (First).....	153 02
Jerusalem (Clayton).....	22 26
Joppa.....	7 01
Olivet (West).....	2 35
Perry Hawkins (West).....	3 53
Rockville.....	27 00
Snow Hill.....	7 38

**Sunday-schools.**

*Baltimore (Calhoun St.).....	25 00
*Baltimore (Fulton Ave.).....	10 00
Baltimore (Harlem Ave.).....	49 50
Beaver Creek.....	13 22
Fork.....	5 75
*Good Will.....	5 00
Hagerstown (First).....	37 00
Hagerstown (Second).....	3 00
Hyattstown.....	7 08
Jerusalem.....	15 09
Joppa.....	9 80
Rockville.....	16 25
Snow Hill.....	7 00

**Endeavor Society.**

Baltimore (Harlem Ave.).....	21 00
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**Individuals.**

Coffman, W. D., and Wife, Keedysville.....	2 00
Connell, Mrs. Wm., Rockville.....	50
Harrison, Annie L., St. Michaels.....	5 00
Harrison, Ellen J., St. Michaels.....	3 00
Montague, Mrs. S. H., Clayton.....	1 00

Nicholson, S. Fannie, Baltimore.....	\$ 10 00
Owens, Anna, Rockville.....	1 00
Owens, Lizzie, Rockville.....	2 00
Owens, Minnie, Rockville.....	1 00
Schrader, Chas., Hutton.....	5 00
Varney, Mr. and Mrs. W. H., Baltimore.....	20 00
<b>Miscellaneous.</b>	
A Friend.....	1 50
A Friend, Baltimore.....	1 00
<b>Total.....</b>	<b>868 29</b>

**MASSACHUSETTS.**

**Churches.**

*Boston (St. James St.).....	70 52
*Brockton.....	26 50
Everett (Hancock St.).....	9 15
Haverhill (High St.).....	13 00
*Springfield.....	39 00
Swampscott (Burrill St.).....	22 17
*Worcester (First).....	116 69

**Sunday-schools.**

*Boston (St. James St.).....	25 62
Haverhill (High St.).....	9 75
Springfield.....	11 65
Swampscott (Burrill St.).....	14 50
Worcester.....	29 50

**Endeavor Societies.**

Haverhill (Union).....	10 00
Swampscott (Burrill St.).....	5 00
Worcester (First).....	25 00

**Individuals.**

Benton, Miss Harriet M., Peru.....	150 00
Blaisdell, Sophia P., Worcester.....	5 00
Brenen-tuhl, Mr. and Mrs. J. A., W. Fitchburg.....	2 00
Nutting, Mrs. E. J. and Mrs. D. C., Brantree.....	2 00
Wood, Bessie M., Haverhill.....	26 00

**Miscellaneous.**

A Sister, Worcester.....	2 00
Cash.....	50
Cash, Maynard.....	1 00
Collected by Mrs. A. L. Andrews, Worcester.....	18 75
<b>Total.....</b>	<b>635 30</b>

**MEXICO.**

**Sunday-school.**

Monterey.....	4 00
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**Miscellaneous.**

C. W. B. M., Monterey.....	17 41
<b>Total.....</b>	<b>21 41</b>

**MICHIGAN.**

**Churches.**

*Algonac.....	13 25
Angola.....	3 45
*Ann Arbor.....	50 00
*Ballards.....	68 30
Bangor.....	9 70
Barryton.....	3 26
Blaine.....	9 48
Buchanan.....	8 00
*Cascade.....	12 00
Chippewa (Baptist).....	8 56
Clay Hill (Blanchard).....	85
Coats Grove.....	2 00
Copemish.....	85
*Detroit (Central).....	113 77

Dowagiac.....	\$ 13 95
*Du Plain.....	25 42
Durand.....	3 00
*Eau Claire.....	10 00
*Excelsior (Central).....	11 00
Ferris.....	6 35
Fork.....	2 88
Freemont.....	5 11
Galien Center (Galien).....	2 50
Gilmore.....	5 20
*Grand Rapids (Lyon St.).....	129 71
Grand Rapids (Quimby St.).....	5 00
Hartford.....	4 00
Herring Lake (South Frankfort).....	2 00
Hoxeyville.....	1 50
Hudsonville.....	4 76
Ionia.....	25 00
*Kalamazoo.....	50 00
Kalkaska.....	21 80
Luther.....	6 00
Mt. Pleasant.....	2 35
*Mt. Pleasant (Sodus).....	10 00
Muir.....	5 00
North Plains (Muir).....	2 00
*Petoskey.....	17 25
Pierson.....	6 47
Pleasant Ridge (Coe).....	8 00
St. Louis.....	2 00
Sparta (Free Baptist).....	30 00
Watson.....	3 35
*Wayland and Endeavor Society.....	16 53
West Bay City.....	1 00
West Sebawa.....	40 00
*West Trowbridge (Alle-gan).....	10 10
Yale.....	8 70

**Sunday-schools.**

*Algonac.....	9 25
Ann Arbor.....	12 45
Armada.....	75
Bailey.....	2 00
*Ballards.....	33 00
Bangor.....	6 34
Benton Harbor.....	11 55
Bloomington.....	4 29
Buchanan.....	4 15
Chapin.....	4 31
Clay Hill (Blanchard).....	2 42
Coats Grove.....	4 40
Copemish.....	60
*Cowden Lake (Coral).....	7 50
Decatur.....	2 40
Detroit (Central).....	55 93
Dowagiac.....	13 30
Du Plain.....	10 00
Durand.....	5 00
*Easton.....	8 38
*Eau Claire.....	13 67
Excelsior (Central).....	7 78
Ferris.....	11 25
Forest Hill.....	4 00
Forest Home (McBride).....	2 50
*Freemont.....	25 33
*Georgetown.....	9 30
*Gilmore.....	17 70
Grace (South Frankfort).....	2 06
*Grand Rapids.....	50 00
Greendale (Stearns).....	2 10
Greenwood.....	1 30
Haire.....	4 44
*Henderson.....	5 36
*Hills Corners (Glendora) and Church.....	10 52
Hudsonville.....	5 24
*Ionia.....	94 69
Jasper.....	2 14
*Kalamazoo.....	12 60
*Kalkaska.....	25 00
*Luther.....	9 36
Millburg.....	12 00
Morey.....	1 65
Mt. Pleasant.....	5 57
Mt. Pleasant (Sodus).....	5 39



Muir .....	\$ 3 00
*New Haven (South West) .....	5 80
North Plains Union (Muir) .....	2 50
*Ottawa .....	11 00
*Owosso .....	16 77
Petersburg .....	5 00
Petoskey .....	2 00
Pierson .....	3 88
*Pleasant Lake (Cadillac) .....	6 76
Pleasant Ridge (Coe) .....	12 00
Plumville .....	1 60
Richland Center (Vestaburg) .....	80
*Saginaw .....	20 00
Shepherd .....	7 30
Silver Creek (Cushing) .....	6 50
South Sylvan (Sears) .....	3 75
*Springfield (Pife Lake) .....	8 80
Sumner .....	3 14
Union (Carrollton) .....	3 14
*Union (Fargo) .....	6 00
Wager (Gobleville) .....	1 75
Watervliet .....	2 10
Watson .....	7 11
Wayland .....	6 00
West Bay City .....	4 23
West Sebawa .....	2 86
Wexford .....	4 00
*Yale .....	16 80

#### Endeavor Societies.

Detroit (Junior) .....	3 00
Kalamazoo .....	10 00
Kalkaska .....	5 00
Owosso .....	10 00
Saginaw .....	9 30
Yale .....	1 50

#### Individuals.

Babcock, Rev., Owosso ..	1 00
Berry, D. E., Reed City ..	1 50
Berry, E. L., Reed City ..	1 00
Bucannan, Bessie, Pierson	50
Case, James R., Buchanan	25
Demores, Clara, Belding	3 00
Dodge, E., Owosso .....	50
Eldred, L. S., Tekonsha ..	2 00
Ford, Mrs. A. L., Olivet ..	5 00
Healy, Mrs. M. C., Bloom- ingdale .....	1 00
Jarvis, I. H., East Dayton	1 00
Karr, J. F., Pierson .....	50
Kinsman, Mrs. Elia, Du- rand .....	50
Knight, Grace A., Tipton ..	5 00
Knight, J. R., Owosso .....	1 00
Mitchell, Robt. J., Detroit	12
Moon, Mary F., Green- ville .....	30 00
Pearcy, S. W., Saginaw ..	10 00
Peters, S. M., Pleasant Valley .....	50
Roe, R. M., Niles .....	1 00
Smith, Mrs. Florence, Du- rand .....	1 00
Stringham, A. P., Pierson	5 00
Strubie, L. B., Muir .....	1 00

#### Miscellaneous.

A Friend .....	1 00
A Friend, Paw Paw .....	1 00
A Sister, Saranac .....	50
Cash, Ann Arbor .....	25
Friends, Yale .....	12 10
In Memory of F. A. Moon, Greenville .....	25 00
Interest, Detroit .....	150 00
Ladies' Aid Society, Ban- gor .....	22 00
Ladies' Aid Society, New Haven .....	5 00
Total .....	1,667 23

### MINNESOTA.

#### Churches.

*Antelope Hills (Canby) ..	\$ 15 00
Austin .....	3 05
*Batavia .....	15 00
Browerville .....	10 00
Cannon City (Dean) .....	5 50
Cleveland .....	4 00
Dassel .....	4 85
Duluth .....	15 33
Dundee .....	1 50
Eden Valley .....	5 35
Excelsior .....	7 00
Garden City .....	8 10
Howard Lake .....	4 43
Litchfield .....	15 00
Luverne .....	4 30
Madelia .....	4 00
Maine Prairie .....	9 40
Mankato (First) .....	25 76
Marion .....	15 00
*Minneapolis (Portland Ave.) .....	180 42
Montrose .....	2 00
*Olivia .....	10 00
Plainview .....	7 00
*Pleasant Grove .....	25 30
Redwood Falls .....	11 25
Rochester .....	8 00
St. Paul (First) .....	25 00
Sharon .....	6 00
West Concord .....	10 16

#### Sunday-schools.

*Antelope Hills (Canby) ..	22 10
Antrim .....	3 00
Batavia .....	1 08
Cannon City (Dean) .....	9 57
Cleveland .....	5 00
Concord .....	13 12
Duluth .....	13 68
Dundee .....	2 00
Eagle Lake .....	55
Eden Valley .....	9 42
Garden City .....	35 69
Horicon .....	4 50
Litchfield .....	6 26
Luverne .....	11 00
Maine Prairie .....	9 27
*Mankato (First) .....	23 75
Marion .....	17 70
*Minneapolis (Portland Ave.) .....	94 71
*Olivia .....	25 00
Plainview .....	5 65
Redwood Falls .....	14 16
Rochester .....	7 34
Sharon .....	7 00
*St. Paul (First) .....	20 00
*Union (Manannah) .....	5 25
Willow Creek .....	16 02

#### Endeavor Societies.

Mankato .....	10 00
Marion .....	5 00

#### Individuals.

Arbuckle, S. C., St. Paul	4 00
Bender, Mrs. E. J., Win- nebago City .....	1 00
Bursell, H. R., Minneapo- lis .....	25 00
Coe, Albert, Little Falls ..	1 10
Coe, Aribert, Little Falls	50
Cooper, Chas. M., Chat- field .....	1 00
Cooper, Jane M., Chatfield	1 00
Cragun, Laura and Le- land, Jordan .....	1 25
Crandall, Jane L., Owa- tonna .....	2 00
Featherstone, Mr. and Mrs. W. J., Red Wing	10 00
Gibson, C. P., Redwood Falls .....	25 00

Haggard, Dr. and Mrs. G. D., Minneapolis .....	\$ 15 00
Hammel, F., Plainview .....	5 00
Hammond, Mrs. Ann W., Lewisville .....	5 00
Hull, W. L. and Hattie, Alpha .....	25 00
Jansen, Adolph, Minne- apolis .....	5 00
Lilly, Mrs. M., Morris- town .....	27 50
Phelps, Chas. L., St. Peter	5 00
Sandberg, Clara E., Red Wing .....	1 00
Sandberg, Mr. and Mrs. N. G., Red Wing .....	1 00
Scott, Mrs. E., Renville ..	2 00
Shoemaker, Hulda A., Maine Prairie .....	1 00
Smith, Mrs. Nancy, West Concord .....	5 00
Smith, Will N., St. Paul ..	2 00
Stone, Mrs. A. A., St. Pe- ter .....	5 00
Strunk, L. R., Dean .....	25 00
Thornquest, Emma, Shak- opee .....	2 00
White, Mrs. M. L., Owa- tonna .....	1 00

#### Miscellaneous.

A Few Members, Worth- ington .....	4 30
Cash, Morris .....	1 00
C. W. B. M., Willow Creek (Amby) .....	1 32
Collected by W. J. Feath- erstone, Red Wing .....	11 00
Estate of Anna K. Stone, St. Peter .....	531 97
Total .....	1,621 96

### MISSISSIPPI.

#### Churches.

Aberdeen .....	13 31
Amory .....	11 35
Baldwyn .....	13 30
Bethel (Plantersville) .....	3 00
Columbus .....	18 10
*Corinth .....	10 00
Edwards .....	16 00
Fayette .....	7 35
Griffith .....	3 25
Jackson .....	4 25
Madison Station .....	14 18
Mound Bayou .....	1 00
Tupelo .....	12 00
Water Valley .....	2 65
*West Point .....	40 00

#### Sunday-schools.

Aberdeen .....	9 63
*Columbus .....	10 50
Eotie Chapel (Lyons) .....	5 00
Fayette .....	1 81
Hickory .....	3 10
Mound Bayou .....	4 00
*Mt. Hope (Cumberland)	5 82
*Water Valley .....	6 25
West Point .....	7 00

#### Individuals.

Adcock, J. D., McComb City .....	15 00
Ball, S. W., Garden City ..	1 00
Burnitt, J. C., Griffith .....	50
Craig, S. B., Plantersville	50
Estis, Mary E., Como .....	1 00
Gilmer, Mrs. E. B., Craw- ford .....	10 00
Jamison, J. M., Planters- ville .....	25
McVay, A. C., Planters- ville .....	50



Orr, Dr. J. A., Planters-ville.....	\$ 1 00
Rhodes, L. C., Planters-ville.....	25
Thomas, R. S., Planters-ville.....	1 00
Thomas, S. B., Planters-ville.....	1 00
Wallace, Carrie, Como Depot.....	5 00
Wallace, Miss V. L., Como Depot.....	1 00
Wallan, Carrie, Como.....	1 00
Wallan, J. M., Como.....	5 00
Wallan, V. L., Como.....	1 00
White, C. M., Planters-ville.....	25
White, J. B., Planters-ville.....	25
White, W. A., Planters-ville.....	1 00
Total.....	269 35

### MISSOURI. Churches.

Agency.....	15 00
*Albany.....	20 00
*Antioch (Evansville).....	10 25
*Antioch (Fillmore).....	10 00
*Antioch (Harlem).....	5 00
*Antioch (Queen City).....	10 00
Appleton City.....	6 85
Ariel (Hatch).....	1 50
*Armstrong.....	15 20
Ash Grove.....	2 90
Ashland (White's Store).....	6 00
Aullville.....	4 00
Barnard.....	7 15
Belton.....	28 85
*Berea (Columbia).....	16 00
Berea (Leonard).....	3 50
Berry (Osgood).....	6 00
Bethany (First).....	27 50
Bethany (Graham).....	5 00
*Bethel (De Kalb).....	15 00
Bigelow.....	4 00
Billings.....	3 65
Blackburn.....	28 65
Bolckow.....	6 35
*Bowling Green.....	10 00
Boydsville (Carrington).....	3 00
Brownington.....	5 01
Brunswick.....	6 01
Buena Vista (Canton).....	2 00
*Buffalo.....	11 50
*Bunceton.....	15 00
Butler.....	10 93
California.....	15 00
Callao.....	5 00
Camden Point.....	10 00
Cameron.....	100 00
*Carrollton.....	75 00
Carthage.....	13 71
Catawissa.....	35
*Centralia.....	60 00
*Chamois.....	16 56
*Chillicothe.....	103 05
*Christian Union (Cretcher).....	10 00
Clarence.....	5 00
Clark.....	2 85
Clarksburg.....	3 00
*Clarksville.....	15 00
Cleveland.....	5 63
Coffeeburg.....	3 00
*Coffey (Downing).....	10 79
Coleman.....	2 60
*Columbia (First).....	127 30
Concord (Mt. Vernon).....	3 10
Corder.....	2 50
Cove Creek (Mayesburg).....	1 75
Cowgill.....	4 25
Cross Timbers.....	2 25
Dawson.....	2 00
Dayton.....	1 20

Deer Park.....	\$ 5 00
De Kalb.....	10 00
Dorsey.....	7 00
*Dover.....	10 00
Downing.....	3 65
Eagleview.....	1 25
East Prairie.....	2 64
Edgerton.....	11 00
Edina.....	10 70
El Dorado Springs.....	12 00
*Elsberry.....	10 00
*Emden.....	10 00
*Emerson.....	10 11
Everett.....	3 00
Excelsior Springs.....	3 00
Fair Haven (Eagleview).....	15 58
Fairview (Lilly).....	2 60
Fairview (Savannah).....	5 00
Fairview (Shelbyville).....	2 02
Farber.....	4 00
Faucett.....	3 18
Fayette.....	6 20
Festus.....	27 40
Fillmore.....	3 00
Forest City.....	3 50
Fulton.....	1 00
Gallatin.....	66 95
Garden Prairie (Gridley).....	11 10
Glasgow.....	4 85
Golden City.....	5 00
*Gower.....	3 00
*Grand Pass.....	50 00
*Grant City.....	10 00
Grayson.....	15 00
Green City.....	19 01
Greenwood.....	2 10
Halfway.....	2 40
Hallsville.....	4 00
Hannibal (First).....	5 00
Harrisonville.....	91 05
Hatfield.....	20 00
Hemple (Maple Ave.).....	1 34
Hickory Grove (Platte City).....	2 30
Higginsville.....	4 50
*Highland (Mooreville).....	40 00
Holden.....	10 00
Hopewell (Excelsior).....	5 80
Honey Creek Chapel (Dunlap).....	4 20
*Hopkins.....	10 00
Hughesville.....	4 04
Humphreys.....	3 25
*Huntsville.....	60 10
Illino's Bend (La Plata).....	6 50
Independence.....	57 17
Jasper.....	2 50
Jefferson City.....	16 25
Jerico.....	2 00
*Joplin.....	173 53
Kahoka.....	7 25
*Kansas City (E. Fifteenth St.).....	15 00
Kansas City (First).....	328 64
Kansas City (Forest Ave.).....	20 00
Kansas City (Ivanhoe Park).....	5 00
*Kansas City (Sixth and Prospect).....	647 01
*Kansas City (South Prospect).....	35 00
*Kansas City (Springfield Ave.).....	42 00
Kansas City (Twenty-fourth and Vine St.).....	5 00
Kansas City (West Side).....	11 78
Kearney.....	22 00
Kidder.....	2 85
*King City.....	36 70
Kingston.....	1 17
Kingsville.....	10 00
Kirksville.....	25 00
Knob Noster.....	3 15
Kurzon.....	1 02
La Belle.....	6 61
Ladonia.....	4 30
La Monte.....	12 50

Lawn Ridge.....	\$ 8 00
*Lawson.....	15 00
*Lebanon.....	30 14
Lebanon (Bible Grove).....	2 90
Lewistown.....	1 90
Lexington.....	51 85
Liberly (Steen Prairie).....	50
Lindley (Buffalo).....	3 00
Lindon (Atchison).....	2 50
Linneus.....	6 22
Linn Knoll (Dameron).....	7 00
Log (Plattsburg).....	10 44
Long Branch (Rochester).....	5 00
Louisiana.....	9 36
Lydia (Stephens Store).....	17 77
Macon.....	3 25
Marceline.....	3 50
Marshall.....	119 80
Maryville.....	250 00
Maud.....	10 20
Maysville.....	5 00
Mexico.....	69 00
Middie Grove.....	5 00
Milan.....	6 23
Millersburg.....	75
*Missouri City.....	10 00
Monroe City.....	45 55
Mooreville.....	1 75
Moscow.....	58
*Mound City.....	100 00
Mountain Grove.....	2 50
Mt. Carmel.....	3 10
Mt. Moriah.....	2 00
Mt. Vernon.....	5 18
Mt. Zion (Hannibal).....	2 00
Newark.....	18 36
Newcomer.....	4 00
New Franklin.....	4 30
New Haven.....	6 05
New London.....	19 12
New Market.....	11 44
New Point.....	10 00
Norborne.....	3 80
Novelty.....	6 50
Oakland (Brown's Sta.).....	2 70
Oakland (Holt).....	10 00
Oak Ridge (Paris).....	2 00
Oak Ridge (Pattonsburg).....	3 25
Old Union (Halleck).....	3 50
Olivet (Columbia).....	8 50
*Orchid.....	12 50
Oregon.....	5 30
Ozark.....	3 75
Palestine.....	5 00
Palmyra.....	66 55
Pape.....	4 20
Paradise.....	3 45
Paris.....	50 00
Peakesville.....	1 20
Perrin.....	6 87
*Perry.....	10 00
Philadelphia.....	5 00
Pickering.....	1 75
Pierce City.....	3 25
Pilot Grove.....	2 66
*Platte City.....	85 00
Plato.....	2 70
*Plattsburg.....	50 00
Pleasant Grove (Paris).....	2 00
Pleasant Grove S. H., Sullivan Co.....	5 50
*Pleasant Hill.....	10 00
Poplar Bluff.....	10 00
Prairie Grove (Buffalo).....	2 70
Prairie View (Hutchison).....	6 70
Prices Branch.....	1 50
*Princeton.....	10 00
Queen City.....	7 55
Kavenna.....	1 10
Ravenwood.....	8 90
*Raytown.....	10 00
Rensselaer.....	2 00
Richmond.....	40 00
Ridgeley.....	5 00
*Roendale.....	20 32
Rothville.....	5 00
*St. Joseph (First).....	145 00

*St. Joseph (Mitchell Park).....	\$ 11 24	*Bethany (Plattsburg)....	\$ 18 36	*Gower .....	\$ 41 22
*St. Joseph (Wyatt Park).....	15 22	Bethel (De Kalb).....	4 80	*Grand Pass .....	5 00
St. Louis (Beulah).....	12 00	*Bethlehem (Hickman Mills).....	15 00	Grant City.....	15 65
St. Louis (Central).....	417 54	Bethlehem (Wanamaker).....	7 44	*Granville.....	16 24
St. Louis (Compton Heights).....	10 00	*Bevier .....	10 53	*Grayson .....	17 00
St. Louis (Fifth).....	5 30	Bigelow.....	7 45	Greenfield.....	7 58
St. Louis (First).....	36 00	Blackburn.....	8 84	Greensburg.....	2 10
*St. Louis (Fourth).....	30 50	Blue Mound.....	4 00	Greentop.....	5 00
St. Louis (Mt. Cabanne).....	127 83	*Blue Springs.....	8 00	Greenwood (Blendsville).....	2 20
St. Louis (Second).....	5 00	Bois De Arc.....	2 50	Hale (First).....	6 00
Salem (Weston).....	5 00	Bolckow.....	7 98	Hamilton.....	6 56
*Salem (White Cloud).....	15 00	Bolivar.....	4 50	Hannibal.....	25 22
Santa Fe.....	5 00	Bowling Green.....	6 00	Harris.....	1 10
Savannah.....	20 00	Brashear.....	5 61	Harrisonville.....	7 08
Schell City.....	5 74	Breckenridge.....	4 40	*Hawk Point.....	5 00
Second Creek (Linkville).....	6 00	*Bridgeport Union (Happy Valley).....	16 52	Hayden Grove (Ft. Lyon).....	2 60
Sedalia (E. Broadway).....	5 80	Brookfield.....	14 58	Hemple (Maple Ave.).....	1 50
Sedalia (First).....	75 00	Brumley.....	2 75	Hickory Point (Iberia).....	75
Shelbyville.....	15 00	*Brunswick.....	10 00	Holden.....	1 00
Sheldon.....	3 75	Buena Vista (Canton).....	3 00	Hopkins.....	7 60
Sheridan.....	9 68	Buffalo.....	2 00	Houstonia.....	7 26
Smithton.....	4 50	Bunceton.....	8 10	Hughesville.....	6 17
*Sparta.....	10 20	Burlington Junction.....	13 80	Huntington.....	5 00
Springfield.....	3 60	Butler.....	7 30	Hurdlar.....	3 50
Springfield (South St.).....	64 52	Cainesville.....	2 13	Illinois Bend (La Plata).....	3 26
Sweet Oak (Knox City).....	5 00	Cairo.....	1 60	*Island City.....	10 00
Stanberry.....	12 50	Callao.....	2 60	Jacksonville.....	1 10
Steffenville.....	1 80	Cameron.....	25 00	Jerico.....	3 74
Stewartsville.....	2 25	Carrollton.....	11 20	*Joplin.....	19 50
Strasburg.....	5 00	Carterville.....	2 00	Kansas City (E. Fifteenth St. Mission).....	9 13
Sugar Creek (Rushville).....	11 05	Cedar City.....	1 40	Kansas City (First).....	45 00
Summit (Mound City).....	4 60	*Center.....	9 00	Kansas City (Sixth and Prospect).....	25 00
Tarkio.....	25 00	*Centralia.....	25 00	Kansas City (South).....	17 00
Todd's Creek (Platte City).....	8 00	*Chamais.....	10 00	*Kansas City (Springfield Ave.).....	27 25
*Trenton.....	67 50	Chillicothe.....	16 25	*Kansas City (West Side).....	50 00
Triplet.....	3 33	Civil Bend.....	5 00	Kearney.....	15 00
Troy.....	7 00	Clarence.....	6 35	Kennett.....	1 25
Turney.....	5 00	Clarksdale.....	2 00	Keytesville.....	4 00
Two Mile Branch (Montgomery).....	12 10	Clarksville.....	15 00	Kidder.....	5 00
Union.....	1 00	*Clayton (Eve).....	10 92	King City.....	22 16
Union (Enterprise).....	1 54	Clearmont.....	3 16	*Kingsville.....	15 00
Union Hill.....	5 41	Cleveland.....	13 00	Koshkonong.....	5 18
Union Hill (Billings).....	3 07	Clinton.....	2 00	La Belle.....	5 92
*Union Star.....	15 00	Coffeeburg.....	6 00	Laclede.....	1 25
Unionville.....	6 81	Cool Spring (Taskee Station).....	2 75	*Ladonia.....	5 00
Urbana.....	3 10	Cowgill.....	1 25	La Due.....	3 52
Vandalia.....	15 01	Craig.....	11 85	Lamar.....	12 25
Virginia.....	8 42	Cross Timbers.....	6 00	*Lamonte.....	25 00
*Wallace.....	10 00	*Darlington.....	8 80	*Lancaster.....	10 25
*Walnut Grove (Plevna).....	10 00	Dawn.....	4 04	La Plata.....	5 02
Warren.....	2 05	*Dearborn.....	10 00	Lathrop.....	9 34
Warrensburg.....	45 00	Deepwater.....	2 48	Lawson.....	8 26
Waverly.....	5 00	De Kalb.....	11 23	Lebanon (Bible Grove).....	11 10
*Westboro.....	25 00	Denver.....	5 00	Lees Summit.....	34 83
Weston.....	12 63	De Soto.....	5 33	Leesville.....	4 00
West Plains.....	25 00	*Doe Run.....	15 37	Lemonville.....	4 15
Wheeling.....	7 00	*Doub e Branch (Lone Oak).....	5 30	Lentner.....	3 00
Wilcox.....	5 00	Drexel.....	8 82	Lewistown.....	9 66
Windsor.....	41 00	*Dunnigan Grove (Bellamy).....	11 50	Lexington.....	34 66
Woliz Chapel (Spickards).....	1 00	East Lynne.....	3 14	Liberty.....	6 00
Wyconda.....	12 50	Easton.....	4 85	*Liberty (Nadine).....	10 00
Sunday-schools.					
Albany.....	16 95	East Prairie.....	7 26	Liberty (Steen Prairie).....	1 51
*Altamont.....	5 00	Edgerton.....	10 00	Libertyville.....	5 00
Amazonia.....	5 03	*Eldon.....	5 30	Lincoln.....	7 00
Aniston.....	3 70	El Dorado Springs.....	5 00	Linden (Magnet).....	7 28
Antioch (Harlem).....	2 75	Elmo.....	79	*Linneus.....	10 60
Antioch (Fillmore).....	1 00	Everett.....	3 50	*Linn Knoll (Dameron).....	7 45
*Antioch (Queen City).....	10 00	Excelsior Springs.....	3 12	Lockwood.....	1 25
Appleton City.....	3 00	*Fair Haven (Eagleville).....	3 00	Log Church (Plattsburg).....	8 88
*Armstrong.....	12 10	Fair Play.....	3 00	Long Branch (Rochester).....	2 50
Ash Grove.....	3 00	Fairview (Clifton).....	1 68	Louisiana.....	18 52
Ashland.....	4 00	*Fairview (Plattsburg).....	5 00	*Louisville.....	5 00
*Aurora.....	12 40	*Festus.....	5 00	Lydia (Stephens Store).....	2 43
*Auxvasse.....	5 00	Fillmore.....	4 05	Macon.....	11 00
*Barnard.....	10 00	*Forest City.....	23 81	Madison.....	4 39
Barry.....	10 23	Foster.....	12 75	Madison Square (Gallatin).....	1 50
*Bedison.....	12 00	Frankford.....	7 17	*Maitland.....	17 22
Belton.....	5 33	Friendship (Richmond).....	5 50	Malta Bend.....	4 45
*Berea (Ketterman).....	10 36	*Galena.....	14 08	Marceline.....	3 00
*Berea (Kirby).....	6 00	Gallatin.....	8 18	*Marquand.....	5 05
Bethany.....	17 14	*Garden City.....	15 00	*Marshall.....	110 00
Bethany (Graham).....	12 00	Glenwood.....	2 70	Marshfield.....	1 65
				Martinsburg.....	1 50
				Martinsville.....	4 40

Maryville.....	\$ 63 00	Roscoe.....	\$ 1 30	Cowgill (Senior and Jun- ior).....	\$ 10 00
Maud.....	6 00	Ro-endale.....	2 10	Hanibal.....	5 00
Maysville.....	30 00	Rothville.....	4 00	Kansas City (Sixth and Prospect).....	60 00
Memphis.....	5 50	Rushville.....	3 30	Kansas City South Pros- pect.....	22 50
Merced.....	3 50	St. Joseph (Mitchell Park)	1 75	Kansas City (South Pros- pect Junior).....	30 00
*Merwin.....	5 00	St. Joseph (First).....	42 25	Kansas City (Springfield Ave.).....	6 76
Mexico.....	22 50	St. Joseph (Fredrick Avenue Mission).....	12 00	Moberly (Central).....	4 25
Miami.....	25 00	*St. Joseph (Wyatt Park)	25 70	Orchid.....	1 00
Middle Grove.....	7 83	*St. Louis (Arlington Mis- sion).....	5 00	Princeton.....	16 00
Middletown.....	3 00	St. Louis (Carondelet).....	4 00	St. Louis (Mitchell Park)	3 10
Mine La Motte.....	3 70	St. Louis (Central).....	23 43	St. Louis (Mt. Cabanne).....	22 47
Minnesota Valley Union (Mound City).....	2 56	St. Louis (Fifth).....	2 69	Tarkio.....	2 50
Missouri City.....	18 00	*St. Louis (First).....	47 58	Warrensburg.....	20 00
*Moberly (Central).....	20 71	St. Louis (Fourth).....	10 50	Weston.....	7 50
Moberly (East Side).....	5 00	St. Louis (Mt. Cabanne).....	15 00		
*Mokane.....	14 53	St. Louis (Second).....	10 00		
*Mound City.....	50 00	St. Louis (West End).....	5 20		
Moundville.....	2 00	Salem.....	5 80		
Mountain Grove.....	3 87	*Salem (Barnard).....	15 00		
Mt. Carmel (Paris).....	4 32	Salem (Dye).....	11 00		
*Mt. Gilead Kearney).....	10 00	Salem (Moberly).....	2 70		
Mt. Olivet (Smithville).....	5 49	Schell City.....	5 00		
Mt. Sinai (Naomi).....	1 11	Sheffield.....	2 00		
Mt. Vernon.....	5 29	*Shelbina.....	33 28		
Mt. Zion (Dunkburg).....	1 45	Shelbville.....	13 53		
*Nashville.....	10 00	*Sheldon.....	5 00		
Neosho.....	7 98	Shell Grove (Wilcox).....	3 07		
*Nevada.....	14 00	Sheridan.....	6 85		
New Florence.....	3 20	Shiloh (Friend).....	4 21		
New Franklin.....	11 20	Skidmore.....	8 87		
*New Hampton.....	10 70	Slater.....	14 04		
New London.....	8 05	Smithfield.....	2 41		
New Point.....	10 06	Sparta.....	9 20		
*Northborne.....	14 77	*Sprague.....	11 31		
Novelty.....	5 00	*Springfield (First).....	11 00		
Oakland (Browns Station)	3 45	Star (Gibbs).....	5 00		
*Oak Ridge (Pattonsburg)	7 50	Stanberry.....	9 00		
Old Union (Halleck).....	2 00	*Stockton.....	5 00		
*Orchid.....	22 65	Strasburg (Union).....	3 50		
*Oregon.....	13 00	Sugar Creek.....	30 00		
*Orick.....	6 22	Summit (Mound City).....	5 8		
Oxonia.....	2 56	Sweet Oak (La Belle).....	7 36		
Oxford.....	4 73	Sweet Springs.....	4 05		
*Ozark.....	15 07	Tarkio.....	4 90		
Palestine (Graham).....	8 56	Tipton.....	8 48		
Palmyra.....	5 13	Treton.....	20 00		
*Pape.....	5 25	Triplett.....	8 18		
*Paradise.....	9 10	Troy.....	10 00		
Paris.....	10 00	*Tuxedo.....	10 00		
Park Grove (Lowry City)	4 25	*Two Mile Branch (Mont- gomery City).....	15 51		
Pattonsburg.....	7 30	*Union and Christian (Sparta).....	20 80		
Paynesville.....	5 25	Union (Delpha).....	7 68		
Pickering.....	1 83	Union (Kenoma).....	3 57		
Piedmont.....	2 44	Union (Lebanon).....	175 00		
Pilot Grove.....	5 90	*Union (Oregon).....	21 63		
Plainview (Economy).....	2 94	*Union Star.....	7 50		
Platte City.....	10 00	Unionville.....	7 04		
*Plattsburg.....	25 71	Urich.....	1 00		
Pleasant Grove (Cameron)	10 00	*Valley City.....	9 10		
Pleasant Grove (Rock- ville).....	4 18	Vandalia.....	7 00		
*Pleasant Hill.....	17 32	*Victor.....	19 18		
Pleasant Hill (King City)	6 90	Walker.....	9 00		
Pleasant Mount.....	3 50	Walnut Grove (Plevna).....	6 00		
*Pomona.....	9 22	*Warsaw.....	5 00		
*Poplar Bluff.....	20 00	Waverly.....	2 50		
Prairie Hill.....	1 75	Westboro.....	4 36		
Prairie View (Hutchison)	2 00	West Line.....	15 00		
Princeton.....	7 50	*Weston.....	21 17		
Queen City.....	6 00	West Plains.....	6 94		
Quick City.....	46	Westport.....	2 00		
Kavanna.....	2 20	*Wheeling.....	12 00		
*Ravenwood.....	27 33	White Oak (Grant City).....	3 70		
Ridgeway.....	5 57	White Water.....	2 35		
*Rinehart.....	5 00	Windsor.....	16 73		
Rockport.....	10 08	Woodland.....	5 11		
*Rock Port.....	7 00	*Woodlawn.....	9 00		

Individuals.

Adams, Jessie, Glaze.....	1 29
Adamson, Godfrey, Steph- ens Store.....	1 00
Allen, J. H., St. Louis.....	125 00
Allison, Felix B., Brook- field.....	25 00
Ash, Mrs. S. E., Mian.....	1 00
Bacon, C. B., Lawson.....	3 00
Baldwin, S. H., Plevna.....	10 00
Bickley, Mr. and Mrs. W., Mexico.....	5 00
Blade, Mrs. M. E., Billings	1 00
Bobitt, Mr. and Mrs. J. D., Sprague.....	2 00
Boles, M. C., Greenfield.....	1 00
Bonnette, Mrs. M. G., Jamesville.....	50
Boord, Francis E., Farm- ington.....	50
Boulton, W. E., Mound City.....	2 50
Bradley, J. S., Montgom- ery City.....	25 00
Bryan, Phoebe, Houstonia	1 00
Callaway, Mr. and Mrs. J. P., Marshfield.....	15 00
Carrick, A. J., Kahoka.....	30 00
Carrick, Mrs. A. J., Ka- hoka.....	7 50
Cason, Mrs. J. R., Steph- ens St re.....	1 00
Connell, Mrs. J. S., Tay- lor.....	1 00
Cox, Lola, Cox.....	20
Davis, O. P., Prairie Home	10 00
Dawson, G., Plattsburg.....	10 00
Denham, G. L., Centraia	1 00
Dungan, Mrs. M. A., St. Louis.....	5 00
Eades, Dr. M. H., Albany	1 00
Evans, M. A., Lockwood	1 00
Ford, Emily, Montgomery City.....	1 00
Frisbie, A. C., Stanberry.	1 00
Frymire, Mrs. E. J., Hem- atite.....	6 00
Gannett, Miss Permelia, Koshkonong.....	75
Glascok, Mrs. A. B., Ren-selaer.....	1 00
Hagans, Mrs. S. H., Brown's Station.....	1 00
Hagood, Mary E., Nevada	4 00
Hinckley, J. B., Dunlap.	1 50
Houston, W. M., Mexico.	1 00
Jackson, Josiah, Houston	15 00
Keene, Mrs. C. W., and Daughters, Lexington	5 00
Long, R. A., Kansas City	10 00
Long, Mrs. R. A., Kansas City.....	25 00
Longgrear, J. H., Caruth- ersville.....	1 00
McCormack, Mrs. J. T., Koshkonong.....	75

Endeavor Societies.

Appleton City.....	2 50
Ash Grove.....	2 60
Camden Point.....	3 35

McCully, Mary E., Cherry Box.....	\$ 10 00
McKeever, Mrs. Martha, Kansas City.....	4 00
McPhail, Alex., Maitland.....	1 00
Martin, S. M., St. Louis.....	5 00
Mason, Mrs. Rowena, St. Louis.....	100 00
Millard, Mrs. E. M., Houston.....	1 00
Moore, T. M., Grayson.....	2 00
Morgan, Carl, Magnet.....	1 80
Nickell, Mrs. A., Purdin.....	5 00
Peddycord, Mrs. E. L., Lexington.....	50
Phillips, Thomas, Weston.....	25
Phillips, Emily, Weston.....	25
Pogue, Mattie, Prairie Hill.....	1 00
Pollard, J. M., Lewis Sta. ....	1 00
Railey, Emma, Weston.....	50
Railey, Bell, Weston.....	25
Ross, Mrs. J. B., Independence.....	1 00
Round, Calvin, La Plata.....	1 20
Sanders, Mrs. M. A., Chamois.....	2 00
Skinner, Mrs. Eliza, Koshkonong.....	5 00
Smith, Mrs. J. C., Agency Sweeney, Oscar, El Dorado Springs.....	1 00
Swift, Sallie, Clever.....	1 00
Thompson, Mrs. Eugenia E., West Plains.....	40 00
Thomson, Mrs. J. G., West Plains.....	30 00
Tinsley, Thad. S., Buffalo.....	5 00
Udell, F. E., St. Louis.....	25 00
Waddell, Mrs. Hannah W., Lexington.....	1 00
Waggoner, W. H., Albany.....	10 00
Washburn, George S., La Belle.....	5 00
Watkins, Jno. W., Buffalo.....	3 00
Wetmore, H. C., Lamar.....	2 00
Wood, C. W., Boles.....	1 00
Wood, Mrs. Jno. O., Canton.....	5 00
<b>Miscellaneous.</b>	
A Brother, Perry.....	4 00
A Friend, Carthage.....	3 00
A Sister, Hickman Mills.....	100 00
A Sister, Slater.....	1 00
Cash.....	24 37
Cash, Lilly.....	2 00
C. W. B. M., King City.....	21 00
C. W. B. M., St. Joseph (Wyatt Park).....	4 00
Collected by J. T. McGarvey, Edina.....	1 48
Collected by M. R. Shanks, St. Louis.....	2 35
Earnest Workers, Weston.....	2 00
King's Daughters Circle, Shelbyville.....	1 70
Ladies' Aid Society, St. Louis (Central).....	15 00
"Sisters," Monroe City.....	15 00
Sunday-school Class, Primary, Kansas City, Sixth and Prospect.....	10 00
W. C. T. U. Medal Contest, Houston.....	5 00
Young Ladies of Christian Orphan School, Fulton.....	22 50
Total.....	10,387 56

## MONTANA.

### Churches.

Anaconda.....	5 10
Bozeman.....	22 00
*Butte.....	16 75

Cascade.....	\$ 5 50
Corvallis.....	17 80
Deer Lodge.....	10 00
Helena.....	11 64
Hogan.....	2 40
*Missoula.....	32 59
Spring Creek (Kalispell).....	2 00
Whitehall.....	2 00

### Sunday-schools.

*Anaconda.....	13 00
Butte (Shortridge Memorial).....	14 56
Corvallis.....	2 42
*Deer Lodge.....	25 35
Florence.....	34 00
*Hamilton.....	25 05
Helena.....	14 30
Hogan.....	5 00
Missoula.....	30 00
Morning Star (Helena).....	14 50
Spring Creek (Kalispell).....	4 70

### Endeavor Societies.

Helena.....	4 71
Spring Creek (Kalispell).....	2 45

### Individuals.

Lemley, Mrs. C. T., Great Falls.....	1 00
Murray, Mr. and Mrs. D. E., Ada.....	2 00
Total.....	320 77

## NEBRASKA.

### Churches.

Alma.....	5 30
Ansley.....	16 00
*Arapahoe.....	10 00
Arnold.....	2 00
Ashland.....	10 84
*Auburn.....	15 00
*Avoca.....	15 00
Bancroft.....	2 00
Bartley.....	7 28
*Beatrice (First).....	50 00
Beaver City.....	20 00
Beaver Crossing.....	4 49
*Bevidere.....	25 40
Bethany.....	26 13
Beulah.....	3 51
Blue Hill.....	17 00
Bower.....	10 00
Brook.....	5 35
*Broken Bow.....	14 00
Burwell.....	5 50
Charleston.....	2 00
*Charter Oak (Talmage).....	22 00
Cheney.....	2 00
Chester.....	3 00
Clay Center.....	15 83
Cowles.....	5 20
Cozad.....	5 40
*Craig.....	10 10
Cub Creek (Beatrice).....	1 52
*Deweesee.....	10 00
Dorchester.....	7 20
Du Bois.....	3 72
Edholm.....	2 93
*Elmwood.....	50 72
Elwood.....	11 05
Fairbury.....	48 22
*Fairfield.....	30 00
Falls City.....	7 25
Firth.....	12 75
Freeman.....	3 00
*Fremont.....	10 00
Gates.....	5 00
Gordon.....	1 55
Greenwood.....	11 22
Guide Rock.....	7 64
Hampton.....	1 12
*Harvard.....	50 00
*Hastings.....	29 70

Hebron.....	\$ 13 50
Hill S. H. (Bloomfield).....	1 55
Humboldt.....	20 00
Indianola.....	3 00
Johnson.....	3 51
Kearney.....	11 37
*Kingston.....	17 00
Lanham.....	7 75
*Lexington.....	19 10
Liberty.....	2 00
Liberty Ridge (Hubbell).....	7 61
*Lincoln (Central).....	25 00
*Lincoln (East).....	11 50
*Lincoln (First).....	41 00
*McCook.....	11 35
*Minden.....	23 04
Mt. Zion (Alliance).....	3 85
Nelson.....	8 56
North Bend.....	8 75
Odel.....	5 24
Omaha (First).....	26 06
*Omaha (Grant St.).....	39 75
Pawnee.....	6 04
*Peru.....	15 00
Platte Valley (Lexington).....	6 00
Prairie Center (Mt. Clare).....	8 38
Red Cloud.....	3 12
Red Willow (Indianola).....	5 00
Republican City.....	4 40
Rising City.....	3 00
Riverdale.....	1 60
Shubert.....	3 50
South Omaha (First).....	15 20
Stamford.....	2 22
Sterling.....	7 60
Summit (Rising City).....	2 25
Table Land (West Union).....	2 25
Tecumseh.....	9 50
Thornburg.....	1 00
Trumbull.....	5 70
*Ulysses.....	21 00
Unadilla.....	24 10
Valparaiso.....	11 10
*Verdon.....	12 18
Virginia.....	1 70
Wakefield.....	10 00
Waterloo.....	11 00
Wilber.....	10 20
York.....	12 95

### Sunday-schools.

Alma.....	7 06
Ansley.....	16 18
Arapahoe.....	4 10
Ashland.....	5 00
*Auburn.....	18 50
Avoca.....	12 30
Bartley.....	3 50
Beatrice (First).....	26 55
Beaver City.....	10 40
*Beaver Crossing.....	6 15
Bee.....	3 50
Belvidere.....	30 00
Bennet.....	3 00
*Bethany.....	22 00
Beulah.....	4 50
Blair.....	2 00
Bloomington.....	1 33
*Blue Hill.....	12 21
Blue Springs.....	8 7
Bower.....	4 00
Bradshaw.....	5 63
*Broken Bow.....	4 75
*Brownville.....	10 00
Burchard.....	2 05
*Burwell.....	10 00
Cameron.....	3 44
Chadron.....	8 00
Charleston.....	4 00
Charter Oak (Talmage).....	20 30
Chester.....	18 00
*Clay Center.....	15 14
Cowles.....	8 00
Cozad.....	10 30
Craig.....	9 60



Crete	2 54
*Cub Creek (Beatrice)	8 00
David City	3 75
*Denver Union (Hastings)	16 00
Deweese	5 85
Diller	6 08
Dorchester	8 00
*Douglass	10 00
Du Bois	6 67
Edgar	8 16
Edholm	8 65
*Elk Creek	18 25
Elmwood	5 26
Elwood	8 05
Exeter	1 53
Fairfield	1 24
*Fairview (Elm Creek)	3 00
*Firth	10 32
Fremont	10 55
Gates	3 00
Geneva	1 70
Gering	1 50
Giltner	1 55
Grand Is and	5 80
*Greenwood	5 00
Guide Rock	7 38
Hampton	1 63
Harvard	21 32
Hastings	4 68
*Hebron	15 00
Hendley	9 00
Highlands	2 00
Hill (Bloomfield)	4 50
*Hooker Union (Adams)	8 55
Humboldt	8 53
Huntley	2 63
Indianola	4 14
Johnson	7 65
*Juniata	10 00
Lanham	15 18
Lexington	4 54
Liberty Ridge (Hubbell)	23 25
*Lincoln (Central)	10 00
Lincoln (East)	8 60
*Lincoln (First)	15 00
Lincoln Union (Ough)	5 45
*Lone Tree (Milldale)	23 00
London (Auburn)	4 00
McCook	9 10
Manley	4 23
*Minden	17 85
Mt. Zion (Alliance)	4 40
*Murray	25 00
Nebraska City (First)	2 55
Nemaha (Dawson)	6 27
Nickerson	2 65
*Nora	12 50
Norman	2 43
Odell	10 00
Omaha (First)	33 70
Omaha (Grant St.)	3 20
Overton	5 90
Ox Bow (Angus)	12 22
*Palmer	35 00
*Pawnee City	23 34
Peru	6 69
Plainview (Memphis)	19 00
Platte Valley (Lexington)	11 86
Plattsmouth	15 00
Pleasant Hill (Liberty)	11 75
Pleasant Valley (Ashland)	1 90
*Pleasant Valley (Precept)	7 50
Pleasant View (Lynch)	2 86
Prairie Center (Mt. Clare)	5 00
Red Cloud	5 09
*Red Willow (Indianola)	20 00
Republican City	73
Rising City	7 75
Riverside	2 60
*Schuyler	5 00
*South Omaha	12 40
Stamford	2 91
Summit (Rising City)	6 00
Table Rock	5 75
*Tecumseh	10 00
*Thornburg	5 00

*Trumbull	20 00
*Ulysses	15 00
Unadilla	20 03
Union (Freeman)	5 00
*Valparaiso	15 60
Verdon	7 88
*Waco	6 00
Wakefield	7 45
Waterloo	9 04
West Point (Campbell)	3 72
Wilber	4 27
Wymore	3 10
*York	32 00

#### Endeavor Societies.

Alma	7 00
Avoca	2 00
Charter Oak (Lalmage)	5 00
Deweese	7 38
Greenwood	2 00
Lincoln (First)	15 17
Omaha (First)	5 25
Omaha (Grant St.)	3 90
Pawnee City	25 00
Red Will. w (Indianola)	5 00

#### Individuals.

Barber, W. C., Precept	2 00
Barrens, Miss Grace, Broken Bow	25
Beckwith, Jas., Broken Bow	90
Blair, Mrs. S. C., Broken Bow	1 00
Caton, Margaret, Rose land	25 00
Caton, Stella, Roseland	10 00
Corwin, Margaret, Hershey	5 00
Doolittle, Mrs. P. P., Cozad	1 00
Evans, C. P., Arapahoe	1 00
Exley, G. H., Lincoln	13 00
Froid, Mrs., Bradshaw	2 00
Hagin, Fred E., Ansley	1 20
Harwood, Jessie, Broken Bow	1 00
Harwood, Mrs. Mary, Broken Bow	1 00
Hunter, Eddie, Dickens	10
Ireland, Elmer, Craig	10 00
Johnson, Mary L., Atkinson	1 00
Jolliff, Julia, Dickens	50
Jolliff, W. W., and Wife, Somerset	20
Laughlin, M. F., Lincoln	1 00
Leisure, Tom, Broken Bow	1 00
McDonald, T. B., Broken Bow	2 00
Mitchell, S. L., Bradshaw	2 00
Mountjoy, Mrs. C. C., Chase	1 00
Peters, J. H., Nickerson	1 00
Radabaugh, H. A., Nebraska City	1 00
Rivett, Chas., and Family, Elmwood	10 00
Sparks, S., Dixon	25
Staley, John, Dickens	05
Stockham, Janie, Broken Bow	50
Storey, Mr. and Mrs. Walter, Brownville	25 00
Thomason, Mrs. M. E., Murray	1 00
Tuell, Cecil, Dickens	50
Wentjen, John, Danbury	6 00
Woodward, Phoebe, Gates	1 00

#### Miscellaneous.

A Canadian Sister, Omaha	5 00
A Friend, Omaha	5 00
Cash	4 10

Total.....2,633 34

#### NEVADA.

##### Individual.

Greenhalgh, A. H., Junction	\$ 1 00
Total	1 00

#### NEW HAMPSHIRE.

##### Individual.

Hill, Mrs. F. B., Portsmouth	5 00
Total	5 00

#### NEW JERSEY.

##### Churches.

*Newark (First)	11 05
Plainfield	1 00

##### Sunday-school.

*Newark	10 18
Total	22 23

#### NEW MEXICO.

##### Church.

*Roswell	19 65
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##### Sunday-schools.

Lordsburg	3 75
*Roswell	11 00
*S. n Simon	21 00

##### Endeavor Society.

Roswell	30 60
Total	86 00

#### NEW YORK.

##### Churches.

Auburn	36 00
Brewerton	14 00
Brooklyn (First)	75 60
*Brooklyn (Second)	11 00
*Brooklyn (Flatbush and Canarsie Aves.)	23 39
*Buffalo (Forest Ave.)	51 11
Buffalo (Jefferson St.)	80 00
Buffalo (Richmond Ave.)	60 95
Buffalo (Thompson St.)	8 00
Cato	18 70
Clarence	5 25
Eagle Mills	16 25
East Aurora	5 00
Elmira (First)	11 60
*Gloversville	12 00
Lansburg	8 27
*New York (Lenox Ave.)	50 00
*New York (Second)	79 61
New York (W. Fifty-sixth St.)	202 31
*Niagara Falls	56 15
*North Lancaster (Wilhelm)	40 00
Pittstown	7 40
Poestenkill	13 74
Pompey	14 39
Rochester (First)	17 37
Rochester (Second)	7 45
South Butler	29 40
*Syracuse	40 00
Throopsville	17 05
Tonawanda (North)	35 05
Tonawanda (South)	16 27
Troy (River St.)	63 42
Tully	34 00
Watertown	8 50
*Wellsville	80 00
Williamsville	32 50

**Sunday-schools.**

Auburn.....	\$ 31 00
Benedict.....	7 00
Brewerton.....	10 00
*Brooklyn (Green Point).....	12 00
Brooklyn (Kensington).....	10 00
Buffalo (Forest Ave.).....	17 38
*Buffalo (Jefferson St.).....	50 00
Buffalo (Richmond Ave.).....	75 00
*Buffalo (Thompson St.).....	16 33
*Cato.....	10 05
*Clarence.....	15 00
Eagle Mills.....	18 10
East Aurora.....	4 70
Elmira (West Side).....	6 68
Gloversville.....	16 55
Harrisville.....	11 50
*Lansingburg.....	20 00
*Mill Grove.....	16 00
New York (Branch).....	19 34
New York (169th St.).....	45 54
*New York (W. Fifty-sixth St.).....	157 01
Niagara Falls.....	25 22
*North Lancaster (Wilhelm).....	20 00
Pembroke.....	20 00
*Pitcairn Forks (Pitcairn).....	16 00
Pittstown.....	7 12
Poestenkill.....	13 25
Pompey.....	18 23
Richland.....	5 00
Rochester (First).....	14 50
Rochester (Second).....	12 60
South Butler.....	6 00
Syracuse.....	11 71
*Throopsville.....	18 00
*Tonawanda (North).....	100 00
Tonawanda (South).....	54 00
Troy.....	75 00
Tully.....	27 00
Voreau (Orwell).....	1 96
Waterloo.....	3 75
Watertown.....	13 31
*Wellsville (Broad St.).....	32 07
*Williamsville.....	25 00

**Endeavor Societies.**

Buffalo (Richmond Ave.).....	50 00
New York (Second).....	10 00
Pompey.....	5 00
Rochester (Howell St.).....	
Intermediate.....	5 00
Rochester (Second) Intermediate.....	3 75

**Individuals.**

Carr, Maria M., Central Park.....	1 00
Guyot, Mrs. J. V., Carthage.....	2 00
Hatch, Mrs. L. M., Medina.....	1 00
Leslie, Mrs. Nancy M., Phoenix.....	5 00
Mason, Mrs. Henry, East Aurora.....	1 00
Merriam, Z. D., Carthage.....	15 00
Miller, Mrs. G. W., Philadelphia.....	1 00
Person, Mrs. Harry H., East Aurora.....	1 00
Rounds, B. A., Bellville.....	1 00
Slade, J. D., Pittstown.....	24 00
Smith, L. L., Canandaigua.....	10 00
Smith, Mrs. Caroline L., Rome.....	1 00
Stevenson, R. W., Lansingburg.....	6 00
Taber, Mrs. Mary J., Buffalo.....	35 00
Tomlinson, Mrs. M., Marilla.....	10 00
Trench, F. P., Watertown.....	5 00

Waite, Amanda F., Poughkeepsie.....	\$ 1 00
Wilcox, Mrs. H. A., Deer River.....	40
Williamson, B. (East Buffalo).....	20 00
Woley, Mrs. B. P., East Aurora.....	1 00

**Miscellaneous.**

Cash.....	3 30
Cash, Buffalo.....	125 00
Cash, Throopsville.....	5 00
Cash, Tonawanda.....	1 00
Christian Herald.....	333 00
Total.....	2,988 47

**NORTH CAROLINA.**

**Churches.**

Airy Grove (Kinston).....	6 36
Aibemarle (Bay).....	5 00
Amity (Baird's Creek).....	1 80
Antioch (Farmville).....	3 00
Armenia (Kinston).....	5 00
Asheville.....	6 00
*Athens Chapel (Bath).....	25 00
Ayden.....	5 00
Bay Creek (Mesic).....	6 00
Beaver Dam (Bunyon).....	3 75
*Bethany (Baird's Creek).....	10 36
Bethel (Grifton).....	5 11
Broad Creek (Ompia).....	5 00
Christian Prospect (Richlands).....	2 00
Cogdell.....	1 00
Corinth (Farmville).....	15 00
Danbury.....	1 00
Dunn.....	5 00
Eureka (Starlight).....	1 60
Grifton.....	5 05
Haskins Chapel (Bonus).....	3 00
Hookertown.....	3 70
*James Chapel (Gilead).....	2 00
Jamesville.....	8 00
Kinston.....	30 00
Kitt Swamp (Askin).....	7 00
*La Grange.....	25 00
Lebanon (Hassell).....	1 71
Live Oak Grove (Beaufort).....	2 00
Long Acre (Monticello).....	4 32
*Middletown.....	10 00
Mt. Pleasant (Greenville).....	2 00
New Hope (Reelsboro).....	5 90
North River (Beaufort).....	1 00
Old Ford (Washington).....	14 00
Pantego.....	13 60
Plymouth.....	3 00
Poplar Chapel (Jamesville).....	5 00
Robersonville.....	2 12
Rountree.....	5 78
Rural Hall.....	2 00
Saints Delight (Plymouth).....	3 00
Salem (Johnson's Mills).....	3 57
Scuppernon.....	75
Selah (Bizzell).....	3 00
South West (Coahoma).....	4 25
*-pray.....	10 60
Swan Quarter.....	4 00
*Timothy (Coxville).....	10 00
Tuckahoe (Comfort).....	2 00
Union Chapel (Elon College).....	2 00
*Washington.....	32 15
Wheat Swamp (Institute).....	5 00
*Wilson.....	66 70
Wilson's Mills and Sunday-school.....	11 82
*Winston (Fourth).....	27 00

**Sunday-schools.**

Antioch (Farmville).....	2 20
*Armenia (Kinston).....	6 00

Aden.....	\$ 2 46
Bay Creek (Mesic).....	6 40
*Bethany (Arapahoe).....	22 28
Bethlehem (Hertford).....	6 00
Corinth (Farmville).....	10 03
Edward.....	12 00
*Grifton.....	17 00
*Kinston.....	40 94
Kitt Swamp (Askin).....	17 26
Long Acre (Monticello).....	87
Middletown.....	14 20
Newbern.....	20 00
Old Ford (Washington).....	25 00
Pantego.....	7 00
*Phi appi (Creswell).....	13 00
Pecasant Union (Starlight).....	1 50
Poplar Chapel (Jamesville).....	1 55
Powell's Point (Harbin-ger).....	3 26
*Rural Hall.....	5 15
Saints Delight (Plymouth).....	4 61
South West (Coahoma).....	7 50
*Stallings Cross Roads.....	10 00
Truitt (Newbern).....	3 50
Washington.....	20 00
Weaverville.....	7 75
*Winston (Fourth).....	12 15
Zions Chape. (Roper).....	5 28

**Individuals.**

Basnight, Mr. and Mrs. T. J., Scuppernon.....	5 00
Blake, Mrs. H. A., Washington.....	1 00
Davis, J. T., Ormondsville.....	1 00
Hargett, Miss Ida J., Trenton.....	1 00
Lotspeich, Mrs. Jennie W., Weaverville.....	1 00
Medd, Thomas and Mary, Marion.....	3 00
Taylor, F., Charlotte.....	5 00
Weaver, Hattie I., Weaverville.....	2 00
Williams, Mrs. Mary R., Catharine Lake.....	51
Total.....	780 10

**NORTH DAKOTA.**

**Church.**

Kenmore.....	2 00
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**Sunday-school.**

Ellendale.....	4 01
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**Individuals.**

Bottenfield, Mr. and Mrs. L. S., Fargo.....	2 00
Judd, J. B., Fargo.....	10 00
Judd, Mrs. Elvira, Fargo.....	1 00
Judd, Mrs. Mattie, Fargo.....	2 00
Monson, John, Fargo.....	2 00
Rowse, W. A. C., Kenmore.....	50
Shepperd, J. L., Fargo.....	3 00
Stevens, Mary S., Hillsboro.....	25 00
Total.....	51 51

**OHIO.**

**Churches.**

Ada.....	21 00
Akron (Broad St.).....	33 51
Akron (First).....	135 92
Akron (Fourth).....	3 75
Akron (Wabash Ave.).....	6 00
Alliance.....	32 95
Alvordton.....	3 52
Amherst (Mission).....	7 50

Antioch	\$ 25 00	East Mecca (Mecca)	\$ 3 00	Mantua Center (Mantua)	\$ 6 50
Antioch (Weston)	2 00	*East Palestine	34 65	Marion	17 00
Ashland	20 25	East Richland	2 00	Marlboro	7 50
Ashtabula	33 13	East Thompson (Calm)	7 34	Marietta (Central)	4 50
Athens	3 20	Eden (Martinsburg)	5 55	Marshfield	12 00
Auburn Centre (Auburn)	5 00	*Edgerton	15 00	Martin's Ferry	3 50
Augusta	9 30	*Edinburg	23 59	Massillon	24 00
Aurora	7 00	Edon	2 45	M. yhill	1 35
*Austintown	37 25	*Elmore	20 00	*Medina	85 00
Bainbridge	3 50	*Elyria	27 50	Meigs Creek (Meigs)	2 00
Barnesville	69	Fairfield (Virgin)	2 25	*Mentor	17 00
Bealsville	5 00	*Fairview (Russell)	20 00	Mentor Plains (Mentor)	3 80
*Beaver Dam	10 00	Feicity	5 00	Miami	10 55
*Bedford (First)	55 99	*Fields	20 40	Middleport	6 60
Bellare	26 05	Fincastle	4 10	*Millersburg	71 00
Belle Center	10 20	*Findlay	101 07	*Milton Center	30 95
Bellville	5 4	First Bedford (Flora)	5 40	*Mineral Ridge	12 40
*Belmont Ridge (Bealls- ville)	40 65	First Misford (Mt. Liberty)	18 33	*Minerva	37 70
Bend Fork (Belmont)	17 92	*Flushing	20 00	Mogadore	3 02
*Berea (Salineville)	10 60	Fort Recovery	3 80	Monroe (Fidelity)	1 00
Bethel	23 10	Fostoria	10 00	Monroe (Welcome)	8 00
Bethel (Rudolph)	72 38	Franklin (Tappan)	3 25	*Monterey	30 50
*Big Springs	10 00	*Garrettsville	15 00	*Montville	12 00
Blanchard River (Dun- kirk)	7 50	Geneva	5 00	*Morristown	31 00
Bowling Green	11 65	Gibsonburg	5 60	Moscow	3 00
*Braceville	12 52	Ginghamsburg	2 50	Mt. Ephraim	8 85
Briant	4 00	Girard	7 00	*Mt. Healthy	272 58
Brookfield	7 80	Gladstone	6 75	Mt. Olive (Custar)	7 23
Bryan	60 70	Glenmont (Pictoria)	7 90	Mt. Olive (New Vienna)	4 00
Byer	3 30	Glenview	5 00	Mt. Olivet (Carrollton)	10 00
Casarea (Mansfield)	6 20	*Glouster	20 00	Mt. Orab	8 40
Cadwell	9 81	Grandview (Hendershot)	8 50	*Mt. Vernon	25 00
Campbelltown	12 60	Greenfield	2 7	Mountville	75
*Canton	35 00	*Greenford (Calla)	25 00	Mungen	65 20
Carnahan (Darke)	7 13	*Greensburg	18 68	*Nashville and Ripley	12 35
*Carthage	31 0	Greenville	3 00	Neapolis	2 00
Celina	2 80	Greenwich	15 00	Nelsonville	41 15
*Centerville (Demos)	15 92	Hamer-ville	7 40	New Alexander, New Garden and Hanover-	17 62
*Chagrin Falls	39 50	Hamilton	40 00	ton	17 62
Champion	8 48	*Harmony	15 34	*New Antioch	15 00
Chardon	12 00	Harrison	45 60	*Newark	60 00
Chillicothe	3 60	Hartford	11 00	*New Baltimore	16 00
*Cincinnati (Central)	389 78	Harts Grove	10 75	*New Berlin	78 30
Cincinnati (Central Fair- mount)	5 70	*Hebron	20 25	Newberry (Mulberry)	5 00
Cincinnati (Delta)	1 11	Hicksville	14 45	New Holland	6 00
Cincinnati (Eastern Ave.)	7 00	High Hill (Sarahsville)	45	New Paris	10 00
*Cincinnati (Fergus St.)	26 60	*Hillsboro	18 75	New Philadelphia	3 45
*Cincinnati (Norwood)	88 10	*Hiram	100 00	*New Richmond	28 00
Cincinnati (Richmond St.)	192 77	Holmesville	7 00	Newton Falls	4 50
Cincinnati (Wanut Hills)	181 24	Hopeda e	3 00	*New Vienna	15 00
*Clear Creek (Ashland)	20 85	Howard	5 00	*Niles	36 85
Cleveland (Etina St.)	20 00	Hubbard	3 75	North Baltimore	3 00
Cleveland (Dunham Ave.)	40 25	Hunter	1 50	North Bloomfield	1 30
Cleveland (Euclid Ave.)	367 50	Indian Run (Mapleton)	9 60	North Branch (Levering)	4 77
*Cleveland (Franklin Ave.)	510 00	*Inland and Sunday- school	15 00	North Bristol	5 50
*Cleveland (German)	10 00	*Irondale	11 11	*North Eaton	22 50
Cleveland (Miles Ave.)	31 50	*Ironton	38 01	North Fairfield	32 15
*Cleveland (West Madison Ave.)	2 20	Jackson	7 50	North Royalton	5 25
Cleveland (Woolsey St.)	2 00	Jamestown	4 30	Oak Knoll (Jamestown)	2 50
College Hill	5 00	Jeromeville	10 50	Orange (Alfred)	5 00
*Colinwood	23 20	Kensington	6 04	Orwell	2 50
Columbus (Central)	52 70	*Kent	50 32	Painesville	40 00
*Columbus (Franklin Ave.)	25 00	*Kenton	80 00	Palmyra (Ankenytown)	3 56
Columbus (West Fourth Ave.)	29 75	Kil buck	9 13	Pandora	4 89
Copley	3 28	*Kipton	10 00	Paulding	37 00
Coring	1 00	Lakewood (Clifton Park)	5 56	Peebles	5 00
Cortland	10 10	La Porte	3 95	Perkins	1 25
Croton	8 45	Layland	1 5	*Perry	37 84
*Cuyahoga Falls	10 00	*Lima (South Side)	15 00	Perryton	1 32
Danville	3 00	*Lima (Wayne St.)	48 60	*Phillips (Salem)	15 71
Danville (Nevin)	2 15	*Lisbon	87 61	*Piqua	11 00
Dutton (Central)	122 36	Lockland	4 05	Pleasant Grove (Kelker)	9 00
Deerfield	43 15	Long Bottom	7 75	*Pleasant View (Eli)	15 65
Delta	5 12	Lorain	9 00	Port Jefferson	3 00
Derby	4 50	*Lordstown	47 73	*Portsmouth	130 20
Dexter	9 40	Loudonville	3 00	Prairie Depot	18 36
Diamond	5 00	*Lowell	14 45	Pricetown	2 25
East Fairfield	1 50	Lyons	5 00	Quaker City	21 60
*East Granger (Worden)	15 40	*Macedonia (Okeana)	15 00	Randolph	19 50
East Liberty	5 00	*Mc Artur	10 00	*Ravenna	45 80
East Liverpool	37 24	McGuffey	2 04	Reno	3 00
		Malis-onville	8 50	*Richwood	10 00
		Manchester (Nimisila)	4 85	Ripley (Shreve)	3 00
		Mansfield	55 00	*Ripley	11 32
		Mantua Station	3 00	Rock Creek	5 00
				Rocky Fork	2 08



Rockville (Middleport)...	\$ 1 50	*Bellaire .....	\$297 50	Defiance .....	\$ 2 00
Rogers .....	4 75	Belle Center .....	1 17	Delta .....	6 00
Rural .....	3 50	Bellefontaine .....	7 00	Dennis (Esto) .....	7 20
Rushsylvania .....	18 50	Bellville .....	1 95	Derby .....	2 65
*Rutland .....	31 05	Belmont Ridge (Beal's		Dexter .....	3 00
*Salem .....	108 50	ville) .....	14 25	Diamond .....	1 73
*Salineville .....	30 25	Bend Fork (Belmont) .....	21 20	*Eagleville (Ted) .....	20 10
Shalersville .....	10 00	Berea (Salineville) .....	1 35	East Chesterfield (Oak	
Shelby .....	19 00	Bethel .....	3 00	Shade) .....	4 56
*Shenandoah .....	22 00	Bethel (Cuba) .....	2 05	*East Fairfield .....	12 45
*Shreve .....	37 27	Bethel (Rudolph) .....	130 00	East Granger (Worden) .....	8 15
Shreve (Presbyterian) .....	5 13	Bethesda .....	5 05	East Liberty (Union) .....	3 25
Smithfield .....	6 84	Bethlehem (Best) .....	11 00	East Liverpool .....	35 22
Solon .....	7 86	Beverly .....	4 38	East Mecca (Mecca) .....	4 65
Southington .....	10 18	Big Springs .....	22 75	East Palestine .....	7 87
*South Russell (Chagrin		Bishopville .....	5 92	East Thompson (Calm) .....	8 33
Falls) .....	15 00	*Blackleyville .....	16 00	Eden Chapel (St. Louis-	
Sparta (Pierce) .....	9 00	*Bladenburg .....	16 41	ville) .....	17 24
Springfield .....	17 03	Blanchard River (Dun-		Edgerton .....	3 50
*Spring Hill (Tedrow) .....	20 00	kirk) .....	2 00	Edinburg .....	7 02
*Stafford .....	5 00	Bowersville .....	7 50	Edon .....	30 00
Steele's Corners (Cuya-		Bowling Green .....	61 47	Elmore .....	15 00
hoga Falls) .....	4 00	*Braceville .....	32 00	Elyria .....	27 00
*Steubenville .....	88 37	Brilliant .....	4 20	Fairfield (Virgin) .....	2 00
Stockport .....	3 30	Brink Haven .....	7 00	*Fairview (Russell) .....	35 13
Stowe (Cuyahoga Falls) .....	10 63	Brookfield .....	15 50	Fayette .....	11 50
Strongsville .....	1 65	Brunswick .....	4 02	Felicity .....	5 00
*Sugar Tree Ridge .....	10 00	*Bryan .....	30 00	Ferry .....	10 50
Sullivan .....	11 85	Bucyrus .....	3 25	*Fields .....	20 00
*Tabor (Stockport) .....	12 73	Buford .....	10 31	Fincastle .....	1 75
Tiffin .....	50 00	Cassarea (Mansfield) .....	85	*Findlay .....	69 69
Toledo (Central) .....	15 00	Caldwell .....	3 10	First Milford (Mt. Liber-	
*Toledo (Orchard St.) .....	5 00	Campbellsport (Union) .....	3 60	ty) .....	11 35
*Trimble .....	15 00	Campbellstown .....	9 30	*Flushing .....	22 00
Trumbull .....	6 20	Canfield .....	9 46	*Ft. Recovery .....	8 35
*Uhrichsville .....	56 12	*Canton (First) .....	30 00	Fostoria .....	5 50
Union (Taylorsville) .....	5 00	Carbon Hill .....	16 00	Four Mile (Jackson) .....	1 40
*Union Grove (Gambier) .....	24 98	Carthage .....	33 35	Fowler .....	6 00
Union Grove (Pictoria) .....	9 00	Celina .....	1 06	Fowler's Mill .....	12 00
Unionopolis .....	2 48	Centerburg .....	6 57	Fredericksburg .....	6 64
Unionport .....	8 00	*Centerville (Demos) .....	26 51	*Galion .....	15 00
*Van Wert .....	17 00	Chagrin Falls .....	20 80	Garfield Chapel (Yoder) .....	9 00
*Wadsworth .....	10 25	Champion .....	10 52	Garrettsville .....	14 67
Warren .....	100 00	Chesterland .....	10 00	Geneva .....	11 86
Washington C. H. .....	5 00	Chillicothe .....	6 20	Genoa .....	6 21
Wauseon .....	9 00	Cincinnati (Camp Wash-		Georgetown .....	2 60
*West Farmington .....	17 80	ington) .....	3 46	German .....	2 50
*West Mansfield .....	12 00	Cincinnati (Central) .....	121 72	*Gibsonburg .....	20 01
*West Milford (Hicks) .....	29 71	Cincinnati (Central Fair-		*Ginghamsburg .....	5 11
*Weston .....	10 00	mount) .....	7 00	Giram .....	2 00
West Unity .....	1 80	Cincinnati (Central Fair-		*Glennmont (Pictoria) .....	32 53
Willoughby .....	10 00	mount, German) .....	5 00	Glensville .....	7 00
Wilmington .....	22 00	Cincinnati (Delta Ave.) .....	60	Glouster .....	12 00
Wolf Creek (Malta) .....	6 00	Cincinnati (Eastern Ave.) .....	3 85	Grand View (Hendershot) .....	5 50
*Wooster .....	17 00	Cincinnati (Fergus St.) .....	37 05	*Grape Grove .....	7 00
*Worthington .....	16 75	Cincinnati (Norwood) .....	25 00	Greensburg .....	11 60
Youngstown (Central) .....	37 20	Cincinnati (Richmond St.) .....	27 66	Greensburg .....	10 00
Youngstown (First) .....	2 00	Cincinnati (Walnut Hills) .....	41 01	*Greenville (Main St.) .....	7 00
Zanesville (Park St.) .....	7 00	Cleveland (Aetna St.) .....	10 00	*Greenwich .....	25 00
		Cleveland (Cedar Ave.) .....	28 50	Grover Hill .....	5 10
		*Cleveland (Dunham Ave.) .....	75 00	*Hamersville .....	25 59
		*Cleveland (Euclid Ave.) .....	100 00	Hamilton .....	62 16
		*Cleveland (Franklin Cir-		Hanoverton .....	4 57
		cle) .....	181 42	Harmony .....	26 00
		Cleveland (Jennings Ave.) .....	5 20	Harrison .....	10 15
		*Cleveland (W. Madison		Hartford .....	10 26
		Ave.) .....	15 00	Hartsgrove .....	6 40
		*Cleveland (Miles Ave.) .....	18 53	*Hebron .....	37 00
		Cleveland (Woolsey St.) .....	7 00	*Hillsboro .....	17 00
		*Coal Run .....	5 75	Hinckley .....	6 08
		College Hill .....	4 39	*Hiram .....	52 95
		*Collinwood .....	27 31	Hiram (South) .....	1 25
		Columbiana .....	7 66	Holmesville .....	4 50
		Columbus (Central) .....	50 00	*Hopedale .....	5 77
		*Columbus (Fourth Ave.) .....	31 48	Howland (Warren) .....	6 90
		*Columbus (Franklin		Hubbard (Central) .....	19 00
		Ave.) .....	18 85	Hudson .....	4 26
		*Columbus (W. Broad St.) .....	12 51	Hunter .....	7 00
		Corning .....	1 00	Indian Run (Mapleton) .....	7 15
		*Coshocton and Church .....	5 00	Inlet .....	2 78
		Crestline .....	1 00	Irondale .....	3 92
		Croton .....	7 74	*Jackson .....	13 00
		Cuyahoga Falls .....	18 05	*Jamestown .....	8 12
		*Danville .....	14 00	*Jellowsay (Howard) .....	27 59
		Danville (Nevin) .....	15 00	*Jeromeville .....	10 75
		*Dayton (Central) .....	171 78	Jerry City .....	8 52
		Deerfield .....	6 00	Jerseyville (Shade) .....	4 00

### Sunday-schools.

Ada .....	17 71
Akron (Broad St.) .....	26 21
*Akron (First) .....	170 00
Akron (Fourth) .....	3 03
Akron (Third) .....	7 26
*Alliance .....	25 47
Alvordton .....	2 50
Amherst .....	4 30
*Andover .....	13 38
*Antioch .....	24 00
*Antioch (Weston) .....	5 00
Arena .....	5 00
*Ashland .....	25 00
Ashtrabula .....	37 67
Athens .....	5 00
*Auburn Center (Auburn)	5 00
Auglaize Chapel (Unio-	
polis) .....	6 56
*Augusta .....	15 25
*Aurora .....	15 00
*Austintown .....	28 25
Bainbridge .....	4 00
*Barnesville .....	20 00
Bealsville .....	6 00
*Beaver Dam .....	12 58
Bedford .....	40 68



Kensington.....	\$ 6 66	Oak Harbor.....	\$ 5 00	Violet Chapel (Pickering- ton).....	\$ 4 10
Kent.....	10 00	Oak Knoll (Jamestown)...	9 39	*Warren.....	102 64
Kenton.....	5 41	Orwell.....	3 25	Washington C. H.....	3 00
Killbuck.....	15 00	Painesville.....	37 50	Wauseon.....	12 75
Lakewood (Willard).....	7 00	Palmyra (Ankenytown)...	12 42	Wellington.....	9 00
La Porte.....	7 44	Pandora.....	3 75	*Wellsville.....	63 50
*Layland.....	5 00	Paulding.....	21 41	West Bazetta (Bazetta)...	2 40
Lerado.....	6 62	Payne.....	2 80	West Mansfield.....	28 46
*Liberty (Red Oak).....	16 40	Payne's Corners.....	3 00	West Milford (Hicksville)	10 00
*Lima (South Side).....	10 00	Peebles.....	8 50	*Weston.....	20 00
*Lima (Wayne St.).....	45 55	Penn Line (Steamburg)...	5 48	West Park.....	4 46
Lisbon.....	25 09	*Perkins.....	31 92	West Unity.....	7 75
Long Bottom.....	3 40	Perry.....	15 42	Willoughby.....	10 00
*Lorain.....	17 50	Perryton.....	3 55	Wilmington.....	11 75
Lordstown.....	45 72	*Phillips (Salem).....	36 18	*White House.....	8 00
Loudonville.....	2 50	Pike (Winameg).....	5 00	*White Oak (Groesbeck)...	24 50
Lowell.....	4 83	*Piqua.....	21 50	*Wooster.....	15 25
*Lowellville.....	20 00	Pleasant Grove (Kelker)...	16 70	Yorkshire.....	2 53
Lyons.....	4 04	Pleasant View (Eli).....	12 80	Youngstown (Central)...	57 61
*McArthur.....	25 00	Port Jefferson.....	1 40	Youngstown (First).....	57 61
*McComb.....	10 00	*Portsmouth.....	125 00	Zanesville (Park St.)...	6 80
*McGuffey.....	15 00	Prairie Depot.....	20 00	Zion (Wolfpen).....	1 72
*McLvern.....	30 09	Pricetown.....	8 25		
Mansfield (First).....	25 00	Quaker City.....	5 65		
Mantua Center (Mantua)...	13 59	Qualey.....	5 00		
Mantua Station.....	7 70	Quin Shan (Gibsonburg)...	7 30		
Marion.....	25 00	Randolph.....	17 63		
*Marlboro.....	5 50	Ravenna.....	21 18		
*Marshfield.....	10 00	Raysville (Ray).....	1 00		
Martinsburg.....	22 36	*Reedville.....	9 00		
Martin's Ferry.....	15 73	*Remson's Corners.....	10 00		
Martinsville.....	10 51	*Richwood.....	6 50		
*Massillon.....	112 00	*Ridgeway.....	12 00		
Mayhill.....	2 76	Ripley.....	7 50		
Medina.....	18 50	Ripley (Shreve).....	14 20		
*Mentor.....	23 00	Rock Creek.....	10 49		
Mentor Plains (Mentor)...	5 25	*Rocky Fork.....	13 17		
Messiah (Pipesville).....	1 00	Rockville (Middleport)...	4 00		
Miami.....	14 10	Rogers.....	9 00		
*Middleburg.....	5 37	*Rossford.....	5 00		
Middleport.....	9 25	*Rural.....	6 50		
Mill Creek (Raymond)...	4 10	*Rushsylvania.....	38 67		
Millersburg.....	60 00	Russellville.....	16 97		
*Milwood.....	8 23	Rutland.....	15 00		
Milton Center.....	17 56	Sabina.....	16 86		
*Mineral Ridge.....	25 00	Salem.....	126 00		
*Minerva.....	31 78	Salineville.....	8 54		
Modest.....	2 54	Shalersville.....	7 50		
Mogadore.....	6 00	Shawnee.....	1 00		
Monroe (Fidelity).....	3 38	*Shelby.....	30 00		
Monroe (Welcome).....	18 50	Shenandoah.....	18 83		
Monterey.....	20 00	*Sherwood.....	7 60		
Montezuma.....	12 68	*Shreve.....	80 00		
Montville.....	4 47	*Smithfield.....	11 00		
*Morristown.....	15 50	Solon.....	12 14		
*Mt. Healthy.....	100 00	Southington.....	101 00		
*Mt. Olive (Custar).....	26 64	South Russell (Chagrin Falls).....	12 50		
Mt. Olive (New Vienna)...	8 50	Stafford.....	2 70		
Mt. Olivet (Carrollton)...	12 32	Steels Corners (Cuyahoga Falls).....	3 75		
*Mr. Orab.....	15 00	*Staubenville.....	50 00		
Mt. Vernon.....	16 60	*Stow (Cuyahoga Falls)...	23 11		
Mountville.....	3 38	*Strongsville.....	5 00		
Mungen.....	137 40	Sugarree Ridge.....	3 30		
Nashville.....	10 60	*Sullivan.....	4 15		
Neapolis.....	3 20	Sparta (Pierce).....	3 00		
*Nelsonville.....	20 85	*Springfield.....	23 46		
New Alexander.....	6 62	Spring Hill (Tedrow)...	11 00		
*New Antioch.....	11 00	Tappan.....	10 50		
*Newark.....	30 00	Tiffin.....	27 25		
New Baltimore.....	7 10	Toledo (Central).....	12 00		
*New Berlin (Union).....	15 00	*Toledo (Norwood Ave)...	25 00		
Newberry (Mulberry)...	8 00	*Toledo (Orchard St.)...	10 00		
New Harrisburg.....	2 00	*Toronto.....	15 00		
Newport (Wilson).....	7 04	*Toussant (Woodville)...	5 00		
*New Richmond.....	11 75	*Trimble.....	15 00		
*New Vienna.....	24 00	Trumbull.....	4 50		
Niles.....	25 91	*Uhrichsville.....	38 00		
*North Baltimore.....	15 00	Union (Bloomington)...	2 00		
North Branch (Lever- ing).....	8 75	Union (Eleanor).....	7 5		
*North Bristol.....	16 00	Union Grove (Gambier)...	12 00		
North Eaton.....	20 06	Union (Rapids).....	1 40		
North Fairfield.....	50 46	Union Grove (Pictoria)...	17 79		
*North Hubbard and Church (Coalburg)...	12 80	*Union (Taylorsville)...	10 32		
North Jackson.....	4 00	Union (Valley).....	3 63		
*North Royalton.....	28 00	Van Wert.....	16 00		

### Endeavor Societies.

Akron (First).....	5 87
Akron (Third).....	50
Augusta.....	1 00
Bethel.....	3 63
Bowling Green (Junior)...	16 00
Bowling Green.....	5 00
Cincinnati (Central).....	6 00
Cleveland (Euclid Ave.)...	61 30
Cleveland (Franklin Cir- cle).....	67 00
Columbus (Fourth Ave.)...	16 00
Columbus (Franklin Ave.)...	4 00
Dayton (Central).....	6 00
East Chesterfield (Den- son).....	8 25
Edon.....	5 00
Elyria.....	10 00
Findlay.....	40 48
Hillsboro.....	11 24
Killbuck.....	8 00
Mentor Plains (Mentor)...	2 17
Milo.....	8 00
Monterey.....	17 75
Montville.....	2 00
Mt. Healthy.....	25 00
Mt. Olive (Milton Center)	4 50
Mungen.....	12 18
Nelsonville.....	5 00
New Antioch.....	6 00
North Royalton.....	2 00
Painesville.....	2 00
Perry.....	3 30
Phillips (Salem).....	11 55
Quaker City.....	4 10
Randolph.....	4 50
Ravenna, Intermediate...	30 00
Salem.....	40 00
The Grove (Centerburg)...	11 00
Trimble.....	15 00
Uhrichsville.....	15 00
Warren.....	5 00
Washington C. H.....	10 88
Wauseon.....	16 00
Willoughby.....	1 70
Youngstown (First).....	10 00

### Individuals.

Adams, Mrs. J. W., Cleve- land.....	2 00
Alchin, Carrie A., Cincin- nati.....	150 00
Alexander, B. F., Marsh- allville.....	1 00
Alger, Mrs. E. R., West Richfield.....	1 00
Anderson, Mary C., El- more.....	260 00
Bartlett, Mrs. Sarah A., Cleveland.....	375 00
Black, Caroline, White House.....	1 00

Blackman, Mrs. Austin, Ravenna.....	\$ 1 0	Green, Justin N., Cincin- nati.....	\$ 5 00	Pitzer, Mrs. Lucy A., Rogers.....	\$ 1 00
Blagg, Mrs. H. K., Ur- bana.....	50	Greenstreet, Wm., Wil- lo ghby.....	5 00	Prentice, L., Kipton.....	1 00
Blayne, Mrs. Cad, Edi- son.....	75	Hamilton, Mrs. Lulu, Bu- ford.....	25	Raff, W. H., Beach City.....	1 00
Bennett, Mrs. W. H., Wellington.....	1 00	Harrison, Wm, Mentor.....	2 00	Rankin, Celinda, Lima.....	15 0
Bieley Wiley, Sharon.....	25	Havvuot, Eleanor, Cincin- nati.....	5 00	Rantala, Ida, Ashtabula.....	50
Bigley, Hettie, Sharon.....	25	Hathaway, Mrs. S. P., Luckey.....	50	Remington, L. W., and Family, Brinkhaven.....	2 25
Bingamon, Jos. ph, Edon.....	2 00	Hildebrand, Linnie, New Vienna.....	1 00	Rice, C. Manly, Wooster.....	25 10
Bingamon, Mrs. Joseph, Edon.....	2 0	Hoel, W. L., Montezuma.....	5 00	Richards, Mrs. Sarah J., Hillsboro.....	50 00
Bingamon, Mollie, Edon.....	5	Huffman, Miss M. E., Kunkle.....	1 00	Roberts, Miss C., Fin- castle.....	25
Bivison, Mrs. A. M., Sig- nal.....	1 00	Hurd, Mr. and Mrs. F. H., Dexter City.....	20 00	Ross, Hattie M., Oneida.....	50
Blosser, Ada, Carbon Hill.....	50	Irish, F. V., Columbus.....	1 00	Ross, J. S., Oneida.....	3 00
Blosser, Allie, Carbon Hill.....	50	Johnston, Mrs. M. E., North Benton.....	1 00	Ross, Mrs. J. S., Oneida.....	1 50
Blosser, Bessie, Carbon Hill.....	2 25	Jon-s, Cellie, White House.....	1 00	Roush, P., Jr., Greenfield.....	75
Blosser, J. L., Carbon Hill.....	1 00	Jones, Rose, White House.....	50	Sala, Mrs., Minerva.....	5 00
Blosser, Joel G., Carbon Hill.....	25	Kelley, Mr. and Mrs. S. R., Findlay.....	2 00	Schaeffer, C. L., North Benton.....	1 00
Blosser, Mattie, Carbon Hill.....	3 00	Keyser, Andrew, Rich Valley.....	25	Schaeffer, Mrs. C. L., North Benton.....	1 00
Bosworth, E. A., Alliance.....	1 00	Kiddey, W. G., Galion.....	1 00	Scott, Mrs. P. P., Ches- terland.....	1 00
Brodrick, Mrs. J. B., Paul- ding.....	5 00	Kidwell, Mr. and Mrs. Jos., Gladstone.....	1 00	Sever, Mrs. A. J., Co- shocton.....	5 00
Brown, Mrs. L. L., Mont- pelier.....	11 00	Knowles, T. B., Cleveland Lane, James, Urbana.....	50	Sheline, E. R., Edon.....	3 25
Cassidy, Bessie, Lords- town.....	30	Lawson, Mr. and Mrs. George, Mt. Liberty.....	1 00	Sheline, Mrs. H. L., Edon.....	1 00
Cassidy, Glen, Lordstown.....	25	Leavers, W. F., Akron.....	2 00	Snowalter, Mrs. N. J., Center Village.....	2 00
E. E. C. and J. C. Clazier, Cleveland.....	2 00	Lemert, Lucie, Cincinnati.....	1 00	Sheeby, Mrs. J. A., Lima.....	1 00
Cliffe, Mr. and Mrs. E. T. S., Mansfield.....	1 00	Leslie, James, Cincinnati.....	2 00	Smith, M. N., Ashtabula.....	1 00
Close, C. R., Kipton.....	1 00	Long, Will H., Tippecanoe City.....	1 00	Smith, O. E., Rudolph.....	2 00
Coleman, Mrs. M. E., Cleveland.....	2 00	Lowe, J. S., Ashtabula.....	50	Smith, S. G., Wilmington.....	5 00
Cook, Mrs. Ann M., Perry.....	5 00	McCorkle, Mrs. A. G., Lordstown.....	3 00	Snow, Mrs. A. A., Hiram.....	5 00
Cooley, Lathrop, Medina.....	5,000 00	McCoy, Charles, Lima.....	60	Soule, D. L., Digby.....	25 00
Cowdrey, Edith, Ashta- bula.....	1 00	McFar and Mrs. I. G., Loydsville.....	1 00	Soule, Mrs. D. L., Digby.....	10 00
Cowdrey, Warren, Ashta- bula.....	25	McKay, J. M., Cuba.....	1 00	Sparks, Silas, Leesburg.....	1 00
Cowdrey, W. H., Ashta- bula.....	5 00	McKay, Mrs. J. M., Cuba.....	1 00	Stewart, Brelos Bahl, Coalburg.....	1 00
Cowin, Miss Sarah M., Cleveland.....	2 00	McKendry, Albert, Crooked Tree.....	2 00	Stickley, Virgie, West- ville.....	1 00
Darah, Jas., Crooked Tree.....	50	Manning, Mrs. D. W., Mulberry.....	1 00	Stout, Lum, Sugartree Ridge.....	1 00
Davis, J. F., Portsmouth.....	100 00	Mantle, F. E., West Farmington.....	5 00	Strawn, Emmor, Salem.....	200 00
Day, Mr. and Mrs. H. H., Hammersville.....	20 00	Merwine, John, Scioto- ville.....	1 00	Strawn, Miss Mattie, Sa- lem.....	100 00
Day, H. H. and L. E., Hammersville.....	2 00	Miner, Hala, Sugartree Ridge.....	1 00	Stutton, Isaac, Rich Valley.....	25
Dean, Mrs. Rachel, Lords- town.....	50	Minns, Cedric, Akron.....	1 00	Teachout, Albert, Cleve- land.....	5 00
Derthick, Mrs. A., Bed- ford.....	3 00	Moats, Henry, Berlin- ville.....	2 00	Teachout, A. R., and Family, Cleveland.....	20 00
Diver, Mrs. Ella, Deerfield.....	100 00	Moody, J. F., Malta.....	1 50	Thatcher, Clyde, Mt. Lib- erty.....	25
Dowling, Master Vern, Alfred.....	8 37	Moon, J. H., Loyal Oak.....	5 00	Thatcher, Winnie, Mt. Liberty.....	50
Durling, Mary E., Cecil.....	1 00	Moor, A. C., North Am- herst.....	25 00	Thayer, L. H., Youngs- town.....	5 00
Eliott, J., Rich Valley.....	50	Moore, Wm., Lisbon.....	5 00	Tomlinson, W. S., Farmer.....	15 00
Evans, D. G., Orrville.....	100 00	Morgan, Neil and Lyle, Wellington.....	1 00	Tomlinson, Mrs. W. S., Farmer.....	7 00
Finzel Mary, White House.....	50	Morris, Mrs. Mollie, Sa- bina.....	1 00	Truman, Mrs. T. L., Woodville.....	1 00
Friday, Miranda, Fred- erickdale.....	1 00	Moyer Sallie, White House.....	1 00	Walker, Noah, Shreve.....	50 00
Frost Mrs. Betsy and Miss Alice, Hiram.....	1 00	Neal, J. D., Eaton.....	1 00	Walters, J. A., Caldwell.....	1 00
Forward Dr. C. B., Clevel- land.....	50 00	Osborne, Mrs., Youngs- town.....	2 00	Weaver, H. I., Hiram.....	10 00
Fowler Jos., Hartford.....	1 00	Parsons, Everett, Ambler.....	2 00	Wharton, G. L., Hiram.....	25 00
Fewer, James, Hartford.....	2 00	Patterson, Mrs. Mary, She by.....	1 00	White, W. C., Edon.....	1 00
Gardner, S. P., Woodville.....	2 00	Pendleton, Ada H., Cin- cinnati.....	5 00	White, Mrs. Zelaide, Wil- loughby.....	2 00
Gates, Mrs. S. B., Char- don.....	50	Paul Master Justus, Hiram.....	1 00	Wilson, Bettie, Cincinnati.....	2 00
Gay, F. Roy, Hicksville.....	25	Pendleton, Philip Y., Cin- cinnati.....	5 00	Wilson, Jas. W., Center- ville.....	2 00
Geahart, D. A., Urbana.....	25	Pew, Mrs. Mary, Lords- town.....	75	Wilson, Mary, Centerville.....	2 00
Gerould, Jr. H., Clevel- land.....	7 00			Wilson, Mrs. Jas., Wil- mington.....	5 00
Gossett, Mrs. John E., Loydsville.....	1 00			Woods, Mrs. M. J., Crest- line.....	1 00
				Works, Nelson, Cincinnati.....	80
				Zeigler, J. B., Columbiana.....	1 00
				<b>Miscellaneous.</b>	
				A Few Citizens, Quaker City.....	2 00
				A Friend.....	1 00
				A Friend.....	1,500 00
				A Friend.....	1,300 00

A Friend, Akron.....	\$1,000 00
Friends Cincinnati.....	3 00
A Friend, Hiram.....	1 00
A Friend, Wilmington.....	25
A Sister, Cutler.....	8 00
A Sister, Dodsonville.....	2 00
A Sister, Marietta.....	1 00
A Sister, Mechanicsville.....	50
A Sister, Waynesburg.....	2 00
Auxiliary, Calm.....	7 50
Auxiliary, Cleveland (Euclid Ave.).....	7 00
Auxiliary, Harmony.....	3 10
Auxiliary, Steubenville.....	5 00
Auxiliary, Urbana.....	10 00
Cash.....	113 40
Cash, Cincinnati.....	5 00
Cash, Columbus (East Side).....	25 00
Cash, Edon.....	25
Cash, Killbuck.....	2,000 00
Cash, Lynchburg.....	25
Cash, Salem.....	50
Children's Miss on Band, Philips (Salem).....	5 00
C. W. B. M., Beverly.....	5 00
C. W. B. M., Bowling Green.....	31 12
C. W. B. M., Garfield Chapel (Yoder).....	1 00
C. W. B. M., Minerva.....	2 40
C. W. B. M., Salineville.....	3 50
C. W. B. M., Steubenville.....	5 00
Citizens of Bedford.....	21 04
Citizens of Cutler.....	13 85
Collected by Alta Leslie, Jerry City.....	9 35
Collected by Carrie Halser, Cleveland.....	3 80
Collected by Mrs. Geo. Griswold, Modest.....	6 00
Collected by Vivian Shelton, Edon.....	8 00
Estate of Ann Eliza Reno, Hiram.....	182 30
Estate of David Wells, Shreve.....	6 00
Estate of E. Otto, Harrison.....	53 64
Estate of E. S. Moody, Chatham.....	10 00
Estate of Grace Drake, Georgetown.....	3 69
Estate of Mrs. A. C. Weaver, Croton.....	17 50
Estate of Mrs. Elizabeth Seers, Wren.....	30 00
Foreign Missionary Circle, Lima (Wayne St.).....	9 14
Hiram Students, Hiram.....	2 60
Individuals, Eagleville (Ted).....	15 00
In Memory of Mrs. Jno. Sager, N. Bloomfield.....	5 00
In Memory of Parly Cook, Perry.....	5 00
Interest, Cincinnati.....	177 50
L. A. S., Cincinnati (Fergus St.).....	10 50
L. A. S., White House.....	1 00
N. P. G. Society, Warren.....	20 00
Six Young People, Tiverton.....	5 00
S. S. Class (No. Ten), Paulding.....	5 00
S. S. Class (Infant), Salineville.....	50
S. S. Class (Miss McNaughton's), Rutland.....	1 00
S. S. Class (Mrs. Ethie H. Daily's), Nimisila.....	1 00
S. S. Class (Mrs. Howard J. Brazelton's), New Richmond.....	3 00
Willing Hand Society, Medina.....	5 00

"Willing Workers," Cincinnati (Central Fairmount).....	\$ 2 00
"Willing Workers," Steubenville.....	3 00
W. C. T. U., Lords town.....	10 00
Young Ladies' Auxiliary, Akron (First).....	10 00
Young People's Local Union, Tiffin.....	34 80
Total.....	28,803 90

### OKLAHOMA.

Churches.	
Blackwell.....	4 50
Blackwell S. H.....	2 41
El Reno (First).....	5 00
Flint, S. H. (Renfrow).....	7 40
Garber and Sunday school.....	5 76
*Guthrie (First).....	25 00
Hesser S. H. (Ingalls).....	1 50
Iowa City.....	1 00
Kingfisher.....	3 25
*Lone Star (Mulhall).....	10 39
*Nardin.....	12 00
*Norman.....	15 00
*Oklahoma City (First).....	28 00
Perkins.....	3 00
*Perry.....	20 00
Pleasant Dale (Seven Oaks).....	3 75
Pleasant Vale (Enid).....	4 15
Pleasant Valley (Edmond).....	7 00
Pond Creek.....	5 00
Seiling.....	4 00
Seward.....	85
Shaner.....	3 00
Shawnee.....	5 00
Sheridan.....	4 00
Summer.....	2 60
Tecumseh.....	1 00
Yukon.....	1 12

### Sunday-schools.

Alva.....	2 22
Blackwell.....	5 00
Chandler.....	6 10
Clarkson.....	42
Crescent.....	2 61
Downs.....	2 10
El Reno.....	5 00
Flint S. H. (Renfrow).....	3 00
Guthrie (First).....	17 00
Hennessey.....	3 90
*Hesser S. H. (Ingalls).....	5 00
Ingalls.....	1 00
Kingfisher.....	4 56
*Lincoln Park (Wright).....	5 00
Logan.....	1 25
Long Branch (Stillwater).....	2 03
Medford.....	2 78
*Mt. Cimarron (Plum).....	6 00
*Nardin.....	8 36
Newkirk.....	4 30
*Oklahoma City.....	22 77
Orlando.....	3 26
Pana.....	3 47
Pawnee.....	3 06
*Peckham.....	10 00
*Perkins.....	5 00
Perry.....	11 64
Pleasant Vale (Enid).....	3 00
Pleasant Valley (Hennessey).....	1 10
Pond Creek.....	6 00
*Richland (Judson).....	5 50
*Seiling.....	12 00
Seward.....	3 66
*Shawnee.....	12 50
Stillwater.....	11 14
Tecumseh.....	3
*Waukomis.....	13 68

### Endeavor Societies.

Guthrie.....	\$ 2 50
Guthrie (First).....	2 00
Nardin.....	2 25

### Individuals.

Baird, A. L., Dayton.....	2 50
Baird, R. K., Dayton.....	2 50
Bowles, Wm., Pawnee.....	1 50
Hesser, Sarah, Ingalls.....	2 00
Munger, Mrs. Clara B., Watonga.....	5 00
Powell, J. C., Moore.....	5 00

### Miscellaneous.

Cash.....	10
Total.....	424 44

### OREGON.

#### Churches.

Albany (Central).....	5 55
*Albany (First).....	15 00
*Amity.....	11 80
*Antioch (Monmouth).....	26 67
*Athena.....	20 70
Bethel (McCoy).....	3 60
*Carlton.....	10 83
Corvallis.....	8 50
Cottage Grove.....	11 50
Dallas.....	6 35
Dayton.....	1 05
*Drain.....	30 23
*Dufur.....	18 50
*Elkton.....	10 30
Elmira.....	1 28
*Eugene (First).....	21 00
Fairview.....	2 50
*Forest Grove.....	27 76
Golden.....	3 00
Harrisburg.....	5 70
*Hebron (Cottage Grove).....	15 00
Hillsboro.....	10 71
Holley.....	2 23
Jasper.....	8 00
*McMinnville.....	1 00
*Medford.....	12 10
*Milton.....	31 45
Monitor.....	2 50
Myrtle Creek.....	6 67
N. W. Pine Creek.....	3 25
North Yamhill.....	7 72
Pendleton (First).....	4 75
Perrydale.....	4 00
*Pleasant Hill.....	15 00
Portland (Chinese Mission).....	12 00
Portland (First).....	7 80
*Roseburg.....	13 06
*Salem (First).....	40 19
Scotts Mills.....	1 15
*Silverton.....	12 24
Tillamook.....	10 10
Valley (Hood River).....	4 00

### Sunday-schools.

Albany (Central).....	20 00
*Albany (First).....	10 00
*Amity.....	10 00
Antioch (Monmouth).....	9 65
Athena.....	2 11
Bethel (McCoy).....	4 30
Canby.....	7 00
Carlton.....	7 50
Coquille.....	5 30
*Corvallis.....	10 21
Dallas.....	4 87
*Dayton.....	6 00
Drain.....	4 59
Elmira.....	1 70
*Enterprise.....	26 15
*Eugene.....	25 00
Forest Grove.....	14 99
*Golden.....	7 85
Healsey.....	2 00



Hebron (Cottage Grove).\$	6 20
*Hillsboro.....	6 25
*Holley.....	5 75
Independence.....	3 11
Jasper.....	8 51
Junction City.....	2 25
*La Grande.....	25 00
Lancaster(Junction City).....	4 14
McMinnville.....	6 50
Medford.....	9 15
*Milton.....	26 35
New Bridge (Union M.E. and Christian).....	4 73
Noble.....	2 65
North Yamhill.....	7 14
Parkersville (Monitor).....	1 70
Pendleton.....	2 00
Perrydale.....	3 20
*Pleasant Hill.....	15 00
*Portland (First).....	15 00
*Portland (Rodney Ave.).....	13 75
Richland.....	2 10
*Rocky Point (Whitaker).....	12 40
Roseburg.....	3 45
Salem (First).....	19 81
Scio.....	2 00
Silverton.....	6 00
Stavton.....	3 68
Tillamook.....	2 50
Union.....	1 75
Union (Wapinitia).....	1 25
*Valley (Hood River).....	5 00
Woodlawn (Portland).....	1 01

#### Endeavor Societies.

Columbia S. H.....	2 00
Cottage Grove.....	5 00
Elgin (Junior).....	2 50
McMinnville (Junior).....	5 00
Roseburg.....	3 55
Salem (First).....	10 64

#### Individuals.

Barbour, A. C., Glentena.....	3 00
Barbour, Eva, Glentena.....	50
Coffman, Mrs. Dell, Medical Springs.....	11 45
Coffman, Seigle, Medical Springs.....	10 00
Flook, Mrs. J. G., Rose- burg.....	50
Gardner, Miss Lily, Drain.....	1 00
Gardner, Miss Laura M., Drain.....	5 00
Gardner, T. K., Drain.....	5 00
Gerking, Geo. R., Athena.....	22 00
Hair, Mrs. Sue W., Grants Pass.....	1 20
Harlan, Jos., Drain.....	1 00
Haynes, Walter, Portland.....	1 00
Horn, M. F., Eugene.....	1 50
Jennings, Mary, Eugene.....	50
La Raut, Mrs. N., Sr., Wilbur.....	1 00
McLellan, C. E., Pendle- ton.....	1 00
Metz, Mrs. J.O., Roseburg.....	1 00
Patterson, V.S., Roseburg.....	50
Rose, Mrs. Elma, Roseburg.....	50
Scott, F., Athena.....	1 00
Wright, Mr. and Mrs., W. T., Milton.....	36 00
Wood, Mrs. W. A., Rose- burg.....	1 00

#### Miscellaneous.

"Brother," La Grande.....	10 00
Ladies' Aid Society, Rose- burg (First).....	15 00

Total.....1,041 92

#### PENNSYLVANIA.

##### Churches.

Alba.....	12 28
Allegheny (First).....	380 00

*Allegheny (Observatory Hill).....	\$ 21 50
*Allegheny (Shady Ave.).....	13 30
Altoona (First).....	8 19
Banksville.....	5 01
Beach Grove (Belbend).....	4 00
Beaver Falls.....	10 92
Beech Creek.....	3 14
*Belle Vernon.....	70 00
*Bellevue.....	21 00
Big Run.....	15 00
*Blanchard.....	33 35
*Braddock.....	90 50
California.....	2 00
Calkins (Boyd's Mill).....	10 00
Canoe Camp.....	21 75
*Canton.....	36 50
*Carnegie.....	61 40
*Centerville (Glade).....	12 50
*Charleroi.....	27 00
*Chewton.....	32 75
*Connellsville.....	129 38
Covington.....	22 32
Daley.....	5 00
Dawson.....	2 14
De Lancy.....	3 00
Duquesne (First).....	11 00
*East Smithfield.....	20 00
*Ebensburg.....	29 00
Enon Valley.....	24 50
Erie.....	11 75
Granville Center.....	8 61
Greensburg.....	11 20
Grover.....	4 75
Harrisburg.....	4 89
Hills Grove.....	5 50
*Holbrook.....	20 00
*Hooversville.....	21 56
Howard.....	2 24
Huntsville.....	3 13
Indiana.....	6 00
*Johnstown.....	74 67
Lemoine.....	1 50
Le Roy.....	3 40
Library.....	15 15
*Lock Haven.....	20 85
Lone Pine.....	20 00
Lycoming (Linden).....	1 65
Mackeyville.....	11 91
*McKeesport.....	46 43
*McKee's Rocks (First).....	12 21
Maple Creek (Lover).....	5 00
*Meyersdale.....	16 15
Milledgeville.....	8 15
Mil Hall.....	1 26
*New Castle (Long Ave.).....	24 00
*New Castle (Park).....	78 09
*New Salem (Mission).....	15 00
North Union (Canton).....	9 65
Oak Grove (Harlansburg).....	5 00
Oak Grove (Morris Cross Roads).....	8 00
Philadelphia (First).....	23 98
Philadelphia (Kensing- ton).....	15 65
Philadelphia (Sixth).....	35 65
Philadelphia (Third).....	79 81
*Pine Flats.....	21 24
*Pittsburg (Central).....	60 00
*Pittsburg (East End).....	379 98
*Pittsburg (Hazelwood).....	20 00
*Pittsburg (Herron Hill).....	15 00
*Pittsburg (Knoxville).....	15 73
Plymouth.....	40 00
*Reading (First).....	39 42
*Rogersville.....	21 80
Romola.....	3 56
*Sample Run.....	21 00
Sandy Lake.....	2 90
Sayre.....	60
Scottdale (Fir-t).....	3 74
*Scranton (First).....	48 39
Sharon.....	10 50
*Somerset.....	75 00
Steam Valley.....	1 40
Stillwater.....	3 87
Sweet Valley.....	6 78

Sylvania.....\$	79
*Taylorstown.....	35 00
*Troy.....	42 86
Turtle Creek.....	6 30
*Uniontown (Central).....	70 00
*Washington.....	135 00
Waynesburg.....	4 51
West Middletown.....	7 8
Williamsport.....	4 11
Willow Grove.....	8 0

#### Sunday-schools.

Allegheny (First).....	525 0.
*Allegheny (Observatory Hill).....	17 3
Altoona.....	6 5
*Banksville.....	14 0
Beaver.....	5 0
*Beaver Falls.....	45 4
*Belle Vernon.....	25 00
*Bellevue.....	15 00
Benton.....	5 00
Big Run.....	30 73
Blanchard.....	11 18
*Braddock.....	34 78
California.....	12 45
Canoe Camp.....	4 74
*Canton.....	50 00
*Carnegie.....	52 49
Carpenter's (Clark's Mills).....	2 51
Charleroi.....	35 00
Chewton.....	31 02
Confluence.....	4 33
Connellsville.....	57 19
Covington.....	5 00
Crafton.....	1 60
East Smithfield.....	27 40
*Ebensburg.....	10 50
*Edinburg.....	20 00
Elk Run Union (Coving- ton).....	4 00
*Enon Valley.....	15 00
Erie.....	11 47
*Gipsy.....	8 00
*Greensburg.....	30 00
Grover.....	5 00
Harrisburg.....	2 75
Hooversville.....	6 00
Hopwood.....	8 00
Horse Thief Run (Stokes- dale).....	2 78
Howard.....	10 00
Huntsville.....	5 50
Hyndman.....	7 54
*Indiana.....	25 00
Italy Union (Gleasanton).....	8 00
*Jeannette.....	10 00
*Johnstown.....	56 00
Larkesville.....	11 35
Le Roy.....	10 10
Lone Pine.....	60 00
*McKeesport (First).....	8 23
*McKee's Rocks.....	23 01
*Maple Creek (Lover).....	7 30
*Milledgeville.....	10 00
Monongahela (Central).....	5 54
*New Castle (Long Ave.).....	30 00
New Castle (Park).....	41 45
North Union (Canton).....	14 31
Oak Grove (Harlansburg).....	4 00
*Oak Grove (Morris Cross Roads).....	10 00
Philadelphia (Beth Eden).....	5 62
Philadelphia (First).....	50 00
Philadelphia (Sixth).....	31 00
Philadelphia (Third).....	83 00
Philadelphia (Kensington).....	18 00
Phillipsburg (California).....	23 21
*Pine Flats.....	13 18
Pine Vale (Decker's Point).....	7 37
Pittsburg (Central).....	30 00
*Pittsburg (East End).....	135 00
*Pittsburg (Herron Hill).....	17 86
Pittsburg (Knoxville).....	24 00
Pittsburg (Squirrel Hill).....	14 00
Pymouth.....	22 28
*Reading (First).....	9 76



Rohrsburg	\$ 10 00
Romola	5 00
Sample Run (Onberg)	4 22
*Sandy Lake	10 50
Scottdale	6 01
*Scranton (First)	51 35
Scranton (Breaker & Mission)	4 02
*Sharon (First)	35 00
*Somerset	75 00
Stillwater	10 60
Sylvania	7 50
Taylorstown	7 88
Troy	19 00
Turtle Creek	5 17
*Uniontown (Central)	150 50
*Vanderbilt	30 65
Washington	221 08
*Waynesburg	12 00
*West Middletown	20 00
Williamsport (First)	5 00

#### Endeavor Societies.

Belle Vernon	5 00
Canton	10 00
Carnegie (First)	13 25
Erie (Junior)	1 00
Indiana	5 00
Lone Pine	3 67
McKeesport	4 00
Philadelphia (Third)	10 00

#### Individuals.

Anderson, Geo. H., Pittsburg	25 00
Bailey, Rose G., Allegheny	5 00
Biddle, F. M., Meyersdale	2 00
Bolton, Elder and Mrs. R. H., Le Roy	2 00
Burgan, Lizzie J., Kamerer	1 00
Challey, P. W., New Galilee	1 00
Challey, Mrs. P. W., New Galilee	1 00
Crawford, John, De Lancey	1 00
Crawford, Matthew, De Lancey	1 00
Cutts, Mrs. F. G. and Mrs. M. S. Scouten, Sylvania	5 00
Cunningham, Mrs. Lydia, Dawson	1 00
Davis, Wm., Hillsville	10 00
Dittman, Mr. and Mrs. Elmer, Williamsport	5 00
Easton, Geo. F., Pittsburg	5 00
Elliott, S. C., Webster	3 00
Elliott, Mrs. Sarah C., Kenneth	5 00
Emig, Fannie M., Emigsville	10 00
Errett, W. R., Pittsburg	5 00
Filan, Levan, Monessen	25 00
Frazee, Maggie, Washington	50
Frye, Mr. and Mrs. I. N., Charleroi	2 00
Ginn, C. J., McKeesport	15 00
Gordinier, J. H., Troy	4 00
Graham, Wm. H., Allegheny	20 00
Hanna, Martha, Somerset	10 00
Heacock, Josiah, Millville	5 00
Hunt, Adaline E., Harlansburg	5 00
Latimer T. M., Pittsburg	5 00
Lync, W. C., Pittsburg	100 00
McCready, Mrs. E., Smith's Ferry	1 00
McMillan, Dr. S. J., and L. C. Colborn, Somerset	3 00
Mills, Eliza L., Braddock	1,000 00

Moninger, Nettie, Washington	\$ 50
Myers, Millie M., Indiana	15 00
Nickel, Sophie, Belle Vernon	25 00
Oliver, Geo. T., Pittsburg	10 00
Pasino, C. A., Athens	2 00
Phillips, T. W., New Castle	100 00
Smith, Dr. F. S., Lock Haven	1,000 00
Springer, J. M., Belle Vernon	5 00
Stapleton, J. C.	1 00
Stumpf, Hulda, Indiana	25 00
Tiffany, Mrs. E. T., Pleasant Mount	1 00
Tufts, Dr., Pittsburg	150 00
Whitlatch, J. M., Charleroi	5 00
Wilson, C. B., Georgetown	50

#### Miscellaneous.

Friends, Allegheny	13 00
Auxiliary, Connellsville	32 22
Auxiliary, Lone Pine (Washington)	6 00
Cash	50
Cash, Dawson	150 00
Cash, E. Smithfield	75
Cash, Washington	10 00
C. W. B. M., Allegheny	13 75
C. W. B. M., Indiana	10 35
C. W. B. M., Pine Vale (Decker's Point)	10 00
F. M. S., New Castle	5 00
Star Junction Public Schools, Tippecanoe	13 00
Sunday-school Class (Miss E. Friedhofer's), Allegheny (Observatory Hill)	2 35
Two Friends, Gans	4 00
Total	8,515 09

#### PORTO RICO.

##### Church.

*San Juan	15 00
Total	15 00

#### RHODE ISLAND.

##### Church.

*Manton	10 00
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##### Individual.

Hildreth, J. F., Providence	2 00
Total	12 00

#### SOUTH CAROLINA.

##### Churches.

Antioch (Erwinton)	6 00
Bethany (Roadville)	11 00
Branchville	1 00
Cherry Grove (Miley)	1 74
Daisy May Chapel (Ellenton)	7 00
Dean Swamp (Holly Hill)	2 00
Ebenezer (Jedburg)	1 52
Ellenton	5 01
Evergreen (Walterboro)	5 35
*Greenwood	20 50
*Robertsville	19 00
*Russellville (St. Stephens)	15 00
Three Mile Creek (Ulmers)	3 25
Wesley Chapel (Early Branch)	1 57

#### Sunday-schools.

Antioch (Erwinton)	\$ 1 00
Cherry Grove (Miley)	6 40
*Christian Chapel (Merritt's Bridge)	7 55
Dean Swamp (Holly Hill)	2 67
Emanuel (Early Branch)	1 75
*Greenwood	6 00
*Ricepatch (Islandton)	10 00
Three Mile Creek (Ulmers)	6 30
Varnville	1 58

#### Individuals.

Andrews, Geo. S., Greenwood	1 00
Erwin, W. R., Hartsville	5 25
Fitts, A. T., Branchville	1 00
Fitts, Albert T., Gifford	1 00
Harley, W. H., Orangeburg	1 00
Martin, S. M., Charleston	10 00
Mishaw, Morris, Georgetown	60
Riley, L. E., Orangeburg	1 00
Total	164 04

#### SOUTH DAKOTA.

##### Churches.

*Aberdeen	22 75
*Alexandria	2 75
*Arlington	40 00
*Bradley	30 30
*Highmore	10 00
Sioux Falls (First)	5 75
South Elrod (Clark)	20 86
Spencer	7 19
Verdon	10 00

#### Sunday-schools.

Aberdeen	11 67
*Arlington	33 41
*Bradley	15 50
*Highmore	10 00
Oldham	2 65
*Ramona	0 00
Sioux Falls	12 60
*South Elrod (Clark)	20 18
*Spencer	27 05
Volga	2 50
Watertown	4 51

#### Endeavor Societies.

Arlington	20 15
Highmore	5 55
Sioux Falls	1 00
South Elrod (Clark)	3 19

#### Individuals.

Heydlauff, Mr. John, Verdon	7 00
Heydlauff, Mrs. J., Verdon	20 25
Seymour, A. H., Arlington	5 00
Witting, Lydia M., Aberdeen	1 00

#### Miscellaneous.

A Disciple, Highmore	1 00
Cash	10
Cash	50
Total	367 01

#### SCANDINAVIA.

##### DENMARK.

##### Church.

Copenhagen	106 00
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##### Endeavor Society.

Copenhagen	1 00
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Individual.	
Mikkelson, O. C., Copenhagen	\$ 25 00
Total	132 00

### NORWAY.

Churches.	
Berger	2 62
Bergeri Yarlberg	2 62
Holmsbo	23 66
Total	28 90

### SWEDEN.

Churches.	
Helsingborg - Ramlosa	
Crum	3 07
Malmo	6 85
Malmo-Linhamm	6 85
Ramlosa	3 07
Total	19 84

### TENNESSEE.

Churches.	
*Adamsville	15 00
*Bellevue	10 00
Bowmantown	2 30
*Eristol	20 20
Chattanooga (Highland Park)	7 50
Chattanooga (Walnut St.)	25 00
*Clarksville	62 40
Collierville	25 50
*Crockett Mills	20 00
Cross Plains	4 45
Grace Chapel (Ringgold)	8 65
Hale Chapel (Nellie)	1 30
Halls	5 00
*Harriman	25 00
Harrison (Johnson City)	4 25
Henderson	14 47
Hickman	7 75
Hubertville	4 72
Johnson City	10 62
Jonesboro	1 50
*Knoxville (Asylum St.)	10 16
*Knoxville (Park t.)	50 56
*Memphis (Miss. Ave.)	35 00
*Memphis (Third)	24 86
*Miligan	46 22
*Mt. Bethel Limestone, and Sunday-school	13 75
*Nashville (Seventeenth St.)	6 00
*Nashville (Vine St.)	200 00
Nashville (Woodland St.)	87 76
*Newbern	15 00
Oak Grove (Milligan)	5 25
*Paris	30 00
*Petersburg	10 00
Post Oak Springs	5 00
Raleigh	1 00
*Rockwood	30 00
Sherman Heights	6 00
*Springfield and Sunday-school	31 26
Unicoi	6 00
*Union City (First	75 30

### Sunday-schools.

Bearden	2 68
Boons Creek (Zard)	4 37
Bristol	15 00
Bristol (Central Mission)	5 00
Bristol (Colored)	3 00
Cardiff	2 00
Chattanooga (Highland Park)	16 11
Clarksville	15 00
*Grace Chapel (Ringgold)	5 00

Harriman	\$ 16 30
*Jellico	16 50
Johnson City	11 56
Knoxville (Park St.)	15 00
Liberty (Mountain City)	2 76
Memphis (Linden St.)	16 00
Memphis (Miss. Ave.)	27 62
Morristown	4 60
Nashville (Lee Ave.)	3 00
Paris	14 15
*Nashville (Woodland St.)	10 00
*Newbern	11 00
Oakwood Union (Donoho)	1 00
Paris	10 00
Rockwood	15 00
Unicoi	6 00
Union Valley	76

### Endeavor Societies.

Chattanooga (First)	40 50
Chattanooga (Walnut St.)	5 00
Knoxville (Asylum St.)	1 00

### Individuals.

Beckham, Lizzie, Martins Mills	1 00
Crampton, C. H., Chattanooga	2 00
Daniels, J. L., Dyersburg	50
Ewell, Mrs. M. W., Dyersburg	25
Flint, Elizabeth B., Fayetteville	10 00
Gonce, Frank, Chattanooga	50
Harrell, Mrs., Dyersburg	1 00
Harrell, Susie, Dyersburg	50
Harrell, Tucker, Dyersburg	50
King Alice L., Montague	2 00
King, Jeannette M., Murfreesboro	1 00
Martin, Bert, Kimberlin Heights	1 00
Matthews, B. L., Kimberlin Heights	1 00
Miller, States, Dyersburg	1 00
Ming e, Mrs. R. A., Chattanooga	1 00
Moss Mrs. A. E., Dyersburg	50
Moss, Mrs. Lula, Dyersburg	1 00
Moss, Mrs. W. P., Dyersburg	50
Myhr, A. I., Nashville	100 00
Nicholson, H. W., Kimberlin Heights	1 00
Parker, S. G., Dyersburg	1 00
Patts. Mr. and Mrs. F. O., Chattanooga	4 00
Roach, Mary H., Clarks ville	25 00
Robertson, Mrs. J. F., Crocketts Mills	10 00
Stansberry, M s Eliza, Kimberlin Heights	1 00
Stansberry, Saine, Kimberlin Heights	1 00
Staley, W. M., Belleville	6 00
Williams, J. T., Dyersburg	2 50
Zimmerman, Marion, Dyersburg	50

### Miscellaneous.

A Brother and Sister, Kingston	1 00
A Friend, Hartsville	2 00
Christian Workers, Murfreesboro	2 00
Collected by M. T. Everest, Kimberlin Heights	4 00
Five Sunday schools of Petersburg	5 00
Friends, Memphis	10 50

L. A. S., Dyersburg	\$ 1 00
School of the Evangelists, Kimberlin Heights	4 40
Sunday school Class (No. 3), Bells	2 35
Sunday school Class Mary N. Hardy's, Bells	2 00
Total	1,472 74

### TEXAS.

Churches.	
*Abilene	31 00
A bany	3 60
*Allen	15 00
Alvarado	5 00
Anna	8 00
Arcadia	5 00
*Athens	10 00
Austin (Central)	9 10
Austin (Hyde Park Mission)	3 22
*Beeville	10 00
Belton	25 00
*Benjamin	35 00
Bethany (Plano)	1 25
Bethel (Lacy)	2 50
Blooming Grove	8 40
*Brady	10 75
*Brenham	33 90
Brownwood	5 00
Buda	10 00
Burnet	8 10
Caddo	5 00
Center	2 10
China Springs	5 00
Cisco	20 00
Cleburne	3 00
Coleman	5 25
Coriscana (First)	9 90
Dallas (Central)	67 30
Dawson	2 50
De ton	5 00
Duncanville	6 63
Eddy	6 81
Elm Dale, Abilene	9 35
*Ennis	1 85
Fairview (Thorp Spring)	6 00
Farmersville and Sunday-school	6 00
*Forney	16 80
Gainesville (First)	118 50
Galveston	8 00
Gano	10 00
Georgetown (Central)	5 00
*Gen Rose	10 00
Goliad	6 00
Graham	5 83
Grand Falls	2 75
Greenville	6 00
Groesbeck	10 00
Hamiton	12 00
*Henrietta	10 00
*Hico	16 60
*Hillsboro	20 00
Holland (Central)	3 00
Houston	25 00
Howe	4 50
Hubbard	5 80
*Huntsville	18 08
*Isby (Weatherfor)	31 00
Ita y	4 20
Ita-ca	1 00
Jacksboro	2 50
*Kaulman	15 50
Lancaster	18 00
Liverpool	2 20
*Llano	11 00
*Lockhart	20 10
*Longview	34 60
Lu ling	7 00
*McKinney	144 60
Manor	14 50
Marshall	8 00
*Martindale	10 70
*Mason	11 80

Melissa.....	\$ 20 00
Mertens.....	1 50
New Hope.....	2 43
Oak Cliff (Dallas).....	5 50
*Palo Pinto.....	10 00
Palestine.....	71 75
Paris (First).....	15 00
Pendletonville.....	4 50
Plano.....	10 00
Ramsey (Mowatt).....	2 60
Sabinal.....	14 15
*San Marcos.....	10 00
*Sherman (Central).....	72 15
*Stephenville (First).....	27 35
*Sulphur Springs.....	23 00
Sweetwater.....	6 10
*Taylor.....	30 90
Temple.....	13 15
*Terrell.....	14 15
Throckmorton.....	8 25
Timpson.....	4 50
*Troy.....	10 20
Tyler.....	5 00
Valentine.....	6 00
Vineland.....	20 00
Waco (Central and University Church).....	40 00
*Weatherford (Central).....	15 00
Whitt and Ladies' Aid Society.....	5 00
Winsboro.....	3 00

#### Sunday-schools.

Abilene.....	5 25
*Albany.....	5 00
Altair.....	2 50
Alvin.....	5 00
*Athens.....	5 00
Austin (Hyde Park Mission).....	1 00
Bastrop.....	9 60
Beeville.....	3 75
Belton.....	2 25
*Benjamin.....	5 40
Bertram.....	2 50
*Bethany (Plano).....	6 33
Big Springs.....	2 10
Blooming Grove.....	5 10
Bonham.....	44 41
*Bowie.....	9 23
Buda.....	2 90
*Cameron.....	5 00
Cisco.....	10 40
*Coleman.....	5 00
Commerce.....	3 00
Corsicana.....	2 00
*Dallas (Central).....	8 55
*Dallas (Thomas Ave.).....	10 00
Davilla.....	4 50
El Paso.....	8 20
Ennis.....	5 00
*Fort Worth (Tabernacle).....	42 00
*Gainesville.....	25 00
Galveston (Central).....	3 38
Glenavon (Lockhart).....	27 90
Goliad.....	8 00
*Grapeland.....	8 72
Greenville.....	2 00
Groesbeck.....	7 40
Hico.....	18 00
*Houston.....	30 00
Houston (Mason St.).....	2 50
*Howe.....	16 75
Huntsville.....	1 75
Italy.....	5 57
Lancaster.....	14 55
La Porte.....	63
Lockhart.....	20 00
Lone Oak.....	2 00
McKinney.....	25 00
Manor.....	13 00
*Maria.....	15 00
Marshall.....	7 50
Mason.....	6 35
Mesquite.....	3 25
Milford.....	9 00

Oak Cliff (Dallas).....	\$ 2 70
Palestine.....	38 75
*Paradise.....	8 65
Paris (First).....	20 00
*Pendletonville.....	8 47
Plano.....	2 50
Portland.....	1 00
Rockdale.....	2 00
*Sabinal.....	23 40
*San Angelo.....	10 00
San Antonio.....	5 00
Santa Anna.....	1 95
*Seymour.....	12 00
*Sherman (Central).....	15 00
*Sulphur Springs.....	5 00
Temple.....	12 00
Trenton.....	2 45
Tyler.....	1 25
*Union (Anna).....	15 00
*Vashti.....	16 42
Waco (Add-Ran).....	4 70
*Waco (Central).....	65 40
Wichita Falls.....	2 66
Wills Point.....	8 46
White Chapel (Starrville).....	2 50
Whitesboro.....	10 00
Whitt.....	7 00
Wylie.....	8 00

#### Endeavor Societies.

Fort Worth (First).....	5 00
Houston (Central).....	6 00
Huntsville.....	15 00
Paris (First).....	1 00
Weatherford.....	10 00

#### Individuals.

Adams, J. J., Ferris.....	1 00
Allen, Grace, Dallas.....	50 00
Billingsley, Lillie, Weatherford.....	1 00
Blanks, Mrs. M. M., Lockhart.....	25 00
Bledsoe, E. S., Howe.....	50
Ellis, Mary, Lockhart.....	2 50
Everts, A. A., and Employs, Dallas.....	14 09
Ezzell, Mrs. M. C., Ferris.....	1 00
Ezzell, Frank, Ferris.....	1 00
Graham, Dr. A. C., Dallas.....	5 00
Hash, W. H., Ft. Worth.....	10 20
Huffman, P. J., Ferris.....	50
Hunbald, A. S., Calhoun.....	1 00
Kelley, Mrs. W. A., Sabinal.....	4 00
Knight, R. E., Sterling City.....	7 00
McCoy, G. W., Ferris.....	50
Marshall, F. H., Hermoson.....	10 00
Nalley, B. W., Itasca.....	1 75
Reed, Annie, Dallas.....	1 00
Rider, D. W., Christian.....	5 00
Sloan, Cora B., Dallas.....	2 50
Sloan, Fannie, Dallas.....	1 50
Smith, Mrs. R. A., Nona.....	5 00
Turner, Mrs. E. J., Ferris.....	1 00
Wilhite, J. H., and Family, Toyah.....	1 00
A Sister, Circleville.....	10 00
A Sister, Fleming.....	50
A Texas Friend.....	2 00

#### Miscellaneous.

C. W. B. M., Gainesville.....	6 00
C. W. B. M., Oak Cliff (Dallas).....	3 00
Citizens of Cisco.....	5 00
Collected by Arthur A. Everts, Dallas.....	9 13
Estate of Mrs. Margaret I. Moyer, Sherman.....	1,289 45
L. A. S., Cisco.....	5 00

L. M. S., Eagle Lake.....	\$ 10 00
People of Lagarto.....	3 70
Total.....	3,959 64

### TURKEY

#### Churches.

Bithyas.....	17 60
Constantinople.....	18 30
Giul Dahl.....	2 45
Sevas.....	14 26
Smyrna.....	3 25

#### Individuals.

Chapman, A. L., Constantinople.....	2 45
Kevorkian, G., Tocat.....	25 00
Shishmanian, G. N., Constantinople.....	54 37

#### Miscellaneous.

Cash, Constantinople.....	273 50
Cash, Giul Dahl.....	7 50
Cash, Haji Keni.....	43 00
Cash, Smyrna.....	35 00
Two Girls, Constantinople.....	1 30
Total.....	498 07

### UTAH.

#### Church.

*Salt Lake City (Central).....	69 25
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#### Sunday-school.

Salt Lake City.....	18 27
Total.....	87 52

### VERMONT.

#### Churches.

West Pawlet.....	5 25
West Rupert.....	18 35

#### Sunday-schools.

West Pawlet.....	5 75
*West Rupert.....	25 50
Total.....	54 85

### VIRGINIA.

#### Churches.

Allegheny (Blacksburg).....	8 10
Antioch (Bowling Green).....	9 76
Antioch (Pridemore).....	2 16
Antioch (Spencer).....	5 23
Antioch (Stony Man).....	8 75
*Ashland.....	10 00
Bartonsville (Kernstown).....	15 20
Beech Grove (Slaughter).....	2 85
Berea (Crocketts).....	1 00
Bethany (Bumpass).....	1 25
Bethel (Andrews).....	1 00
*Bethel (Simmons).....	15 50
Bethpage (Harris).....	13 00
*Beulah (Crewe).....	15 00
Centennial (Longs Shop).....	2 50
*Charlottesville.....	126 71
Chatham.....	5 00
Chestnut Grove (Looney).....	11 00
Chilhowie.....	5 00
Clover Hollow (Newport).....	4 00
Corinth (Enfield).....	12 00
Cove Alum, Botetourt Co. ....	1 00
*Crewe.....	15 00
Cypress Grove (Snowville).....	2 00
*Danville (Patton St.).....	40 00
Dayton.....	4 00
Doe Run (English).....	3 68
Edenburg.....	10 00
*Edgemont (Christiansburg).....	20 00
Fairview (Hood).....	7 28
False Capes.....	8 70

Forest Grove (Enon) .....	\$ 12 60	*Edgemont (Christiansburg) .....	\$ 12 00	Bailey, J. A., Graham .....	\$ 25 00
Fredericksburg .....	7 38	Elpis (Perkinsville) .....	3 00	Baldwin, D. S., and Wife, Ashland .....	1 00
*Galilee (Grimes) .....	25 00	Ephesus (Foneswood) .....	4 38	Beazley, Mrs. James E., Stanardsville .....	1 00
Galilee (Wytheville) .....	7 10	Fairview (Hood) .....	1 09	Bell, Gertie A., Non Intervention .....	1 00
Gethsemane (Old Church) .....	50 00	Forest Grove (Enon) .....	12 50	Bell, I. B., Wilburn .....	10 00
Gilboa (Cuckoo) .....	90 73	*Galilee (Grimes) .....	8 00	Bland, John W., Eheart .....	02
Gordonsville .....	12 00	*Galilee (Wytheville) .....	7 16	Blosser, Susan, Stony Man .....	50
Grafton .....	5 20	Gethsemane (Old Church) .....	50 00	Book, W. H., Clifton Forge .....	25 00
*Gravel Hill (Simmons-ville) .....	40 00	Gilboa (Cuckoo) .....	9 05	Brittingham, Mr. and Mrs. W. F., Newport News .....	4 00
Hampton .....	20 00	Glade Creek (Hillsville) .....	2 32	Carpenter, M. M., Eheart .....	05
Healing Springs (Eakin) .....	7 65	Gordonsville .....	3 30	Chestnutt, I. L., Ashland .....	2 00
Holly Grove (Foster) .....	12 00	*Grafton .....	15 00	Chestnutt, Lynwood, Ashland .....	1 00
*Holly Grove (Inez) .....	21 00	Graham .....	3 36	Clowes, Miss L. M., Fontella .....	6 00
Jerusalem (King William C. H.) .....	7 30	*Gravel Hill (Simmons-ville) .....	12 00	Dabney, Henry, Enon .....	10
Jetersville .....	6 60	Hampton .....	28 70	Davis, Mrs. F. E., Zanesville .....	4 00
Kala (Creeds) .....	2 60	Holly Grove (Foster) .....	13 00	Dickson, J. C., Clifton Forge .....	1 25
*Level Green (Huffman) .....	18 20	Holly Grove (Inez) .....	7 00	Dillard, Miss, Scottsville .....	1 00
*Liberty (Green Bay) .....	41 00	Jetersville .....	2 82	Eheart, B. F., Eheart .....	05
*Louisa .....	51 00	Kala (Creeds) .....	4 05	Eheart, W. G., Eheart .....	05
*Macedonia (Lahore) .....	63 40	*King's Chapel (North Tazewell) .....	15 00	English, Blanche, English Farrer, Sallie and Sisters, Strasburg .....	4 00
Martha's Memorial (Chandler) .....	3 80	Laurel Union (Profit) .....	57	Fitchett, W. E., Fitchetts .....	5 00
*Mizpah (Fife) .....	12 00	*Lebanon (Halstead) .....	10 00	Flippo, Bessie, Paige .....	05
Mizpah (Maceo) .....	7 07	*Level Green (Huffman) .....	22 00	Flippo, Cary, Paige .....	25
Mt. Ivy (Scruggs) .....	6 50	*Lynchburg .....	25 00	Flippo, Frank, Paige .....	50
*Mt. Jackson .....	25 00	*Manchester (Cowardin Ave.) .....	16 00	Flippo, Jeff, Paige .....	50
*Narrows .....	10 60	Martinsville .....	9 69	Flippo, Lillian, Paige .....	1 75
New Castle .....	3 45	Marys Chapel (Ketron) .....	6 75	Flippo, Mary, Paige .....	12
New Hope (Poole) .....	6 2	Mizpah (Fife) .....	14 00	Flippo, Mrs. T. J., Paige .....	50
*Newport News .....	25 00	*Mt. Olive (Tiptop) .....	13 35	G. B., N. Tazewell .....	4 06
*Norfolk .....	105 65	*Narrows .....	11 28	Glascok, S. W., Spencer .....	2 00
Oak Grove (Gunn) .....	2 50	New Castle .....	6 05	Gregory, Mrs. B. F., Lester Manor .....	1 00
Oakland (Whittles Mills) .....	5 00	Newport News (Thirtieth St.) .....	5 00	Grey, George, Enon .....	05
Olive Branch (Toano) .....	10 03	*Norfolk .....	40 00	Hardaway, Bettie, Paige .....	50
Park View (Petersburg) .....	1 66	*Oak Grove (Gunn) .....	25 53	Hardaway, Mary, Paige .....	50
Philippi (Sandy Bottom) .....	5 00	*Oak Grove (Mobjack) .....	10 00	Jennings, Mrs. Lina O., Enon .....	05
Piedmont (Stony Point) .....	4 17	Old Well (Spencer) .....	3 77	Jennings, Turner, Enon .....	05
Pleasant Hill (Gasburg) .....	2 75	*Olive Branch (Toano) .....	31 00	Jones, Isabelle, Newma .....	1 00
Pounding Mill .....	12 89	Pembroke .....	11 00	Lane, Mrs. M. L., Louisa .....	3 00
Pulaski .....	4 00	Perseverance (Gig) .....	13 50	Lewellin, Effie, Moore's Mill .....	2 00
Rappahannock (Dunns-ville) .....	5 11	Piedmont (Stony Point) .....	3 59	Lewel in, Mary J., Moore's Mill .....	1 50
*Richmond (Marshall St.) .....	60 00	Pleasant Hill (Gasburg) .....	1 43	Loyell, L. L., Willow Brook .....	1 00
Richmond (Seventh St.) .....	96 71	Prospect (Church Road) .....	7 60	McWayne, H. E., Lynchburg .....	20 00
Richmond (Third St.) .....	1 60	*Puaski City .....	5 00	Marshall, Eloise, Markham .....	1 00
Roanoke .....	44 18	*Rappahannock (Dunns-ville) .....	25 50	Marshall, John R., Markham .....	75
*Rochelle .....	38 50	*Richmond (Marshall St.) .....	20 00	Meredith, Mrs. Lucy A., and Daughters, Goldin .....	5 00
Rock Enon Springs .....	5 00	*Richmond (Seventh St.) .....	10 00	Payne, Belle, Enon .....	05
Ruckersville .....	9 00	Richmond (Third St.) .....	17 00	Pendleton, Mrs. Mamie, Louisa .....	25 00
Salem (Apple Grove) .....	8 25	Richmond (West End) .....	5 00	Perry, E. R., Unionville .....	2 00
*Saltville .....	15 00	Roanoke .....	8 00	Printz, Mollie, Stony Man .....	50
Saumsville .....	15 00	Rochelle .....	18 00	Ragland, John C., Enon .....	25
Shenandoah .....	6 00	Rock Enon Springs .....	2 00	Richardson, Jessie, Enon .....	05
Smyrna (Stevensville) .....	32 25	*Salem .....	10 12	Roach, Mamie, Eheart .....	05
Somerseset .....	14 50	Shenandoah .....	7 00	Rock, W. R., New Castle .....	1 00
Springfield Chapel (Rockville) .....	2 50	Slash (Peake's Turnout) .....	5 00	Sharp, Miss Susie, Millboro .....	1 00
*Strasburg .....	111 00	*Smyrna (Stevensville) .....	27 41	Smith, A. H., Richmond .....	1 00
Sugar Grove (Seven Mile Ford) .....	1 25	Snow Creek .....	1 59	Smith, Jeff, Salem .....	1 00
*Tazewell .....	84 46	*Somerset .....	16 00	Smith, Mrs. Franklin, Newport News .....	1 00
*Union Chapel (Wilburn) .....	25 00	*Springfield Chapel (Rockville) .....	6 75	Smith, Mrs. Wickliffe, Green Bay .....	1 00
Union (Milt) .....	22 36	Strasburg .....	17 00	Smoot, H. J., Luray .....	10 00
Unionville .....	7 22	Union (Milt) .....	14 00	Staples, Lillian N., Scottsville .....	10 00
*Walnut Spring (Oranda) .....	80 61	Vienna .....	3 45		
Westville (Fitchetts) .....	7 50	Walnut Spring (Oranda) .....	13 50		
*Woodstock .....	25 00	Walnut Spring (Smith's Creek) .....	2 34		
Zion (Beaver Dam) .....	4 10	Westville (Fitchett's) .....	2 25		
Zion (Maurertown) .....	10 12	*Woodstock .....	25 00		
		Zion (Beaver Dam) .....	5 00		
		Zion (Maurertown) .....	3 62		
<b>Sunday-schools.</b>				<b>Endeavor Societies.</b>	
Antioch (Bowling Green) .....	8 70	Danville (Patton St.) .....	2 00		
*Antioch (Pridemore) .....	13 26	Gordonsville .....	5 66		
*Antioch (Spencer) .....	5 00	Richmond (Seventh St.) .....	25 00		
Antioch (Stony Man) .....	2 30			<b>Individuals.</b>	
*Big Stone Gap .....	12 50	Bagby, Fannie T., Tappahannock .....	1 00		
Chatham .....	2 00	Bagby, Mrs. B. C., Tappahannock .....	1 00		
Clifton Forge .....	9 30				
*Corinth (Enfield) .....	20 40				
Crewe .....	4 00				
*Danville .....	12 83				
Dayton .....	5 25				
*East Radford .....	12 00				
Ebenezer (Parishville) .....	13 00				



Staples, Miss Susan N., Scottsville.....	\$1.00 00
Stephens, S. A., Wythe- ville.....	2 00
Tatum, Mrs. E. G., Toano	1 50
Todd, Lindsay M., Halla- day.....	25
Todd, Mary Noel, Halla- day.....	50
Todd, Mrs. S. D., Halla- day.....	25
Trice, Mrs. R. A., Fred- erickshall.....	2 00
Tulloh, Mrs. A. L., Mill- boro.....	1 00
Turner, Gid, Enon.....	10
Varner, Emma, Stony Man.....	50
Waggener, F. B., New Cast e.....	1 00
Whaley, Mrs. C. A., Ar- co'a.....	2 00
Whaley, Mrs. Arcola.....	1 00
Whitacre, Mrs. W. C., Whitacre.....	2 00
Williams, Miss S. S., We ch's.....	1 50
Wood, Mrs. Dick, Enon.....	25
Woolfolk, Mrs. E., Thorn Hill.....	3 25
Wright, Judson and An- nie, Churchland.....	1 0
<b>Miscellaneous.</b>	
A Friend, Cuckoo.....	1 00
A Friend, Newport News	5 00
Cash, Bristol.....	50 00
Cash, Churchland.....	1 00
Collected by Louie Cald- well, Gunn.....	5 11
Collected by Mrs. Frank- lin Smith, Newport News.....	5 00
Estate of Miss Eliza C. Ogden, Strasburg.....	50 00
Estate of Mrs. S. H. Kra- mer, Strasburg.....	2,000 00
Friends, Cuckoo.....	23 86
Friends, Yanceyville.....	7 00
Three Members, Mace- donia (Lahore).....	6 00
Tidewater Convention, Richmond.....	18 27
Total.....	6,281 20

## WASHINGTON.

### Churches.

Ballard.....	4 39
*Centerville.....	10 00
Colfax.....	8 00
*Dayton.....	43 00
Deer Harbor.....	1 00
Eden Valley (Palouse).....	1 30
*Everett.....	12 25
*Garfield.....	22 00
*Goldendale.....	10 00
Kelso.....	3 00
Lind.....	6 00
Montesano.....	3 00
North Yakima.....	25 00
Olympia.....	40 71
*Palouse.....	25 20
*Pomeroy.....	10 71
Port Orchard.....	3 50
Pullman and Sunday- school.....	20 00
Ritzville.....	4 00
St. John.....	2 50
Seattle (First).....	17 30
Seattle (Latona).....	3 00
*Spokane (Central).....	15 00
Tacoma (Central).....	19 50
*Tacoma (First).....	15 00
Tekoa.....	2 75
Thorp.....	3 35

Waitsburg.....	\$ 53 00
Walla Walla.....	38 15

### Sunday-schools.

Carson.....	76
Centerville.....	11 15
Colfax.....	2 81
Dayton.....	11 00
Dixie.....	3 00
Eden Valley (Palouse).....	10 06
*Elma.....	6 57
Eureka (Hockinson).....	10 03
Everett.....	2 25
*Garfield.....	9 50
Goldendale.....	10 00
*Kelso.....	15 00
*Lind.....	15 15
*Medical Lake.....	25 00
*New Whatcom (First).....	19 00
*Olympia.....	38 85
*Palouse.....	13 89
*Pomeroy.....	15 00
Ritzville.....	4 23
*Seattle (First).....	26 88
*Seattle (Latona).....	7 06
Spokane.....	19 75
Sumner.....	5 00
*Tacoma (Central).....	20 35
*Tacoma (First).....	65 00
Tekoa.....	6 65
Thorp.....	1 40
*Union (Zillah) and C. E.....	11 20
*Vancouver (First).....	11 22
Waitsburg.....	11 74
Walla Walla (First).....	15 50

### Endeavor Societies.

Ellensburg.....	60
Eureka (Hockinson).....	4 59
Pullman.....	6 70
Waitsburg.....	5 00

### Individuals.

Caldwell, Mr. and Mrs. W. P., Deer Harbor.....	50
Duff, J. M., Forrest.....	2 00
Fisher, J. L., Colfax.....	1 00
Greene, Jennie L., Medi- cal Lake.....	3 00
Gibson, C. C., and Wife, Almira.....	2 00
Higgins, Mrs. J. J., Fair haven.....	1 00
Letson, Samuel B., Monte- sano.....	4 00
Rose, N. G., New What- com.....	10 45
Sutherland, S., Seattle.....	2 00
Wilson, C. M., and Wife, Spokane.....	5 00

### Miscellaneous.

Cash.....	50
Children of C. C. Gibson, Almira.....	1 50
Total.....	897 42

## WEST VIRGINIA.

### Churches.

Adaline.....	5 00
*Arnolds Creek (Knight).....	38 21
Bethany.....	60 76
Bethany (Belleville).....	8 51
*Bluefield.....	251 10
Brandywine.....	3 29
Bruceton Mills.....	3 52
*Cameron.....	25 00
*Cedar Grove.....	14 48
*Chapel Hill (Wellsburg).....	16 66
Colliers.....	2 25
Crow.....	2 00
Dickinson's S. H. (Beiva).....	2 66
*Doll's Run (Pedlar).....	20 00
Everson.....	2 00

Fork Ridge (Glen Easton)\$	4 00
*Gardview.....	11 00
Garfield.....	5 00
Gulkerson S. H. (Cliff Top).....	2 00
Holliday's Cove.....	4 50
Huntington (Central).....	43 00
Johnsontown (Soho).....	21 00
Joppling (Arbutus).....	2 70
McMechen.....	6 00
*Montgomery.....	35 00
*Morgantown.....	25 00
*Moundsville.....	18 25
Mt. Hope.....	6 00
Mt. Joy (Howard).....	3 15
Mt. Pleasant (Wick).....	6 00
New Bethel Glen Easton).....	6 58
New Zion (Waiteville).....	6 30
Parkersburg (St. Mary's Ave.).....	3 15
Paw Paw.....	2 61
Proctor.....	5 20
Raleigh (Beckley).....	5 00
Ravenswood.....	13 00
Robson.....	1 70
Ronceverte.....	5 00
*St. Luke (Mooresville).....	20 00
Union (Woodlands).....	4 00
*Wellsburg.....	75 00
West Liberty.....	13 00
*Wheeling (First).....	82 39
Wheeling (Second).....	9 51
*Worthington.....	15 50

### Sunday-schools.

Bethany.....	13 00
Bethany (Belleville).....	10 00
Brandywine.....	8 50
Brooklyn (New Martins- ville).....	3 82
*Cameron.....	57 34
Chapel Hill (Wellsburg).....	7 57
Cliff Top.....	3 50
Colliers.....	6 53
*Fairview.....	5 00
Fork Ridge (Glen Easton).....	5 00
Hinton.....	8 50
Hollidays Cove.....	5 75
Huntington (Central).....	20 00
Johnsontown (Soho).....	9 26
*Loudenville.....	5 93
McMechen.....	9 50
*Maysville.....	5 50
*Morgantown.....	6 30
*Moundsville.....	38 00
New Bethel (Glen Easton).....	8 00
*New Cumberland.....	40 00
*Paden Fork (Van Camp).....	7 00
Palestine (Marion).....	1 15
*Parkersburg (St. Mary's Ave.).....	5 00
Paw Paw.....	1 78
Proctor.....	5 43
Ravenswood.....	5 05
*Ronceverte.....	15 25
St. Luke (Mooresville).....	8 00
Wellsburg.....	15 20
West Liberty.....	13 20
Wheeling (First).....	108 92
*Wheeling (Second).....	36 69
*Wheeling (Thirty-first St. Mission).....	27 80
*Willowton.....	7 69
*Worthington.....	10 50

### Endeavor Societies.

Cameron.....	3 65
Moundsville.....	5 00
New Cumberland.....	5 60
New Cumberland (Junior).....	1 00
Wellsburg.....	10 00

### Miscellaneous.

Amos, Mrs. Mary, Man- ganese.....	1 00
Bailey, Cormack, Blue- field.....	1 00

Bailey, Estil, Ada.....	\$ 00
Bode, Addie, Grove.....	4 00
Canby, Harriet, Soho.....	50
Canby, Lucy, Soho.....	15
Canby, Samuel, Soho.....	1 00
Church, G. M., Mounds- ville.....	1 00
Doak Mary E., Grove.....	1 00
Gantier, W. I., Athens.....	1 00
McKenzie Mrs. L. E., Ingleside.....	1 00
Miller, Mrs. W. J., Scott Depot.....	1 00
Manor, Flora, Soho.....	15
Manor, J. D., Soho.....	10
Munro, John, Bethany.....	10 00
Ogden, G. W., Prosperity	7 25
Peeler, Frances, Charles- ton.....	1 00
Peeler, Jane, Charleston.	1 50
Porter, G. F., Griffiths- ville.....	1 00
Sellers, Mrs. Nancy, and Daughter, Manganesee	10 00
Shickle, Mr. and Mrs. J. H North Mountain.	50
Shumate, Mrs. M. R., Beckley.....	3 00
Smith, F. J., West Union	10 65
Toomey, Mrs. America, Manganesee.....	1 00
Underwood, Sam'l, and Wife, West Union.....	2 00
Van Metre, Mrs. Rosa A., Martinsburg.....	2 00
Williams, Wesley, Charles- ton.....	1 00
Wynne, R. H., and Family, Bethany.....	5 00
Young, Mrs. Mary S., Penrith.....	1 00
Miscellaneous.	
A Brother.....	5 14
A Few Brethren on Mossy Creek.....	1 50
A Few Members, Martins- burg.....	5 00
A Friend, West Liberty.....	25
Cash.....	2 00
C. W. B. M., New Cum- berland.....	6 30
Citizens of Bethany.....	\$ 30 00
A Sister, Hinton.....	1 00
Total.....	1,471 68
<b>WISCONSIN.</b>	
Churches.	
Center.....	18 73
*Footville.....	23 10
*Hickory.....	23 94
*Lynxville.....	10 00
Milwaukee.....	64 70
Monroe.....	12 00
*Richland Center.....	21 00
Sugar Grove.....	2 00
Viroqua.....	8 00
Waupun.....	2 65
Sunday-schools.	
Berea (Sabin).....	6 85
Center.....	17 38
*Footville.....	28 50
*Hickory.....	22 00
*Lynxville.....	5 25
Merrill.....	2 16
Milwaukee.....	29 02
Monroe.....	16 33
*Packwaukee.....	19 65
Pardeeville.....	3 00
*Platteville.....	7 50
Pleasant Ridge (Viroqua)	6 50
Richland Center.....	10 69
*Sugar Grove.....	6 00
*Twin Grove.....	5 00
*Viroqua.....	10 60
West Lima.....	7 30
*Willow Springs (Mineral Point).....	23 25
Individuals.	
Berry, Mr. and Mrs. J. M., Twin Grove.....	5 00
McKintrick, Jennie, Valley Miller, Mrs. Susan, Fen- imore.....	2 50
Monroe, Mrs. M. J., Mon- roe.....	2 00
Newton, Mr. and Mrs. R. H. Dorand.....	15 00
Philps, Anna, Pardeeville	5 00
Philps, Anna, Pardeeville	1 00
Phils. Grandma, Pardee- ville.....	\$ 5 00
Philp. Mrs. Packwaukee.	5 00
Slaback, Mr. and Mrs. W., Boaz.....	1 00
Thurman, J. C., and Fam- ily, Green Bay.....	3 20
Tompkins, J. M., Green Bay.....	1 00
Miscellaneous.	
Cash.....	2 00
The Children of John C. Thurman, Green Bay.....	3 00
Total.....	462 40
<b>WYOMING.</b>	
Church.	
*Newcastle and Sunday- school.....	20 00
Sunday-school.	
*Tensleep.....	5 00
Individuals.	
Barber, Hiram, Hyallville	2 00
Fiscus, Elias, Tenslie p.....	1 00
Warner, Mr., and Family, Tensleep.....	1 25
Total.....	29 25
<b>MISCELLANEOUS.</b>	
A Friend.....	5,000 00
A Friend.....	1,000 00
A Friend.....	2 00
A Friend.....	1 50
Cash.....	127 55
Cash Returned.....	25 19
Collected by G. L. Wharton.....	63 93
Collected by Standard Pub. Co.....	3,826 23
Interest.....	2,649 35
Watson, J. B.....	3 00
Total.....	\$12,698 75
Grand Total.....	\$180,016 16

# One Hundred Thousand One-dollar Volunteers.

The following stirring call was unanimously adopted by the Annual Convention of the Foreign Christian Missionary Society at Kansas City, Oct. 17, 1900:

WHEREAS, God has wondrously blessed our Foreign Missionary work during the past twenty-five years; and

WHEREAS, We have not yet as a people done a tithe of what we are able to do in preaching the gospel to every creature; therefore,

*Resolved*, That we hereby request the secretaries of our Foreign Society to make a call for *One Hundred Thousand Friends to Give One Dollar Each for Foreign Missions During the Year 1901*, upon the following conditions:

1. That the names be enrolled as *The One Hundred Thousand One-dollar Volunteers*; and that we do hereby pledge ourselves to give *One Dollar* each during the year *in addition to what we have been giving*, as a freewill offering.

2. We hereby pledge ourselves to co-operate with the secretaries in securing new contributors with gifts of at least \$1 each.

3. We request all our editors to publish this call, and also recommend them to co-operate in this effort to enlarge the work in foreign lands.

4. That our preachers and church officers be requested to act as recruiting officers for *One Hundred Thousand Volunteers*, and to read this call to their respective churches at a suitable time, and enroll the names of volunteers, and forward the same to the secretaries.

5. That the secretaries be requested to send out enrollment cards for membership in the *One Hundred Thousand One-dollar Volunteers*, to be signed and returned, and that the names of all such be filed in the office of the Foreign Society with other documents to be permanently kept.

## Explanation of the Foregoing Resolutions.

1. Whatever amount you gave last year, you are requested to give *One Dollar* more this year, and thus become a member of the *One Hundred Thousand One-dollar Volunteers*.

2. If you did not give anything last year, we earnestly solicit your offering of at least *One Dollar* at once.

3. The *One Dollar* will be credited to you personally, or to your church, as you may desire. *Be very careful to state how you desire the credit made.*

4. Remember the enrollment card is to be filed in the office of the Foreign Society with other documents. And remember the *One Dollar* from you will help to make up the *Two Hundred Thousand Dollar Twentieth Century Fund* for which we are laboring this year.

We call upon the preachers and all who are interested in this work to aid us at once in enlisting the *One Hundred Thousand One-dollar Volunteers*. The amount proposed is within the ability of almost every Disciple of Christ. If we can secure *One Hundred Thousand One-dollar* contributions from friends in addition to what they gave last year, and also from thousands of new friends, we will easily reach the *Two Hundred Thousand Dollar Twentieth Century Fund*.

There is a widespread opinion that we ought to make a long leap forward in this, the first year of the *Twentieth Century*, in our effort to bring the whole world to Christ. We need hardly remind the churches that this cause is the first and paramount duty of every Christian.

This call is made in the full confidence that the friends of the work will approve it and act at once.

We will promptly forward enrollment cards upon request. This is a special opportunity for all friends of the work to extend a helping hand.

A. McLEAN, President.

F. M. RAINS, Cor. Sec.

# CONSTITUTION

OF THE

## Foreign • Christian • Missionary • Society.

---

ARTICLE I. The name of this organization shall be "THE FOREIGN CHRISTIAN MISSIONARY SOCIETY."

ART. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

ART. III. This Society shall be composed of Life Directors, Life Members, Annual Members, and Representatives of Churches, Sunday-schools, Sunday-school Classes and Missionary Associations.

ART. IV. Its officers shall be a President, five Vice-Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be elected annually.

ART. V. The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers during the intervals of the Board meetings. A majority shall be competent to transact business.

ART. VI. Any member of the Church of Christ may become a Life Director by the payment of \$500, which may be paid in five annual installments; or a Life Member, by the payment of \$100, in five annual installments; or an Annual Member by the payment of \$10; or any Church of Christ or Sunday-school, or Sunday-school Class, or Missionary Association, may be represented in the directorship or the membership for fifteen years by paying, respectively, \$500, or \$100, in five annual installments; provided the representative is a member of the Church of Christ.

ART. VII. The officers of the Society and the Life Directors shall constitute a Board of Managers, who shall meet at least once a year for the transaction of business.

ART. VIII. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; enact its own by-laws and rules of order—provided always that they be not inconsistent with the Constitution of this Society; fill all vacancies which may occur in its own body during the year; and, if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. It shall establish such agencies as the interests of the Society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of its proceedings during the past year. The action of the Board of Managers is subject to revision by the Society.

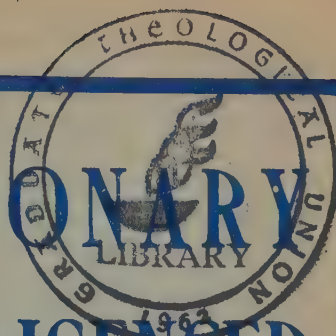
ART. IX. The Treasurer shall give bond in such amount as the Board of Managers may think proper.

ART. X. The annual meetings of this Society shall be held at the same time and place as those of the General Christian Missionary Convention (unless otherwise ordered by the Board of Managers), and its proceedings may be published as a part of the proceedings of that Convention.

ART. XI. This Constitution may be amended at any regular meeting of the Society, by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board, or a year's notice shall have been given.



# THE MISSIONARY INTELLIGENCER



A. McLEAN,  
F. M. RAINS,  
—Editors.

Vol. XIII. DECEMBER, 1900. No. 12.

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THE FIELD  
IS THE  
WORLD.  
"GO YE  
INTO ALL  
THE  
WORLD."

## FOREIGN CHRISTIAN MISSIONARY SOCIETY

=====  
All correspondence relating to missions and missionaries  
should be addressed to A. McLEAN, Pres. All remittances  
should be made to F. M. RAINS, Cor. Sec., Box 884,  
=====  
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## The Great Epworth League Convention, San Francisco, July, 1901.

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Box 884, Cincinnati, O.**

# THE MISSIONARY INTELLIGENCER.

VOL. XIII.—DECEMBER, 1900.—No. 12.



OUR DAY-SCHOOL AT BITHIAS, TURKEY. THE CENTRAL FIGURE IS K. HAMAHAI, THE TEACHER.



## FINANCIAL EXHIBIT.

The following shows the receipts for Foreign Missions for the month of October, 1900, as compared with the same month a year ago:

	1899.	1900.	GAIN.
No. Contributing Churches.....	31	30	1*
No. Contributing Sunday-schools.....	7	15	8
No. Contributing C. E. Societies.....	10	9	1*
Individual Offerings .....	33	40	7
Amounts.....	\$1,526.13	\$2,095.05	\$568.92

Comparing receipts from different sources shows the following:

	1899.	1900.	GAIN.
Churches .....	\$266.04	\$519.62	\$253.58
Sunday-schools .....	17.81	90.01	72.20
C. E. Societies.....	75.38	97.50	22.12
Individuals .....	768.22	608.57	159.65*
Miscellaneous .....	398.68	611.85	213.17
Annuities .....	.....	100.00	100.00
Bequests .....	.....	67.50	67.50

\* Loss.

Gain in regular receipts, \$401.42; gain in *Annuities*, \$100; gain in *Bequests*, \$67.50.

## EDITORIAL NOTES.



GARABED KEVORKIAN reports three additions at Tokat, Turkey.

On November 12 we received over \$11,500 for Foreign Missions.

I HAVE always enjoyed and appreciated the INTELLIGENCER.—LOUIS D. RIDDELL.

A. R. MILLER, Lockhaven, Pa., says: "I have always enjoyed the INTELLIGENCER."

ALREADY some churches are considering the March Offering, and will make an effort to pass all previous offerings.

WE bespeak a careful reading of "Rich and Poor," by Mrs. Garst, found in this number of the INTELLIGENCER.

THE receipts of the Foreign Society were \$93,867.71 in 1896; in 1900 they were \$180,016.16, or almost doubled in four years.

THERE are now one hundred pupils in the school at Constantinople. This school is under the direction of Mr. and Mrs. A. L. Chapman.

WE appeal to the Christian Endeavor societies as never before, for their aid this year. The work assigned them is the support of the four hundred orphan boys at Damoh, India.



The cost for food, clothing, shelter and education of each boy for one whole year is only \$15.

...

We ask the churches, as churches, this year for \$75,000. This is only about \$9,000 above what they gave last year.

...

N. S. HAYNES, Eureka, Ill., speaking of the Annual Report, says: "It is gotten up and arranged in an admirable shape, easy for reference and use."

...

R. H. BOLTON, Findlay, O., speaking of the *MISSIONARY INTELLIGENCER*, says: "It's a compendium of Foreign Missions. Could not well do without it."

...

THE India Department is a little longer than usual in this number of the *INTELLIGENCER*. We trust, however, its interest will justify its length.

...

If the thousands of Christians who are able would contribute only one extra cent a day, we would soon have a blaze of gospel light spreading over the entire heathen world.

...

L. F. DRASH, Butler, Ind., truly says: "We have no right to the claim of discipleship if we do not heed the divine commission to go and make disciples of all nations."

...

THERE are cases of great self-denial and sacrifice for the cause of missions. We have in mind a brother whose income is not to exceed \$200, who gave last year \$60 for missions.

...

ON the 20th day of November the Foreign Society was the recipient of another \$5,000 gift on the Annuity Plan. We hope to have a number of such checks all through the year. And smaller amounts are gladly received.

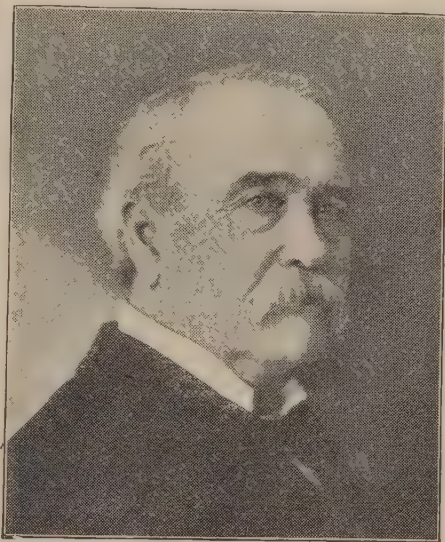
...

We will undertake to raise \$200,000 in this, the first year of the new century, as a Twentieth Century Fund

for Foreign Missions. We are confident of the united and enthusiastic support of all the friends of the work.

...

OWING to the war in the Philippines and the expense of living there, the Society has decided that it is expedient to defer sending missionaries thither. H. P. Williams and wife were under appointment, and were ready to go.



GOV. F. M. DRAKE,

Of Centerville, Ia., who has been one of the liberal supporters of the Foreign Society. He gave \$5,000 at one time.

...

DURING the first twenty-five years' history of the Foreign Society it had only two presidents, four corresponding secretaries and two treasurers. The permanency as to the officials is no doubt one of the secrets of its success.

...

A CHINESE evangelist, while urging his countrymen to be reconciled to God, was beaten and thrown over the wall for dead. Reviving, he returned and began to preach again. He was beaten and thrown over the wall a second time. The authorities, hearing

of the incident, took him and lodged him in jail. As soon as he was able, he washed the blood from his face, bound up his wounds, and, calling the people to him, said through the prison bars, "None of these things move me; for I am ready to be bound and to die for the Lord Jesus."

•••

MRS. CHARLOTTE C. BOSWORTH, wife of E. A. Bosworth, and a life director of the Foreign Christian Missionary Society, was called to her reward on Nov. 2, 1900. She was a good woman, full of the Holy Spirit and good works.

•••

AN Australian mother, when she heard that her two daughters were murdered in China, said: "This decides me; I will go to China now, myself, and try to teach those poor creatures what the love of Christ means." That was an echo of the words, "Father, forgive them, for they know not what they do."

•••

THE Central Church, Cincinnati, will become a Living Link church this year. It is not a rich church, but it is willing. A. M. Harvuot is the popular and successful pastor. We hope to enroll a number of new Living Link churches this year. We were able to report thirteen at the Kansas City Convention.

•••

At the present time no intelligent person, standing in the light of the last four centuries, and beholding the great religious movements of this age, can doubt that Christianity is advancing. Every year it is robing itself with new effulgence, and pouring its blessed illumination upon new millions of earth's population.—*Dorchester.*

•••

We ask the friends of the work to read and carefully consider the proposition to secure one hundred thousand one-dollar volunteers this year, found on the cover page of this number of the INTELLIGENCER. If we can induce

one hundred thousand friends to give one dollar each this year, it will insure the \$200,000. The dollar you give may be credited to the church or Sunday-school.

•••

THE poem read by W. T. Moore at Kansas City can be had for 25 cents. It is the Jubilee poem of the Foreign Society, and is entitled "Heroes and Heroes." It is a beautiful specimen of the printer's art. The page is a delight to the eye. This poem is an appropriate souvenir of the Kansas City Convention. All orders should be addressed to F. M. Rains, Corresponding Secretary, Box 884, Cincinnati, O.

•••

WE have just received a certified check for \$10,000 for Foreign Missions on the Annuity Plan, by a good friend of the work. It is altogether probable that we will receive an additional \$5,000, at no distant date, from the same source. We are not at liberty to give the name. Suffice it to say that this noble Christian man is administering on his own estate. When he is called to his reward he will know exactly what disposition will be made of his money. The Annuity Fund now amounts to \$102,840. We are exceedingly anxious to receive \$39,400 more before the close of the current missionary year, making the amount from this source for the year \$50,000.

•••

PREACHING the gospel to the lost is the chief business of every disciple of Christ. The Lord of glory descended to this world that all men everywhere might be saved through him. "God sent not his Son into the world to judge the world, but that the world through him might be saved." The missionary idea dominated the whole of Christ's ministry. The apostolic church was a vast missionary organization. "They went forth and preached everywhere, the Lord working with them, and confirming the work by the signs that followed." When the church lost her missionary spirit, the Dark Ages be-

gan. *The church must go to the lost, or go to oblivion and death.* The churches should be made to feel that if missions are not made of first importance, God's gracious design can not be carried out.

### FIGURES DO NOT TELL ALL.

From time to time we give a tabulated statement of the results of about a century of modern missions. These figures speak of the number of missionaries, mission stations, converts, etc. But some things can hardly be tabulated, and among these are the new feeling of kindness, the new respect for wife and children, the new desire for enlightenment which has been brought about in heathen lands. Through the power of the gospel a veritable transformation of the most momentous character is going on at this moment in various parts of the globe. Ancient nations are in the first throes of a new birth. Wild and warlike tribes and peoples are surely feeling their way towards something like a national and better life. The gospel is having a wondrous influence over both ancient peoples and savage tribes, modifying the civilization of the former and beginning the civilization of the latter, and determining in a remarkable degree the history of both. The heaven has been put into the meal. Steadily the influence grows. The wildest dreamer can not even suggest what the next century will see accomplished in the way of Christianizing all tribes and tongues and nations.

### BANNER CHURCHES.

For the year ending Sept. 30, 1900, the following churches gave \$400 or more, including the offerings from the Sunday-schools and Christian Endeavor societies:

Allegheny (First), Pa.....	\$905.00
Cleveland (Franklin Ave.), O..	758.42
Kansas City (Sixth and Prospect Sts.), Mo.....	732.01
Angola, Ind.....	717.75
Frankfort, Ky.....	619.61
Louisville (First), Ky.....	600.00

West London Tabernacle, London, England.....	589.05
Springfield, Ill.....	559.26
Cleveland (Euclid Ave.), O....	528.80
Cincinnati (Central), O.....	517.59
Pittsburg (East End), Pa.....	514.98
Cedar Rapids, Ia.....	475.00
Lexington (Broadway), Ky....	474.92
Hopkinsville, Ky.....	463.20
St. Louis (Central), Mo.....	440.97
Indianapolis (Central), Ind...	440.00
Lexington (Central), Ky.....	428.44
Des Moines (University Place), Ia .....	421.00

### BANNER SUNDAY-SCHOOLS.

During the past year the following Sunday-schools gave \$100 or more. We hope this list will be much larger next year:

Allegheny (First), Pa.....	\$525.00
Bellaire, O.....	297.50
Washington, Pa.....	221.08
Paris (First), Ky.....	205.78
Indianapolis (Central), Ind....	200.00
Cleveland (Franklin Ave.), O..	181.42
Indianapolis (Third), Ind....	175.00
Dayton (Central), O.....	171.78
Akron (High St.), O.....	170.00
Cedar Rapids, Ia.....	160.49
Clarinda, Ia.....	159.66
Uniontown (Central), Pa....	159.50
New York (West Fifty-sixth St.), N. Y.....	157.01
Mungen, O.....	137.40
Pittsburg (East End), Pa....	135.00
Bethel (Rudolph), O.....	130.00
Salem, O.....	126.00
Portsmouth, O.....	125.00
Cincinnati (Central), O.....	121.72
Hopkinsville, Ky.....	116.73
Massillon, O.....	112.03
Stanford, Ill.....	110.85
Marshall, Mo.....	110.00
Wheeling (First), W. Va.....	108.92
Eureka, Ill.....	102.69
Warren, O.....	102.64
Southington, O.....	101.09
Richmond (Seventh St.), Va...	100.09
Mt. Healthy, O.....	100.00
Washington (Vermont Ave), D. C.....	100.00
Springfield, Ill.....	100.00
Lexington (Central), Ky.....	100.00
North Tonawanda, N. Y.....	100.00
Cleveland (Euclid Ave.), O...	100.00



## PLANS FOR THE NEW YEAR.

We now turn our faces toward the new year. The past has been full of blessings. It was the most successful year in a quarter of a century of our missionary history. There is a sentiment widespread among our churches that we ought to go forward. They are not satisfied with what has been done. They are willing and abundantly able to do much more. The plans for the new year are not beyond our ability. The work will stand still and suffer if we do not provide for them.

## NEW MISSIONARIES.

The demands for new workers are constant and urgent. This is the persistent request from the missionaries and the advisory committees on the mission fields. It is a pity that more qualified men are not willing to go. An earnest effort will be made to send a family each to Turkey, China, India and Japan during the year. Besides, one young lady will be sent to Japan and one to China. These have already been appointed. Although the need is great in these fields, the new workers can not be sent out without a decided increase in the receipts. We believe, however, the churches will gladly furnish the money needed for this increase in the forces.

## NEW BUILDINGS.

Four new buildings are urgently needed—two in China and two in India. The need for a missionary home in Shanghai, China, has for some time been presented to the Executive Committee. The missionaries and their families must not be permitted to suffer for lack of suitable homes. This building will cost about \$2,500. Lu Cheo fu, China, has been in need of a building for a hospital for some time. It will cost in the neighborhood of \$3,500. The best interest of the work in this important station demands this building. A bungalow has long been needed at Damoh, India. The missionaries have been compelled to rent very inferior buildings in which to live. This new building will cost not less than \$2,500. A hospital is also needed at Damoh. The cost will be near \$500. The women of England propose to furnish one-half of the money for this hospital. The whole amount required for new buildings this year will be not less than \$9,000. If one or more generous friends will furnish this amount, we will pay a reasonable rate of interest during the life of the donors.



## A TWENTIETH CENTURY FUND.

This is the first year of the new century. We want to raise at least \$200,000 for Foreign Missions as a *Twentieth Century Fund*. Other religious bodies are calling for Twentieth Century Funds reaching into the millions. A united effort will insure the amount. God will expect no less at our hands; our own sense of duty will demand more. We appeal to every member of the Church of Christ for help. We are abundantly able to raise this amount, and more. We will come short of our duty if this is not raised. It will bless us to give the amount. Let us begin the work of the new century with grateful hearts for the grace that has been upon us in all the past, and with a purpose to first of all give ourselves anew unto the Lord.

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## THE PREACHERS AND MISSIONS.

We have, in round numbers, 5,000 preachers in this country. The number of churches is, approximately, 8,000. The number of churches that have preaching all their time is only 1,500. Two-thirds of the churches that gave for Foreign Missions last year do not have preaching every Lord's Day. Of the number that have preaching all the time, 995 gave last year. Five hundred and five of the churches, or about one-third, that have preaching all the time did not take the offering for Foreign Missions. It is a distressing fact that one-third of the churches that have preaching all the time gave nothing for Foreign Missions. We think it is clear that only about 1,000 of our churches have an opportunity for regular, systematic teaching upon the subject of missions. We know all of the 1,000 churches do not have the teaching they ought to have. It will be seen, therefore, that the majority of the churches that help this work have no regular, systematic teaching on the subject. In other words, 2,000 of the churches do not have regular preaching. They do exceedingly well under the circumstances. The greater part of the money we receive from the churches as churches, however, comes from those which have preaching all the time. These are the churches which gave above \$10 each. Of the 3,067 churches that gave last year, 315 gave less than \$3 each; 1,062 gave \$5 and less, and only 1,602 gave \$10 or more. The reason is clearly to be seen: many of these churches have line upon line about missions. The songs and prayers of the church breathe a healthy missionary interest. Frequent and intelligent reference is made to the whole world field. Such churches come to take

a large and vital interest in the whole subject. Such a church is deeply spiritual and wide awake upon all other interests. It is sad that there are less than 1,000 of them.

With the indifferent preacher this is not so. He does not often refer to the subject. Missionary songs are not known. The prayer for missionaries in all lands is rarely, if ever, heard. Only slight references are made to the world-embracing enterprise of preaching the gospel. The local work drags. There is no glow of interest in any work. This is the rule, the fixed and unchangeable rule.

The problem of missions, therefore, is not with the churches so much as with the preachers. Hundreds of our churches send offerings to preach the gospel that do not have preaching even once a month. Our experience leads us to believe that the average church is ahead of the average preacher on the subject. There are not more than 1,500 of our preachers that have any appreciable interest at all, and of the 1,500 not more than 500 can be relied upon to do their duty without outside prodding or urging, or without some special influence brought to bear. About 500 can be relied upon to take a generous offering without even an announcement in the papers, without a circular, without a missionary rally, or without any urging or coaxing. They attend to this work because it is their imperative duty to do so; because it is a joy and a delight; because the last command of our Lord is still ringing in their souls; because this work helps their own local work; and because this is the sure road to the real and permanent growth of their own lives and that of those to whom they minister. These are the growing, leading preachers.

It may be asked how the churches which have no preaching, or only occasionally, come to have any missionary spirit at all and take an offering at the appointed time. First, they read their Bibles. Every man who becomes a Christian would be a missionary man if he was not tampered with. If no doubt and suspicion is awakened in his mind, he will go straightway to do all in his power to place the gospel in the hearts and minds of others less favored than himself. This is the natural and universal rule. The Bible is the greatest of missionary books. Then in every church that helps this work there are one or more that read one of our papers, like the *Christian Standard*, the *Christian-Evangelist*, the *Christian Guide*, the *Christian Century*, the *Christian Courier*, and others. There is no uncertain note in these papers on the subject of missions. The editors understand the genius of the gospel. Week after week the

subject is laid upon the consciences of their readers. There is no better missionary agency than one of these papers going into a home each week freighted with missionary news and missionary information. A majority of the missionary preachers were made so by reading an open Bible, reinforced by the weekly visits of a first-class religious paper.

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## THE GRACE OF PREACHING AMONG THE NATIONS.

N. M. RAGLAND.

TEXT.—To me, who am less than the least of all saints, is this grace given, that I should preach among the nations the unsearchable riches of Christ; and make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things through Jesus Christ; to the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.”—Eph. iii. 8-11.

These words of joyful enthusiasm were penned by the holy apostle as he sat an exile in the seclusion of his Roman prison. Although hampered with a chain, and guarded by a soldier who stood constantly by his side, his spirit was still free. His thoughts were with his heart, and that was far away. He turned his face fair to the east, as if looking for a message from the churches he had planted in his earlier ministry in Asia Minor. The light of the morning rested on his face—a face already wan and gray in the shadow of accepted death. A holy calm had settled down on his prison house. To the trees above his head the soft, unbroken south wind was speaking in a voice sad as the sound of “ruffled cerements when the corpse is given to the coffin.” His eyes looked out wistfully to the flowers that were blooming in the midst of luxuriant nature. While other voices were silent, these still spoke to him of the goodness of God, his providential care, and the vanity of human grandeur—for even Solomon in all his glory was not arrayed like one of these. The birds sang their morning songs, and made music such as pleased the ear of God. He had given them “gold for plumage, and sweet seeds and sunshine for mating and wooing songs.” The Father, who feeds his birds, will not neglect the children of his love. This was a helpful lesson to the exile, grief-stricken, prematurely old, yet beautiful

and hopeful in the midst of his situation. As he began to write, his heart was stirred as the waters when the wind blows on the bosom of the lake. His face glowed like a living coal when the ashes are blown from the embers. When the work was done, it was the greatest of his writings. The Epistle to the Ephesians rests like a diamond in the bosom of the Holy Scriptures.

"What glory gilds the sacred page,  
Majestic like the sun;  
It gives a light to every age,  
It gives, but borrows none."

The church in Ephesus was planted by the apostle in his palmy days, and enjoyed his ministry for the space of three years. The high intellectual and spiritual plane on which this Epistle is written is the greatest tribute to the intelligence, culture and spiritual understanding of the disciples in this city by the sea. The "Phaedo" of the divine Plato, the most luminous discussion of the immortality of the soul, is not a more intellectual treatise than this Epistle—the crown and glory of all epistolary writings. Ephesus stood on the coast of the Aegean Sea. It was the seat of worship of the goddess Diana, whose temple was one of the seven wonders of the ancient world. It was the largest structure of its kind in the Empire of Rome. It was adorned with 127 pillars—the gifts of as many different kings. In it were placed the masterpieces—both of sculpture and painting—of the greatest artists of Greece. The church planted under the shadow of this heathen temple was a light that shone in a dark place. It shed a radiance both over the city and the surrounding country far into the interior. Not a great distance from Ephesus were many populous cities, such as Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Ephesus was the center from which the light of Christianity radiated into the regions beyond. This fact may have suggested the thought in the text, that to the principalities and the powers in the heavenly places was made known through the church the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord. The source of the far-reaching influence of the church in Ephesus was the personal presence and the inspiration of the man who was sending this message from the banks of the Tiber—that stream of sacred as well as classic memories. He was one whom all loved for the dangers he had passed.



The apostle Paul was passed through the crucible of affliction. The dross was consumed, the gold refined, and he became a vessel to honor and meet for the Master's use. He was a choice subject for a work of grace. His call was at a time when Christianity needed both a thinker and a leader. He came into the kingdom for such a time as that. He had the fidelity to match the opportunity. The call that came to him was a call from God. The gift bestowed upon him was to be used for the good of his fellow men. It was a grace of singular value, second only to the work of the Master. He gave to the world the truest interpretation of our Lord's last commission. He was called to preach among the nations the unsearchable riches of Christ, and to make all men see the fellowship of the mystery which from the beginning of the world had been hid in God. In the estimation of this wonderful man the mission of the church is instinct with meaning and emotion. It is to make known to the principalities and powers in the heavenly places the manifold wisdom of God. No organism exists simply for itself. The church is the pillar and the ground of the truth. This truth is the pearl of greatest price. It is the rightful possession of the whole race. The only church worthy of the name is the one that is actively engaged in making known the glad tidings to all the nations of the earth. As we have received the gift, we should minister the same as good stewards of the manifold grace of God. Church membership should be a guaranty of personal purity, unchanging devotion, and fellowship in world-wide missions. The influence of the church is to be felt on two worlds—the visible and the invisible. The drama of redemption is executed in the presence of a great crowd of witnesses. Every part is played before principalities and powers. Every disciple of Christ is an actor fashioned by divine grace to take his place either in service or sacrifice. No man lives to himself. He is a part of a vast scheme. His only hope is in filling the place for which he is intended—whether this be by life or by faith. Herein is the saying true: "Whosoever will save his life shall lose it; and whosoever will lose his life for Christ's sake, the same shall find it." The Christian is one in whose heart the will of God is supreme. When this is realized in every soul, the kingdom of God will have fully come, and his will be done on earth even as it is in heaven.

The gospel is to be preached to every creature, because in some way it is to improve the condition of every living thing. Man was

given dominion over the vast multitudes of irrational creatures that fly in the heavens above, that walk on the face of the earth, and that move through the paths of the sea. The whole creation groaneth and travaileth together in pain. Every creature was made subject to frailty—not willingly, but by reason of Him who hath subjected the same in hope. This radiant hope will one day be realized. Then, indeed, will there be both a new heaven and a new earth. The beautiful vision in the evangel of Isaiah will become a reality—really true, if not literally. The earth shall be full of the knowledge of the Lord, as the waters cover the sea. The church has a twofold mission. One is a ministry of love and mercy to the fallen world; the other is to make known to the principalities and powers in the heavenly places the manifold wisdom of God. The Christian is a new creation. He has a clean heart and a renewed spirit. He has new plans and purposes in life. He lives for high aims and high issues. His heart is filled with changeless love to all men, and compassion for all who suffer—whether rational or irrational creatures. “God is love, and they serve him best who love their fellows, and obey the law sublime, but easy, preached by Him who died to seal his doctrine by his guiltless blood.”

FAYETTEVILLE, Ark.

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#### THE DAY OF CHRIST'S TRIUMPH.

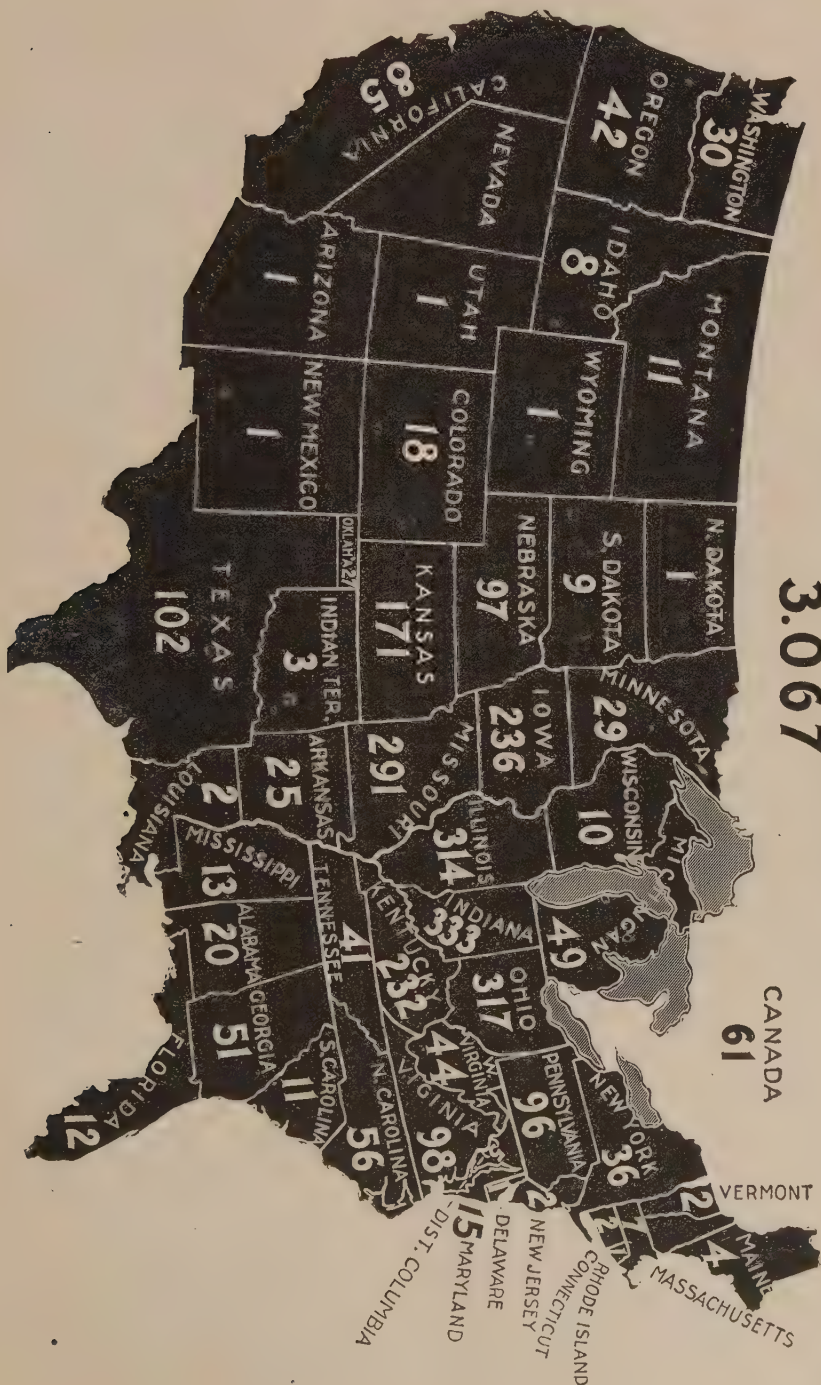
These things shall be! A loftier race  
Than e'er the world hath known shall rise,  
With flame of freedom in their souls,  
And light of knowledge in their eyes.

They shall be gentle, brave and strong,  
To spill no drop of blood, but dare  
All that may plant man's lordship firm,  
On earth and fire and sea and air.

Nation with nation, land with land,  
Unarmed shall live as comrades free;  
In every heart and brain shall throb  
The pulse of one fraternity.

New arts shall bloom of loftier mold,  
And mightier music thrill the skies,  
And every life shall be a song  
When all the earth is paradise.

# CONTRIBUTING CHURCHES 3.067





## SERMON OUTLINE.

ALFRED M. HAGGARD.

THEME: WHY DO WE SUPPORT MISSIONS?

INTRODUCTION:—1. Present the aggregate annual cost and repeat the question. 2. Give sample of the hostile criticism or a sneer at missions from some prominent source, and repeat the question. 3. Give the loss of life this year in China, and repeat the question, "Why do we support missions?"

PART I.—Are Not Many Moved by Motives Not Very Lofty?

1. Do you give because you can afford it and do not very much feel it?

2. Or because it is the fashion in your congregation, and you do not wish to appear queer? Let us examine ourselves.

3. Do you give because you are asked? Is the man who gives unasked a mystery to you? Living away from a church and from a preacher, would you neglect mission giving? Is this the spirit of Christ?

4. Do you give because the work in a particular mission field is a success? I confess that this motive moves me. It moved Charles Darwin, the skeptical scientist. Picture a certain splendid success, and ask the hearers if they could resist an appeal from a missionary from that field.

5. Do you give because your friend or kinsman is a missionary in the field? If he was not there, would your giving cease? How much Christ, how much love of mankind, is there in your giving?

PART II.—Some of the Nobler Motives Which Move Mission Givers.

1. Because I love Christ and he asks it. Have you ever *felt* that way? None of the other motives would ever have started the great tide of mission work. None of them would have made a single missionary. This is sufficient to make and sustain missions.

2. Because the gospel has done so much for me and yet promises more. When I think of this, I wonder that all men are not enthusiastic support-

ers of missions. I am not surprised that talented men and women go to far-away lands and often to death.

3. Because missions have done so much for my race and my country.

4. Because the spirit of missions is God's way of bringing in the millennium, of fulfilling the predictions of the prophets, of completing the work begun by Christ.

CONCLUSION:—When the battles are all fought and the victory is won; when Christ, the Captain, and his faithful soldiers, gather before the great white throne; when the books are opened—I want to be known and greeted as a humble helper. I want you all to testify, if need be, that I plead with all my heart for your co-operation. May I not testify for you that the call found a hearty welcome in your hearts?

DES MOINES, Ia.

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 RICH AND POOR.

LAURA DELANEY GARST.

Late Missionary of the F. C. M. S. to Japan.

As of old, the words, "The common people heard him gladly," are true to-day. The maimed, the halt, the blind, come to the feast, and, like Mephibosheth of old, forget their infirmities as they sit down to meat at the King's table. One of our first converts in Japan was blind and ignorant, and pitifully poor. She said, when her bitter opposition was finally overcome and she had listened attentively to the sweet old story, "I understand, from what you say, that there is a place of light in the presence of God. If there is any way of getting there, I want to go. Winter is coming, and I am sure I will be cold and hungry. I would like to go to that place of light." Struggling out in the bitter winds and snows of northwest Japan, she came faithfully to the classes for women, clad so thinly and meanly. So fine was her attention that, though crippled more pitifully mentally than physically, the light for which she longed penetrated the darkness, and the poor, paralyzed mind moved at the Spirit's bidding and she was able to remember many texts she heard ex-



plained. It is perhaps needless to say, she found special comfort in her favorite text, "The foxes have holes and the birds have nests, but the Son of man hath not where to lay his head." Oh, the blessed fellowship that gave her with the Master.

Another old lady, whom Mr. Garst instructed faithfully, said pathetically, "I understand with my heart, but not with my head." The new names of places and persons bewildered her, but she was able to grasp the thought of God's wonderful love, that passeth knowledge.

Perhaps the exquisite pleasure the missionary feels in bringing a ray of hope and cheer to such desolate, helpless ones, causes him to dwell on these cases to the neglect of opposite ones. "To the poor the gospel is preached" is a vital clause in his marching orders. From the *Japan Evangelist* for August I will quote some figures, representing the numbers of "influential" Japanese brought into the ranks of the King. Giving the number of converts: Protestants, 41,808; Greek Catholics, 25,231; Roman Catholics, 53,924. A total of 120,963. "Here we have, in round numbers, 121,000 Christians, representing a Christian community, including children (who are not included in the Protestant rolls) and other dependents, of not far from 225,000 souls, or about one-half of one per cent. of the population of Japan, outside of Formosa. This comparatively small body has already furnished one Cabinet Minister, two justices of the Court of Cassation (the national supreme court), two speakers of the Lower House of the Diet, two or three vice-ministers of State, not to speak of several heads of bureaus, judges of the Court of Appeals, etc.

"In the first Diet, besides the Speaker, the chairman of the Committee of the Whole and eleven other members were Christians, out of the 300 members of the House—nearly nine times the normal proportion. In subsequent Diets the proportion has never been less than four times the normal. In the present Diet, besides the Speaker, thirteen members of the House are Christians, and among them are to

be found some of the most efficient men in the Diet. One of them was elected in a strongly Buddhist district by a majority of five to one. In the Executive Committee of the great Liberal party last year, two of the three members were Christians, while for the present year the ratio is one to three in the same committee.

"In the army there are said to be 155 Christian officers; that is, about three per cent. In the navy, too, it is noteworthy that the two 12,500-ton battleships, the largest, with one exception, now in commission, are under the command of Christian rear-admirals. In the universities and Government colleges, both among the instructors and students, the Christians are found in abnormal numbers. The same is true of the students sent abroad at Government expense. There are, it is said, at the present time, six graduates of one of the best Government colleges studying abroad, and among these five are Christians.

"Not less than three of the great dailies of Tokio are under the control of Christian men, while, in the case of several others, Christians are at the head of departments on the editorial staff.

"The most successful charitable institutions are also under Christian leadership, and the volume of such work in Christian hands is very large.

"This prominence of Christian men in so many departments of life is not due—it can not be due—to accident; it must be attributed to a certain stimulus which is the product of their Christian faith. They have made a deep impression upon society. They fill these numerous positions of influence because, in spite of much prejudice, they have proved themselves worthy, and have won the confidence of their countrymen. The influence accorded them is an unconscious tribute to the faith which has made them what they are."

The late Rear-Admiral Serata had Christian burial. Those in authority said, when the arrangements were put in the hands of the Navy Department, "Admiral Serata was a Christian; it is fitting that he should have a Christian burial." If the friends of mis-

sions at home were fully aware of these facts, would it make any difference in the number of volunteers for the foreign field?

Why do not many of the brightest and most gifted young men graduates from our colleges volunteer for the foreign work? Do they think they would be going where their talents would rust and their many acquirements fall into disuse? Can there be a broader field for the exercise of native and acquired ability? As a matter of fact, those missionaries with profound scholarship only sigh for deeper learning. Those who are up to date on modern philosophical thought and skeptical reasoning must be met and answered.

Difficult languages must be acquired. The most consecrated Christian culture must be exercised toward all; especially is it a stronghold with those who "understand with the heart, but not with the head." In the light of these numerous demands, does it seem presumption to volunteer for the foreign field? Only that one feels that God will work mightily even through weak vessels is it possible to assume these mighty responsibilities.

The harvest is white, white! How long, O Lord, will the command, "Go ye into all the world, and preach the gospel to every creature," be so lazily obeyed? The "overshadowing issue" is the speedy evangelization of the world. The paramount need of the hour is consecrated men and consecrated money.

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#### A VISIT TO NORWAY.

R. P. ANDERSON.

The journey from Copenhagen, Denmark, overland through Sweden, to Christiania, Norway, takes about twenty hours. Southern Sweden is flat and uninteresting, but the character of the country completely changes as the train approaches the Norwegian border. The landscape becomes wild and rugged; we roll over huge ravines; we are in an enchanted land of fir-trees and everlasting hills.

I visited Frederikshald first of all. The church here numbers about two

hundred, although this includes a mission in Thistedal, two miles from the town. Frederikshald lies just across the border—a little town built in a hollow, completely surrounded by huge fir-clad hills. The principal object of interest is the famous historical fort, which is always manned by Norwegian soldiers. The fort is built on a mighty rock, and appears to be utterly invincible. The rock is so steep that the defenders could annihilate the attacking force. Carl XII. of Sweden fell here. A large round outlet marks the spot. The one side of the hill resembles a churchyard, with numberless small crosses marking the place where old heroes met their death. From the summit of the hill an illimitable panorama spreads before our gaze. Ranges of hills linked together as far as the eye can reach; down in the valley the slumbering town, with its yellow and white houses roofed with picturesque red tiles; the blue waters of the fjord swinging round the base of rocky cliffs, and islands emerald green; the clear, soft sunshine bathing all in a sweet light; and, over all, the great, deep silence that may be felt. The feelings the scene awakens are almost sad. Magnificent scenery, but so lonely, so silent, so awe-inspiring.

Frederikshald is one of the best towns in Norway for mission work. The fever of modern life has not disturbed its old-time peace. Preachers preach to full houses. A. Johnson preached here for several years, and did splendid work. He is now in Christiania.

I next visited Frederiksstad. The church there numbers about eighty. When I was there some eight or nine years ago, it numbered about forty. We started there to build a house, and succeeded. But the debt was too great. The house was sold, and a smaller one, with a debt of about \$500, purchased.

From Frederiksstad I proceeded to Christiania, the capital. Here we have a church of over eighty members. The brethren had heard that I was coming, and they arranged a meeting—without my knowledge. I

arrived half an hour too late, but they waited on me. Time is of comparatively little consequence in Norway. In China, we are told, if one wishes to know *exactly* what o'clock it is, a man is sent to the market-place—perhaps a mile or two distant—to look at the great water-clock and come back with exact information. It is *almost* as bad in Norway.

Sunday I spent with a little church in Nærnsnes, on the fjord near Christiania. We have nearly forty members there, all working people, living widely apart. Some of them must tramp four miles through the forest and over the hills to church. One little trait. On Saturday evening it rained heavily. My host—a brother in the church, for hotels there are none—I overheard talking to his wife about going to a place four miles away. I was curious to know the reason of this journey on such a night. "I must go," he said. "Why?" I persisted. "Well"—unwillingly—"I *must go to get milk for the coffee.*" Needless to say, that journey was *not* undertaken; I took my coffee *without* milk.

I visited several places and brethren on the fjord, and at last arrived at Svelvik, a town of two thousand inhabitants. Here we have a small church. The district is good, and we have lived down the first opposition. At first the people threatened to stone the preachers; and, indeed, they attacked the house where a preacher was living; but that is all a thing of the past in this district.

While here I received a letter from home intimating that A. I. Myhr from Nashville, Tenn., was in Copenhagen and intended visiting Christiania. I drove in one of the Norwegian conveyances to Drammen, and thence by rail to the capital. Here I met Bro. Myhr, and spent several pleasant days with him. He stayed to our annual conference on the following Sunday. He spoke forenoon and afternoon, and I interpreted in the afternoon. We had a splendid time with representatives from churches scattered over southern Norway. One never leaves such gatherings without feeling that Norway is a magnificent field. In a few weeks E. W. Pease will take the

leadership of the Norwegian mission in his hand. We feel confident that his efforts will be blessed. The churches await him with interest. Bro. Myhr left next morning for the north of Norway, and I for my home in Denmark.

#### REPORT FROM ENGLAND.

*Southampton.*—Baptisms, 2; other additions, 6; lost by revision of roll, 15. The church has raised \$400 to clear off floating debts, and is planning to pay off part of the mortgage.

*Saltney.*—Baptisms, 2; restored, 1. Services well attended. A vigorous winter's campaign has been begun.

*Gloucester.*—Baptisms, 14. The Sunday-school has had a very successful anniversary.

*West London Tabernacle.*—Baptisms, 4; other additions, 2. All signs point to a good work this winter. Services are well attended; the interest is good. The members are looking forward to a great awakening in January, when the Tabernacle will be one of the centers for the great London mission under the auspices of the Free Church Council.

*Birkenhead.*—George Rapkin has taken up the work here and reports encouraging prospects. On the first Sunday of his ministry four decided for Christ. Mr. and Mrs. Brearly have taken charge of the work at the Tasso Tabernacle, London. The church at Birkenhead manifested its esteem on their departure by presenting them with a handsome silver tea and coffee service, and many other expressions of affection were tendered on the occasion of their farewell. Bro. Travis, a sterling member of the Chester Church and agent of the Chester Temperance Society, has succeeded Bro. Rapkin at Margate.

*Lancaster.*—James H. Versey is commencing a special evangelistic mission here this month.

*Liverpool.*—J. H. Bicknell is in the midst of a big mission here. There have been between twenty and thirty baptisms the first few days. An enthusiastic work is going on.

*Southport.*—The church here is planning for a fourteen days' mission conducted by J. H. Bicknell, of Liverpool.



## CHINESE DEPARTMENT.

FRANK GARRETT, *Editor.*

DR. OSGOOD writes that Evangelist Shi has reported that Chu Cheo is still peaceful, although 300 men from the north have reached the city and are trying to stir up the people to tear down the mission buildings. The official is doing all in his power to care for them, and the people and the missionaries do not fear any trouble there. All the other stations are still unmolested.

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FRANK GARRETT: "We regret very much our enforced absence from our work in Nankin. Now that the heated term is over and the time of year has come to resume active work, we are anxious to be back. We deem it wise, however, to take the advice of our consuls and of the viceroy to wait until something more definite has been done in regard to a final settlement of the present troubles. Nankin seems quiet enough and the native Christians think we might safely return.

"In the meantime the native Christians will learn to depend less on the missionaries and more upon God, who will not fail nor forsake them. It is the general opinion that new relations will obtain between the missionaries and the native Christians in the future, the change on the whole being for the better. The present trials are revealing and developing strength of character and ability in the native Christians that they will want recognized, and the missionaries may find it wise to limit themselves more to spiritual counsel and kindly advice rather than to manage so much in detail all departments of the church.

"We are sorry to report that one member of the Nankin Church has recently been found guilty of opium-smoking. This degrading habit is not easily detected in its beginning.

'There may be others, but we do not knowingly allow our members to engage in this pernicious habit.

"We have not yet heard of any of the members in Nankin being seriously persecuted for their faith during this outbreak. The viceroy has ruled with such a firm hand, so many suspicious characters have been beheaded, that the bad element has been pretty well kept in check. If he does not change his attitude, we have little fear of serious trouble in our provinces.

"C. E. Molland has been offered \$10 a day to go North. He said, 'No, thank you; my present work is more important.'"

## INDIA DEPARTMENT.

DAVID RIOCH, *Editor.*

JOHN G. MCGAVRAN writes that some of the life insurance companies seem to have their foundations shaken by the troubles in China. Because a few missionaries have died in China, who were insured, some of them are refusing to insure missionaries in India. It takes more insurance to pay for a single officer killed in battle than for all the missionaries killed in China.

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MISS STELLA FRANKLIN: "We are giving out grain to about 300 people. This is the grain sent from home. We have an hour's service with the people each day. The orphanage is growing rapidly. Recently twenty boys were received from Hurda, twenty from Bina, and sixteen from Bilaspur. Others are being sent from other places. The school has grown very much. I am much interested in it, and the famine is making it possible for us to do outside work too. At the close of the last famine we dismissed the people we had helped, and in all my work in the town I would meet some of them every day. They would



tell each other of what we had done for them; but I was not troubled with begging. The people who are not professional beggars are glad to get back to their own work."

•••

E. M. GORDON: "The rainfall in these parts has been most favorable, and the people are once more becoming independent of help from the Government and from the missionaries.

"Last evening I baptized nine persons at our outstation; some of these are people from the higher castes. It will be a great joy to return to our peculiar work as missionaries. The distress around us compelled us to forsake the word of God and serve tables, and while this has been a privilege at times it has by no means been a pleasure. We are encouraged by the prospect of a good harvest.

"The Christian community of Mungeli now numbers over 100 members, while the adherents swell the number to 200. We have two places of worship, and an increasing church and community.

"Our little girl has come as a bright sunbeam into our home. She is particularly welcome on account of the isolation of this station. To the Christian community, in fact, to the whole neighborhood, she is a great attraction and subject of interest. Mrs. Gordon is once more engaged in the medical work. The extra ward which I have been able to erect from famine funds, as a relief measure, is in great demand. We are now surprised that we managed to get along without this ward in the past."

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G. W. COFFMAN, of Hurda, has given out clothing to about 1,000 children and grown people. At the time of writing there were several hundred pieces of clothing and blankets to be given out. This clothing has been a great blessing to the poor people; many have been saved from sickness and death by it. He has given out 5,534 rupees to 1,836 persons. These include farmers, weavers, shoemakers, and a few others. The farmers have received the most help, getting from

one to twelve rupees each. Besides the money given out, from 100 to 300 people have been given employment for almost two months. To these things has been added the blessing that has come to thousands from the grain which we have sold cheaply. While at one of the outstations, ten or twelve persons wanted to become Christians, but they were so ignorant of the Christ he thought they had better wait until he came back again. Subsequently he returned and baptized several of them.

Mrs. Coffman writes that a good many people are still at work. The little children come and ask to be put to doing something. The youngest on the work is seven or eight years. These children are very willing workers, and many of them are able to do as much as a full-grown person. "Yesterday a woman came to me for help. In a basket which she carried on her head were twins, which were reduced to mere skeletons. I offered to take them and feed them, but she would not give them up. Last evening we were compelled to close our relief works, throwing 250 people out of employment. As I passed through them I heard many a voice crying out, 'We will die, Mem Sahib, if you do not give us work.'"

•••

THE missionaries at Damoh were cheered by a visit from Miss Boyd, of Bilaspur, who told of a marked revival among the people in and around Bilaspur. A short time before, M. D. Adams baptized thirty-five. Representatives of some villages came to him and said that their villages had sent them, saying that they all wanted to become Christians. On being asked to prove their faith, these representatives came forward and permitted their Brahminical cord worn about the neck to be cut. Mr. Adams considered that these people needed more instruction, and has them at present under his tuition. Let us pray that this may be the beginning of a glorious revival.

Dr. Mary McGavran is now lying ill with fever, brought on by overwork. There is not a missionary who has been in the famine relief work but has undergone a severe strain.

"Up to date there have been 130 new boys taken into the orphanage. Quite a number of these have died. One day three were buried; another day, two. Last week we buried one each day. Those who died were practically starved to death when they came. Our consolation is that their last days have been free from anxiety. It is pitiful to see these boys reduced to mere skeletons, and hear them call for bread when they are too far gone to eat it."

W. E. Rambo reports the receipt of a new cream separator for the Industrial School dairy. This is the gift of Sir John Bernstrom, of Stockholm, Sweden, the second one within three years. Business men seem to have little difficulty in understanding and appreciating this work. The donor is a stranger and of a foreign nation. Yet a simple statement of the needs and character of the work was sufficient to elicit his practical sympathy. The value of the gift is about \$45.

"In Mussoorie there is a church that professes to be a union church. It is a mere compromise, an agreement to live at peace. It is a place where adherents of different creeds meet together to say to each other, "If you will not bother us, we shall not bother you." Last year, after the baptism of the soldiers in the union church, it was announced in the public paper by the officers of the church that the baptism was only intended to be used for the baptism of the children of Baptist parents and for no one else. The reason for this notice was that baptism according to the Scriptures would set aside the sprinkling practiced by the denominations. This year before the rains fell, when three young men came to me and asked for baptism, I could not comply with their request, because this church had closed its doors to anything of the kind. On the hills, there being no water sufficient for the act of baptism, and the young men being called to the plains to join their regiments, they had to delay the Lord's command because Christian men would not permit them. Truly there is much to do and contend with in this land to bring

about a union of God's people in order that a solid front may be presented to heathendom."

## JAPANESE DEPARTMENT

P. A. DAVEY, Editor.

MISS OLDHAM reports the baptism of a soldier in the Ushigome Church.

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MISS HOSTETTER has been warmly greeted by the missionaries and friends in Japan. She is now in Sendai, working with Mr. and Mrs. M. B. Madden.

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THE trouble in China has caused many missionaries to come to Japan for a season. This has been a good opportunity for each to learn the nature of the work of the other.

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RECENTLY P. A. Davey baptized Mr. and Mrs. Matsuda and Kuroda San in the Hongo Church. They are the first persons baptized in the new building. They have been taught by Mr. and Mrs. Guy.

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F. E. HAGIN and C. S. Weaver, and families, reached Tokio on the 24th of September. They have begun the study of the language. Their desire is that they shall spend their lives in the work in that empire.

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R. L. PRUETT reports that land has been purchased in Osaka; a building is in course of erection. Osaka is the second largest city in the empire. It has a population of a million. It is the great manufacturing city of Japan.

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MISS CARME HOSTETTER: "Above all, I am so happy in the work I am to do. This seems to be a direct answer to my prayers that my work might from henceforth be among the women

of this country. Mrs. Madden's Bible woman, a noble Christian girl, will help me in the work of visiting the women, and in women's meetings and in the Sunday-school work. She will also help me in the language for the time being. My prayer all the way over was that I might be associated with just such a woman. How sweetly and beautifully it all comes about."

•••

M. B. MADDEN: "A baby boy was born in our home last Monday, September 25. Last week a young man and young lady were baptized at Haranomachie, a lady at Atotamachi, a young man at Akita, and another at Sholai. God is giving us great blessings. The missionaries and evangelists are all in good health, and we are all pressing forward in all lines of work. Our Sunday-school here in Sendai reached its highest mark last Sunday. The audiences at the preaching services were large. I have dates arranged for meetings every night for two weeks. I hope to be able to report several additions."

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#### MOVEMENTS OF THE MISSIONARIES.

G. N. SHISHMANIAN and family go to Sevas, in Asia Minor, to carry on work there. Before leaving Constantinople he baptized two young men, one sixteen and the other eighteen years of age.

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F. E. MEIGS, of Nankin, China, is now making a tour of conventions and churches in the South. He is most cordially received and gladly heard wherever he goes. He is on fire with zeal to see more done for China. He has given many of the best years of his life to the work in Nankin.

•••

JAMES WARE, of Shanghai, China, who attended the Kansas City Convention, and was heard with so much interest, left his two daughters at Hiram College and returned to his family in England, his native land, where he will remain until about March

15, 1901, when he will return to his work. He has been in China about twenty years.

•••

E. W. PEASE arrived in Norway on the 6th of October. Dr. Holck invited him to visit him in Copenhagen for a consultation about the work. The brethren in Christiania have held a convention to welcome Bro. Pease. He will have the oversight of the work in that field. His address is Edward W. Pease, Oscar's Gade, 1c. IIII, Christiania, Norway.

•••

O. J. GRAINGER, of Deerfield, O., was appointed a missionary by the Executive Committee at its last meeting. Mr. Grainger is well equipped for his work. He was born and raised in Nebraska; spent some three years in Cotner; afterwards graduated from Hiram College with honors. He is a good student, industrious, a good preacher, and altogether a very capable man for the work. He has been preaching at Deerfield, O., with great acceptance for the past eighteen months. It is probable he will go to India. He will not sail before next autumn.

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#### BOOK NOTICES.

THE story of the pathetic career of Pandita Ramabai, the noted widow of India, is told in a new book by Helen S. Dyer, and which will be published by Fleming H. Revell Co.

•••

THE SITUATION IN CHINA. By Robert E. Speer. Fleming H. Revell Co., Chicago. Price, 10 cents.

This is a record of cause and effect. It is a chapter taken from the striking book entitled "Missions and Politics in Asia." The author visited China and speaks from fullness of knowledge.

•••

MISS MARGARET BLAKE ROBINSON, author of the new novel "Souls in Pawn," expected soon from the Revell Company's press, is to assist Miss Grace Dodge, daughter of William E. Dodge, in a New East Side mission for girls



and young women, on Baxter Street, New York. There is considerable speculation as to whether Miss Robinson's book will be such another *New York's Inferno* as Mrs. Booth published. The book is not an *Inferno*, however. It is a strong, interesting portrayal of New York slum-life.

...

CHRISTIAN LESSON COMMENTARY FOR 1901. By W. W. Dowling. Christian Publishing Co., St. Louis, Mo. Price, \$1.

This is the sixteenth volume of the series. The author is an expert commentator and a practical Sunday-school man. The present volume is the peer, if not the superior, of any other in the series.

...

STANDARD ECLECTIC COMMENTARY ON THE SUNDAY-SCHOOL LESSONS. By P. Y. Pendleton. Standard Publishing Company, Cincinnati, O. Cloth, \$1; limp, 60 cents.

This work is embellished with maps, diagrams, chronological notes and illustrations. The Geographical Notes are by President J. W. McGarvey. The illustrations are of great value. The aim of the author has been to make this work helpful to teachers and scholars, and to the church. The intelligent teacher will find here all the aid that he needs.

...

It is stated that of a thousand volumes of travel which Dr. Edward Leigh Pell examined in the preparation of his latest book, "The Bright Side of Humanity," scarcely two hundred dwelt at any length upon the virtues of the people whom they profess to describe, while most of them faithfully mirrored all the vices in sight. "The Bright Side of Humanity" is the first serious attempt that has been made to present the distinguishing noble traits of all races. It will be published by the B. F. Johnson Publishing Co., Richmond, Va.

...

WHILE SEWING SANDALS. By Emma Rauchenbush-Clough, Ph. D. Fleming H. Revell Co., Chicago. Price, \$1.

This book consists largely of tales of a Telugu Pariah tribe. The author gives an account of their traditions and customs and religions. It was among this tribe that the American Baptists had so much success in India. The author is the wife of Dr. Clough, who did so much to lead thousands to Christ. The book gives an account of the famine and a description of the ingathering after the famine was over. This adds immensely to its value. The chapter entitled "A Modern Pentecost" is alone well worth the price of the book.

...

ALEXANDER CAMPBELL'S THEOLOGY. By Winfred Ernest Garrison, Ph. D. Christian Publishing Co., St. Louis, Mo. Price, \$1.

The topics discussed are "The Historical Method;" "Development of the Problem of Unity;" "Philosophical Basis;" "Theological Heritage;" "The Kingdom of God;" "Authority and Inspiration;" "Faith and Repentance;" "Baptism;" "The Holy Spirit in Conversion and Regeneration;" "The Idea of God." The author's aim is to make Mr. Campbell's theology understood. This is a book to be read and studied. Every preacher among us should buy it and ponder it carefully. It is as fascinating a book as one could wish to take up.

...

THE story of the siege of Peking is to be told by the Rev. W. A. P. Martin, author of "A Cycle of Cathay," and famous as a missionary, jurist and teacher. He has just arrived in New York from China. Dr. Martin was within the walls of the British Legation all during the terrible siege, and he kept a careful record of it as events proceeded. He had been in the employ of the Chinese Government, as president of the Imperial University, for a great many years, but says that in spite of that fact the Chinese would have been delighted to cut his throat at any time they could have gotten hold of him during the recent trouble. Dr. Martin's new book will appear about December 1, from the press of Fleming H. Revell Co.



## RECEIPTS

For Foreign Missions, from August 1 to September 1, 1900.

[Send to F. M. Rains, Secretary, Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

ALABAMA.		Endeavor Societies.		Individuals.	
<b>Individuals.</b>		Chapin.....	\$ 13 00	Bowman, Miss Lydia,	
Bagley, Miss Gussie, Oxford.....	\$ 1 00	Chicago (Englewood).....	25 00	Wichita.....	\$ 1 00
Moorefield, Mrs. F. E., Oxford.....	1 00	<b>Individuals.</b>		Butts, J. H., Augusta.....	1 00
Total.....	2 00	Barakat, Prof. E. E., Monmouth.....	1 00	Butts, Mrs. J. H., Augusta.....	1 00
<b>ARKANSAS.</b>		Crank, J. R., Blue Mound.....	2 00	Noe C. R., Leon.....	100 64
Patton, Miss L. Alice, Siloam Springs.....	1 00	Gaines, Mrs. C. F., Fulton.....	1 00	Taylor Miss Sara, Moline.....	1 00
<b>CALIFORNIA.</b>		Knox, A. R., Hinsdale.....	1 00	Vanarsdall, Mary, Howard.....	1 00
<b>Sunday-school.</b>		Richmond, Mrs., Gibson City.....	5 50	<b>Miscellaneous.</b>	
Oakland (First).....	8 46	Riley, C. C., Cuba.....	50	District Convention, Garrett.....	3 65
<b>Endeavor Society.</b>		Willett, Mrs. G. A., Chicago.....	1 00	State Convention, Ottawa.....	5 00
Los Angeles (First).....	10 00	Total.....	79 18	Total.....	115 29
<b>Individual.</b>		<b>INDIANA.</b>		<b>KENTUCKY.</b>	
Hughes, J. H., Chico.....	1 00	<b>Churches.</b>		<b>Churches.</b>	
Total.....	19 46	Columbus (Tabernacle).....	24 00	Bethany (Logana).....	1 00
<b>CANADA.</b>		Corydon.....	4 25	Mt. Byrd (Milton).....	4 90
<b>Sunday-school.</b>		Tipton.....	2 65	<b>Endeavor Societies.</b>	
Mosa (Alvinston).....	1 07	<b>Sunday-schools.</b>		Lexington (South Side).....	5 00
<b>Miscellaneous.</b>		Fortville.....	2 13	Lexington (South Side), Junior.....	5 00
Christian Messenger, Toronto, Ont.....	2 00	Indianapolis (Morris St.).....	10 00	Total.....	15 90
Estate of G. Whitehead, Walkerton.....	50 00	Providence (Paxton).....	2 00	<b>MARYLAND.</b>	
Total.....	53 07	Rushville.....	20 28	<b>Endeavor Society.</b>	
<b>CHINA.</b>		<b>MISSOURI.</b>		Baltimore (Calhoun St.).....	10 00
<b>Individual.</b>		<b>Individuals.</b>		<b>MICHIGAN.</b>	
Osgood, Dr. E. I., Chu Cheo.....	100 00	Conner, Mr. and Mrs. Jas. W., Irvington.....	5 00	<b>Churches.</b>	
<b>COLORADO.</b>		Hackleman, W. E. M., Indianapolis.....	1 00	Ionia.....	25 72
<b>Church.</b>		Hadley, H. E., Indianapolis.....	20 00	Orchard Lake.....	25 00
Colorado Springs (Central).....	150 00	Reid, R. O., Oakland City.....	5 00	<b>Sunday-school.</b>	
<b>ENGLAND.</b>		Storer, D. W., Anderson.....	59 00	Woodward Lake (Wood's Corners).....	1 86
<b>Individual.</b>		Total.....	155 31	<b>Individuals.</b>	
Coop, J., Southport.....	250 00	<b>IOWA.</b>		Benedict, Mrs. O. M., Ionia.....	1 00
<b>IDAHO.</b>		<b>Churches.</b>		Gould, Mabel B., Maranac.....	1 00
<b>Church.</b>		Ft. Madison.....	1 00	Rogers, Mrs. U. B., Ionia.....	2 00
Boise.....	5 75	North English.....	22 90	Total.....	56 58
<b>ILLINOIS.</b>		<b>Endeavor Society.</b>		<b>MINNESOTA.</b>	
Centre Point (Fairmount).....	5 70	Bordurant.....	5 00	<b>Miscellaneous.</b>	
Chicago (Englewood).....	5 00	<b>Miscellaneous.</b>		Cash, Mankato.....	5 65
Viriden.....	5 50	Cash.....	50	Sunday-school Class, Renville.....	50
<b>Sunday-schools.</b>		Cash, Bedford.....	50 00	Total.....	6 15
Buffalo.....	6 00	Cash, Missouri Valley.....	5 00	<b>MISSISSIPPI.</b>	
Lincoln.....	8 96	Cash, Woodbine.....	2 13	<b>Individual.</b>	
		Total.....	86 53	Sessions, Will A., Friars-point.....	1 00
		<b>JAPAN.</b>		<b>MISSOURI.</b>	
		<b>Individuals.</b>		<b>Churches.</b>	
		Madden, M. B., Sendai.....	32 75	Bethel (Lathrop).....	12 30
		Madden, Mrs. M. B., Sendai.....	20 00	Canton.....	25 50
		Total.....	52 75		
		<b>KANSAS.</b>			
		<b>Church.</b>			
		Salina.....	1 00		

Garden City.....	\$ 8 72
Kansas City (West Side).....	30 10
Lathrop.....	42 00
Odessa.....	5 00
Pickering.....	8 70
Pleasant View (Lawson).....	94
St. Louis (Central).....	50 00

**Sunday-school.**

St. Louis (Compton Heights).....	5 00
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**Endeavor Society.**

Kansas City (South Prospect).....	7 50
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**Individuals.**

Finley, Miss E. E., Shackelford.....	1 00
Frymire, Emma, Hema ite.....	1 00
Gordon, Mrs. Emily, Weimer.....	1 00
Keene, Mrs. C. W., Lexington.....	1 00

**Miscellaneous.**

Daughters College, Fulton.....	5 00
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Total.....	202 96
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**NEBRASKA.****Church.**

Hebron.....	25 00
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**Miscellaneous.**

Cash, Beatrice.....	5 06
Cash, South Omaha.....	4 00

Total.....	34 06
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**OHIO.****Churches.**

Dexter.....	2 00
Ripley.....	2 25

**Sunday-schools.**

Ironton.....	\$ 11 77
Wauseon.....	1 50

**Endeavor Society.**

Randolph.....	15 00
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**Individual.**

Geppart, Geo ; Cuyahoga Falls.....	3 00
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**Miscellaneous.**

Cash.....	30
Estate of Altha C. Weaver, Croton.....	17 50
Mission Band, Phillips (Salem).....	5 00
Total.....	58 32

**OREGON.****Miscellaneous.**

A Friend, Roseburg.....	25
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**PENNSYLVANIA.****Churches.**

Beaver (First).....	11 86
Covington.....	2 68

**Sunday-school.**

Lemoyne.....	2 63
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Total.....	17 17
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**SOUTH AUSTRALIA.**

Cash.....	7 30
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**TENNESSEE.****Individual.**

Flint, Mrs. Jas. T, Horton.....	10 00
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**TEXSAS.****Church.**

Gainesville.....	\$ 10 00
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**Sunday-school.**

Glen Rose.....	2 50
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**Individual.**

Milroy, A. D., Brenham.....	50 00
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**Miscellaneous.**

Elizabeth Johnson Missionary Circle, Dallas.....	25 00
Total.....	87 50

**VIRGINIA.****Sunday-school.**

Norfolk (Freeman St.).....	7 83
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**Individual.**

Hall, S. T., Beaver Dam.....	1 93
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Total.....	9 76
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**WASHINGTON.****Individual.**

Tiller, J. H., Lind.....	5 00
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**WEST VIRGINIA.****Endeavor Society.**

Cold Stream.....	2 00
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**WISCONSIN.****Individual.**

Monroe, Mary J., Monroe.....	15 00
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**MISCELLANEOUS.**

Cash.....	47 11
Interest.....	438 65
Total.....	485 76

Grand Total.....	\$2,095 05
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## FORM OF BEQUEST.

The following form may be employed by persons desiring to devote a sum of money by will for the use of this Society:

*I give and bequeath to the Foreign Christian Missionary Society, of Cincinnati, O., a corporation existing under the laws of the State of Ohio, the sum of \$..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same*

If real estate is bequeathed, it should be accurately described and located.

# CONSTITUTION

OF THE

## Foreign • Christian • Missionary • Society.

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ARTICLE I. The name of this organization shall be "THE FOREIGN CHRISTIAN MISSIONARY SOCIETY."

ART. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

ART. III. This Society shall be composed of Life Directors, Life Members, Annual Members, and Representatives of Churches, Sunday-schools, Sunday-school Classes and Missionary Associations.

ART. IV. Its officers shall be a President, five Vice-Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be elected annually.

ART. V. The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers during the intervals of the Board meetings. A majority shall be competent to transact business.

ART. VI. Any member of the Church of Christ may become a Life Director by the payment of \$500, which may be paid in five annual installments; or a Life Member, by the payment of \$100, in five annual installments; or an Annual Member by the payment of \$10; or any Church of Christ or Sunday-school, or Sunday-school Class, or Missionary Association, may be represented in the directorship or the membership for fifteen years by paying, respectively, \$500, or \$100, in five annual installments; provided the representative is a member or the Church of Christ.

ART. VII. The officers of the Society and the Life Directors shall constitute a Board of Managers, who shall meet at least once a year for the transaction of business.

ART. VIII. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; enact its own by-laws and rules of order—provided always that they be not inconsistent with the Constitution of this Society; fill all vacancies which may occur in its own body during the year; and, if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. It shall establish such agencies as the interests of the Society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of its proceedings during the past year. The action of the Board of Managers is subject to revision by the Society.

ART. IX. The Treasurer shall give bond in such amount as the Board of Managers may think proper.

ART. X. The annual meetings of this Society shall be held at the same time and place as those of the General Christian Missionary Convention (unless otherwise ordered by the Board of Managers), and its proceedings may be published as a part of the proceedings of that Convention.

ART. XI. This Constitution may be amended at any regular meeting of the Society, by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board, or a year's notice shall have been given.

# One Hundred Thousand One-dollar Volunteers.

The following stirring call was unanimously adopted by the Annual Convention of the Foreign Christian Missionary Society at Kansas City, Oct. 17, 1900:

WHEREAS, God has wondrously blessed our Foreign Missionary work during the past twenty-five years; and

WHEREAS, We have not yet as a people done a tithe of what we are able to do in preaching the gospel to every creature; therefore,

*Resolved*, That we hereby request the secretaries of our Foreign Society to make a call for *One Hundred Thousand Friends to Give One Dollar Each for Foreign Missions During the Year 1901*, upon the following conditions:

1. That the names be enrolled as *The One Hundred Thousand One-dollar Volunteers*; and that we do hereby pledge ourselves to give *One Dollar* each during the year *in addition to what we have been giving*, as a freewill offering.

2. We hereby pledge ourselves to co-operate with the secretaries in securing new contributors with gifts of at least \$1 each.

3. We request all our editors to publish this call, and also recommend them to co-operate in this effort to enlarge the work in foreign lands.

4. That our preachers and church officers be requested to act as recruiting officers for *One Hundred Thousand Volunteers*, and to read this call to their respective churches at a suitable time, and enroll the names of volunteers, and forward the same to the secretaries.

5. That the secretaries be requested to send out enrollment cards for membership in the *One Hundred Thousand One-dollar Volunteers*, to be signed and returned, and that the names of all such be filed in the office of the Foreign Society with other documents to be permanently kept.

## Explanation of the Foregoing Resolutions. •

1. Whatever amount you gave last year, you are requested to give *One Dollar* more this year, and thus become a member of the *One Hundred Thousand One-dollar Volunteers*.

2. If you did not give anything last year, we earnestly solicit your offering of at least *One Dollar* at once.

3. The *One Dollar* will be credited to you personally, or to your church, as you may desire. *Be very careful to state how you desire the credit made.*

4. Remember the enrollment card is to be filed in the office of the Foreign Society with other documents. And remember the *One Dollar* from you will help to make up the *Two Hundred Thousand Dollar Twentieth Century Fund* for which we are laboring this year.

We call upon the preachers and all who are interested in this work to aid us at once in enlisting the *One Hundred Thousand One-dollar Volunteers*. The amount proposed is within the ability of almost every Disciple of Christ. If we can secure *One Hundred Thousand One-dollar* contributions from friends in addition to what they gave last year, and also from thousands of new friends, we will easily reach the *Two Hundred Thousand Dollar Twentieth Century Fund*.

There is a widespread opinion that we ought to make a long leap forward in this, the first year of the *Twentieth Century*, in our effort to bring the whole world to Christ. We need hardly remind the churches that this cause is the first and paramount duty of every Christian.

This call is made in the full confidence that the friends of the work will approve it and act at once.

We will promptly forward enrollment cards upon request. This is a special opportunity for all friends of the work to extend a helping hand.

A. McLEAN, President.

F. M. RAINS, Cor. Sec.



A GREAT OFFERING MARCH 2.

# THE MISSIONARY INTELLIGENCER

A. McLEAN,  
F. M. RAINS,  
—Editors.

Vol. XV. MARCH, 1902.

No. 3.

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THE  
MISSIONARY INTELLIGENCER.

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Vol. XV.—MARCH, 1902.—No. 3.

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PAUL PREACHING TO THE ATHENIANS.



## FINANCIAL EXHIBIT.



Comparing the receipts for Foreign Missions for the first four months of the current missionary year with the corresponding time last year, shows the following:

	1901.	1902.	GAIN.
Contributing Churches.....	163	64	99*
Contributing Sunday-schools.....	47	41	6*
Contributing C. E. Societies.....	40	126	86
Individual Offerings.....	635	111	524*
Amounts .....	\$26,480.85	\$13,553.37	\$12,927.48*

Comparing the receipts from different sources shows the following :

	1901.	1902.	GAIN.
Churches .....	\$1,017 79	\$1,297 29	\$279 50
Sunday-schools.....	340.00	327.26	12.74*
C. E. Societies.....	363.87	1,154.85	790.98
Individual Offerings.....	3,508.82	3,320.46	188.36*
Miscellaneous.....	1,656.37	1,876.48	220.11
Annuities.....	18,626.50	4,959.98	13,666.52*
Bequests.....	967.50	617.05	350.45*

\*Loss.

Gain in *Regular Receipts*, \$1,089.49; loss in *Annuities*, \$13,666.52; loss in *Bequests*, \$350.45.

## EDITORIAL.

THE first Sunday in March is now at hand. It should be made a high day in every church of the brotherhood. At its close there should be a service of thanksgiving for the good done in it. Those that have raised their full apportionment or more, will have reason for rejoicing.

••

THE Foreign Society is doing all in its power to circulate good literature. The *INTELLIGENCER* and the *Voice* are sent out to many thousands every year. The secretaries, as they visit the churches, call attention to missionary books. These are furnished at cost. There are no more instructive and inspiring books to be had anywhere. They fairly sparkle with ro-

mance and with heroism. The officers of this society would be glad to communicate with any one who wishes to buy some of these great works.

••

THE rallies being held all over the country are most interesting. The enthusiasm is almost equal to that of a National Convention. The rallies are largely attended. The addresses are well prepared and well delivered. The impression made is profound. Year by year these assemblies can be made increasingly profitable.

••

NOTHING can be clearer than that the missionary spirit is extending itself in ever-deepening and ever-widening circles. More people are talking about



this work. More people are giving to its support. More are praying that the time will soon come when the knowledge of the Lord shall cover the earth as the waters cover the sea.

...

No CHURCH in the brotherhood should fail to make an offering for Foreign Missions on the first Lord's Day in March. The offering should be worthy of a great people, and worthy of this divine enterprise.

...

TWO-THIRDS of the human race are yet without gospel privileges. The greater part of these have never heard the name of Jesus Christ, our Lord. At least a thousand millions are yet to be evangelized. The church has the men and money necessary to do this work. What is needed is the spirit of consecration.

...

SPECIAL pains should be taken to enlist a larger proportion of the membership. The new converts should all be invited to contribute according to their ability. Those that have never responded should be canvassed and urged to do their part. They should be made to realize that this is the Lord's work, and that he has laid it upon them, and that they can not refuse to co-operate and be guiltless.

...

A MAN is greatly needed to go to Africa to assist in the mission on the Congo. Whoever goes should have a knowledge of tools and be able to teach the boys trades. He should have good health, a clear intellect, a pure heart. He should be a man of undoubted faith in God and devotion to his cause. The field has its difficulties, but strong men are attracted rather than repelled by the thought of difficulty.

...

READERS of the INTELLIGENCER will remember that Miss Carrie Goodrich went to Japan to assist in the work there. Soon after reaching the field she was married to Dr. Wm. Kelly and moved to China. On the 17th of December Mrs. Kelly died. She was

buried in Changteh, Hunan, China. Her grave is the only Christian grave in that city. The sympathies of many thousands will go out to her widowed mother and to her lonely husband.

...

THE watchword of the Foreign Society for the present year is, "Twelve New Missionaries, and an Income of \$200,000." It is believed that this watchword is one that can and should be sent out. The sum named is a modest one, and can be easily raised. If half of the churches will give in proportion to their ability, much more than \$200,000 will be received before the close of the present missionary year.

...

CHURCHES may be weak in members, or they may be encumbered with debt, or they may be in arrears for current expenses, but that is no reason for failing to do their part to send the gospel to all the ends of the earth. Churches are stronger and better in every way for complying with Christ's command. God has promised to honor them that honor him. He is able to make all grace abound toward us, that we, always having all-sufficiency in all things, may abound unto every good work. We have the promise that if we sow bountifully we shall reap also bountifully.

...

OUR Lord's parting charge to his disciples was, "Go ye into all the world and preach the gospel to the whole creation." We are told that the disciples went out and preached everywhere, the Lord working with them and confirming the Word with the signs that followed. They carried the gospel to all the centers of population in the then known world. This command rests upon the Christian people of to-day as it did upon those of the first century. Every believer is permitted to have fellowship with Christ in his efforts to redeem a lost world. Every one should feel as Paul did when he said that "Unto me who am less than the least of all saints was this grace given, that I should preach among the nations

the unsearchable riches of Christ." Paul regards it as a privilege, as an honor, as a blessing, that he should have part in this work.

••

THE missionary enterprise is of God, and not of man. The command of the risen Christ was, "Go ye to all the world and preach the gospel to the whole creation." This command has all authority in heaven and on earth back of it. The spirit of Christ in the human soul compels one to engage in this work. It has been well said that wherever the spirit of truth and love is found, it must speak, it must convince, it must persuade. It would be as easy for the flowers not to open under the influence of the sun in spring as for one filled with the spirit of truth and of love to remain silent. Christianity is, by its very nature, missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary—if it disregarded the parting injunction of its Founder: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Our Lord said to his disciples, "If ye love me, keep my commandments." A their obedience all men would know that they are his disciples. His great command to them after he rose from

the dead, was that they should evangelize the world. This fact should be borne in mind when offerings are made on the first Sunday in March for Foreign Missions. We should give as if we were putting our money into the pierced hand of our Redeemer.

••

IN the January INTELLIGENCER there was an article from Miss Frost about the missionary class in Hiram College. Mr. Harlan P. Beach, who has charge of the educational work in the Volunteer Movement, has written thus to Professor Paul: "I despair of any institution ever having so large an enrollment as you reached last term, unless, indeed, it be your own. It may be some satisfaction to you to know that, although we have had work in over 500 institutions of higher learning, and though the British Volunteer Union have classes in fifty or sixty of their institutions, no study class hitherto has ever reached the dimensions of your own. You thus stand first in the student world in this respect, for which let me congratulate you." Those who have not read Miss Frost's article should turn to the January number and read it. This class is a prophecy of better things in the churches in the years to come. It is a prophecy of more missionaries for the field.

---

## THE LAST WORD BEFORE THE OFFERING.

Before the next issue of the MISSIONARY INTELLIGENCER appears, the time for the March Offering will have passed. This is the last chance to say a word to the churches on that topic. It should be remembered that this offering is the main dependence of the Foreign Society for the entire year. It is no small matter. It is the very life of the Society. At the present time there are 274 people who look to the Society for their support. Men and women have gone out, trusting in the Lord and in their brethren. They and their children are dependent upon this offering. These workers need not only support, but they need reinforcements. They need buildings and apparatus. They can not do the work for which they are sent without these conveniences. The National Convention at Minneap-

olis recommended that at least twelve new missionaries be sent out and that \$200,000 be raised this year. In order to raise this amount the churches should arrange for a thorough canvass. The pulpit should give out no uncertain sound. Much fervent prayer should be offered to God. Everything should be done that can be done to enlist the whole body of believers. It will avail little that we are planting new churches at home and adding to those that we have, if we are not doing more than ever before to send the gospel to all the ends of the earth. We have the promise of God that the little stone cut out of the mountain without hands shall fill the whole earth. The kingdom of this world shall become the kingdom of our Lord and of his Christ. The Lord has permitted us to have fellowship with himself in accomplishing his purpose. He has honored us in calling us to his high and holy service. Our offerings on the first Sunday in March will be one test of our appreciation of the honor which he has bestowed upon us.

---

## THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

C. T. PAUL.

The recent publication of William Stearns Davis' historical romance entitled "God Wills It: A Tale of the First Crusade," recalls those two Latin words which fired the heart of medieval Christendom with a zeal that lines the highways of Europe with crusaders' graves and stained the hills about Jerusalem with heroic blood. "*Deus vult!*" exclaimed Pope Urban in the market-place of Clermont, as he exhorted the faithful to hie to the rescue of the Holy Sepulchre from Moslem hands. "*Deus vult!*" re-echoed the multitude, until into all lands where Christ was named, into the humble peasant homes, the castles of chivalrous knights and the stately palaces of kings, those thousand-times repeated words sped on their mission of awakening. They opened the gates of sacrifice through which streams of gold and silver flowed into the church's treasury; they massed and equipped armies; they lifted the chivalry of the times into the realm of religion, and stand emblazoned as the slogan on which the entire history of the Crusades must be written. Likewise the spirit of the fifteenth century Renaissance is contained in Luther's evangelical cry: "Justification by faith in Christ alone!" In fact, every epochal movement in religious, moral or political reform has had a watchword,

challenging thought, provoking opposition, generating enthusiasm, stimulating action.

The Church of Christ enters the twentieth century to the sound of a new rallying-cry, than which none, perhaps, since the days of Urban and Luther, has more deeply stirred her heart or been so full of meaning. Adopted first in 1886 at a conference of American and Canadian students, it has been the inspiration and guiding voice of the great and ever-increasing federation of Christian students of all lands, known as the Student Volunteer Movement. To the future leaders of thought it has appealed as no other watchword has ever done. It has won a response that even now is inseparably related to the destinies of all nations, and which shall culminate in the eternal song of victory. It is being subscribed to by Christians of all denominations. It has been endorsed by our foremost Christian leaders. It has brought new life and hope and faith to a host of missionaries on the foreign field. These specialists in missions have most heartily responded to its daring optimism; even the veterans in the thick of the fight—those most keenly alive to the stupendous difficulties that beset its fulfillment—are among its most enthusiastic advocates. It will be the watchword of the great international Student Convention at Toronto (February 26 to March 2) attended by 2,000 picked delegates from the Christian colleges and universities of the world—the largest gathering of the kind in the history of the church. The watchword is the title of the present article—"The Evangelization of the World in This Generation."

Like all watchwords, this one seemingly partakes of the nature of a challenge. Therefore it has been severely criticised and summarily condemned as presumptuous, preposterous, fantastic and impossible. But, in the writer's humble opinion, objectors to the watchword may be classified as follows: (1) Those who do not clearly understand what it means, and (2) those who do not know the actual conditions of the church and the world. When, in the autumn of 1901, we began the study of John R. Mott's book, in the mission study class at Hiram College, there were present many dubious ones of both categories. Perhaps there were not two persons in the entire class, then numbering seventy-five, who believed, at the outset, that the watchword even suggested a possibility. It was characterized as an illusory and quixotic proposition. After a course of six months' study, we had an open meeting, at which all were given opportunity to express themselves regarding what had been learned. As one after another arose it became evident that not a single doubter remained.



The watchword was seen to be based on the facts of the world as well as on the purposes and promises of God. All were convinced of the reasonableness, the feasibility, the desirability, the obligation, the Scriptural and Christly imperiousness of evangelizing the world in this generation. Many adopted it as their life motto.

The fact that the watchword has vindicated itself in the minds of a large number of our Christian leaders and thinkers, thrusts it upon our attention. Another apologetic in its favor is the fact that many who shrank from it at first, are now living and working under its inspiration. It is not too much to say that all who have honestly, patiently, reverently and intelligently studied the missionary problem, and have understood the terms of the watchword, have seen in it only a modern and timely setting of Christ's great commission for all generations and have taken up the cry, "God Wills It!" Alexander MacKennal, president of the Free Church Council, said at the Student Convention at London in 1900, "I first felt the audacity of the proposal, then its reasonableness, and, lastly, that the confidence of young men and women would carry it into effect, I was sure." At the same convention the Archbishop of Canterbury said: "It is not an inconceivable thing that as God has within the last generation opened the way, so within the present generation he may crown his works." The Lambeth Conference and other great missionary assemblies have openly approved the watchword, and even Gladstone, with his comprehensive knowledge of world-conditions, received "with lively satisfaction" the news that the Christian student federation had adopted it.

Seems it not that this watchword, coming from the heart of our Christian young men and women, savors of Pentecost? Not many decades ago it was a rare thing to find an avowedly Christian student in our leading American universities; now these institutions, under the power of the watchword, are rapidly becoming centers of missionary evangelism, recruiting stations and strategic points in the conquest of the world for Christ. The spiritual awakening among students has been marvelous. It has also been practical. Within ten years more than two thousand thoroughly trained missionaries have gone out from our halls of learning to the ends of the earth. Thousands more are preparing to go. There are to-day eleven national student movements representing America, Australasia, Britain, China, France, Holland, Switzerland, Germany, India and Ceylon, Japan, Scandinavia and South Africa. The entire federation includes sixty-five thousand students and professors (in twelve hun-

dred institutions), who believe it their supreme duty to seek to evangelize the world in this generation. This wonderful movement surely falls within the dispensation of the Spirit, and no language more appropriately than that of the prophet Joel describes this modern manifestation of the divine purpose in the glowing souls of our Christian youth:

And it shall be in the last days, saith God, I will pour forth of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions.

Our sons and daughters have caught "the beatific vision of an evangelized world;" they have realized that they themselves, together with all who are at one with God in his purposes, have been called as the chosen vessels in which the treasures of spiritual life are to be communicated to this generation; with the true prophetic instinct they have declared that, so far as they are concerned, God's will shall be done.

What is meant by the evangelization of the world in this generation? The leaders of the Student Volunteer Movement have made it plain that they do not mean by it the conversion or Christianization of the world in any absolute sense; nor do they mean a hasty, superficial preaching of the gospel; nor do they use the watchword as a dogmatic prediction of what will actually occur, but as an indication of what can be and ought to be done. The evangelization proposed in the watchword means, says Mr. Mott, "to give all men an adequate opportunity to know Jesus Christ as their Saviour, and to become his real disciples." Such evangelization is not to be regarded as an end in itself. There must follow it the baptism of converts and the organization of churches which are to be built up in knowledge, faith, character and service until they in turn become independent, self-supporting, self-propagating.

Obviously, the church's first and immediate duty in view of the world problem is evangelization in the sense above indicated. Conversion belongs unto God, but unto us he has committed the ministry of the converting Word. Men must hear of Christ and be given to understand something of his saving power, before they can believe and receive him, and be received by him into his church for further instruction in righteousness. From the day when, in the Galilean mount, the Christ, majestic in his resurrection glory, and triumphant in his universal authority, commanded the discipling of the ungopeled race, every human creature has had the right—the primary right—at least to *hear* his name and to know of his blessed

mission to mankind. Every creature has had this right, both because of Christ's command and because of his own need, whether conscious or unconscious. It is the weakness and humiliation of the church that in past times she has forgotten or ignored that right, with the accumulated result that one billion souls are in darkness in this generation. What, then, shall be the attitude of the church of to-day? Shall we go on ignoring the right of these millions for whom Christ died? If we are honest with ourselves and with our fellows and with God, we shall see that for us now there is no escape from the obligation implied in the watchword. The Christians now living are responsible for the evangelization of the Christless multitudes now living. For the Christians of to-day, Christ's commission has no meaning as regards the generations that have passed away, or the generations that may be born after they themselves are gone; but for the present generation, the commission has a meaning, deep, awful, unescapable in its obligation. If the Christians of the present generation do not preach the gospel to the yet unevangelized millions now living, no one will ever preach it to them. How, then, can they be saved, and upon whose skirts will their blood fall? These are the burning questions raised by the watchword. Every reason for doing the work of evangelization at all, generally, in any age, is valid, specifically, for doing it now in this age. If each generation in the future goes on making the issue as in the past, the time will never come when the commission of Christ shall have been carried out. Every word of the watchword, therefore, is a word of obligation for us.

Several considerations indicate that the evangelization of the world in this generation is possible. It is possible in view of the achievements of the early church. The Christians of the apostolic age came nearer to evangelizing the known and accessible world in their generation than has been done in any subsequent age. This is the more remarkable when we remember the paucity of their numbers, the bitter persecutions they encountered, the odium that clung to the name of their Master, the social disabilities and the disadvantages under which they labored, and their untoward environment. "Never," says Uhlhorn, "in the whole course of human history have two so unequal powers stood opposed to each other as ancient heathenism and early Christianity, the Roman state and the Christian church." Yet of that church it is recorded that "the fires of its faith burned to the water's edge all round the Mediterranean, and remade the Roman world." The church triumphed, and the corrupt empire



fell. Why? Because the Christians of the first generation were alive to the work of evangelization. In the unparalleled resources of the twentieth-century church, and the marvelous facilities of access to, and communication with, all men and all lands, may we not see with Dr. Storrs "a majestic preparation of mankind for such a testimony to be given of the Master as hitherto no dream of the heart has imagined to be possible"?

Some modern missionary achievements give wings to faith in view of the problem before us. Manchuria, with a population of twenty million, has been evangelized in one generation (1870-1900). The native church numbers 25,000 souls, while 250,000 have given up idolatry, and there is a general movement toward Christianity. In a little over twenty years, 17,000 have been won in Uganda. All have heard of Christ in that so recently benighted province, and now 900 native preachers are telling out the good news among the surrounding tribes. Who has not read the story of Paton's work in the New Hebrides, and of the transformation of Hawaii? They read like additional chapters in the Acts of the Apostles. God's power is not exhausted. What he has done in Manchuria and Uganda and the New Hebrides and Hawaii he can do elsewhere, but we can expect no such harvests until we have first prepared the soil by evangelization.

The church has wealth enough to send out and maintain sufficient missionary reinforcements to give all men now living an opportunity of knowing and accepting Christ. If one-fourth of the Protestants of Europe and America gave one cent a day, there would be available a sum exceeding \$100,000,000 (as against \$19,000,000 raised for missions in 1899-1900), and this amount per annum would amply support the 50,000 additional workers estimated to be required in order to reach the whole world.

The church has workers enough and to spare. Less than one-fiftieth of the Christian students that will be graduated in the colleges in this generation, in the United States and Canada alone, could do it.

It is needless to speak of the highways God has everywhere opened for the feet of his messengers. Dr. Pierson has spoken of the seven modern world-wonders of Providence; viz.: world-wide exploration, world-wide communication, world-wide civilization, world-wide assimilation, world-wide emancipation, world-wide preparation, world-wide organization. Each one of these points the way to a still greater wonder—the crowning glory of all—world-wide witness. Upon the



church in all lands the spirit of that world-wide witness is brooding, distilling holy enthusiasm as the dew of Hermon, and calling all true disciples to the sacrifice, the conflict and the ultimate victory of the new crusade in the watchword: "The Evangelization of the World in This Generation."

---

### JAPAN'S PROGRESS.

For a long time the people of Japan had demanded representative government. As far back as 1868 His Imperial Majesty, when ascending the throne, promised: "A deliberative assembly shall be formed and all measures shall be decided by public opinion." In 1878 provincial assemblies were established, for deliberation and counsel only. In 1881 a constitution was definitely promised, which was promulgated Feb. 11, 1889. The first Diet or Imperial Congress met for organization in December, 1890. The House of Representatives comprised 300 members from as many election districts into which Japan proper had been divided. The House of Peers was made up of: 1. Princes of the imperial blood. 2. Princes (dukes) and marquises sitting by virtue of their rank. 3. Representatives of the counts, viscounts and barons, elected by their respective orders. 4. One representative from each of the prefectures, chosen by the fifteen highest tax-payers from among their own number. 5. Eminent men from different walks of life, appointed directly by the emperor.

From the first session of the Diet until the war with China in 1894, the contest for party supremacy was waged, sometimes much to the embarrassment of the Government. The war with China brought all parties into harmony, with a common determination to maintain the prestige of Japan. The Government received the enthusiastic support of the entire people, and the successful outcome is well known.

There has been a recent change in the election laws which removes the property qualification for membership in the Lower House. Other modifications of these laws materially increase the number of voters.

Legal reforms in recent years have been seriously taken in hand. This was done with the aid of thoroughly competent foreign advisers, the value of whose services the Japanese gratefully recognize. The progress made has probably never been seen elsewhere within the same short space of time in all the world's history. Competent jur-

ists, both of the United States and Europe, have pronounced the criminal codes worthy of the highest commendation. The laws of the land are by no means perfect yet. They are being improved from time to time, and already, viewed as a whole, are an embodiment of a worthy conception of the relations of the individual to society and to the state.

One result of the war with China was the acquisition of Formosa and the Pescadores group, with a population estimated at three million. This new territory is held by Japan as a colony, with a view of its ultimate absorption as an integral part of the empire. There have been many difficulties in the way of the administration of the colonial government, some of the most serious being due to the lack of homogeneity in the population. Progress has been slow, and opinions differ as to the degree of success attained. Japanese, however, speak confidently of the future. This confidence is shared by some resident foreigners.

The national revenue has risen rapidly, especially since 1891, when that derived from taxation stood at *yen* 103,231,000. That for the fiscal year ending in April, 1900, was *yen* 236,715,000. A *yen* is equal to about one-half of the United States dollar.

Few things better illustrate the material progress of a country than its manufacturing industries. In 1884 the number of manufacturing companies recorded was 379, with an aggregate capital of *yen* 5,048,299. In 1898 there were 2,164 companies, with an aggregate capital of *yen* 122,066,653. In the same interval the number of commercial companies increased from 654, with a capital of *yen* 8,987,560, to 4,178, with a capital of *yen* 300,039,664. These figures and the industrial progress they indicate help to show the commercial importance of the "Sunrise Kingdom." Transportation companies increased from 204, with a capital of *yen* 6,891,534, to 536, with a capital of *yen* 197,233,421.

None of these figures are indicative of greater benefit to Japan than those bearing upon transportation. They suggest how much has been done to bring the different provinces together and all into close relations with the centers of national life.

The splendid efforts of the state in the matter of general education have received and deserved the admiration of the world. The elementary schools have an attendance of 3,994,826 pupils; the middle schools, 53,691; colleges, 4,436; and the universities, 2,225. Add to these the technical and special schools, and the forty-nine normal schools under state supervision, and the comprehensiveness of the

school system becomes impressive. Many private schools have also been established. And besides institutions of learning, there is great literary activity; and numerous societies and periodicals have for their aim the dissemination of knowledge and the elevation of the people. The contrast in this respect between Japan and her neighbor, China, is very great; for, in China, the forces exercised in behalf of modern civilization by the state are insignificant. However, a public school system is now being considered in some provinces in China, and the wide-awake Count Ito suggests that Japan can furnish all the well-equipped, up-to-date teachers needed. But China is likely to come to America for her leaders in modern education, when she is ready for such a step.

The increased attendance at the universities and middle schools is very marked, and it is said that the supply of such schools is not equal to the demand. In olden times the *Shizoku* (gentry) of Japan, together with the priests, possessed a monopoly of learning; but since the inauguration of the public school system, the common people have been gradually advancing their claims to a share in that good gift.

Probably next to the school system in importance is the press. The printed page is already ubiquitous. It is stated that there is a daily paper in every city of the empire with a population of 25,000, or more, and there are many such cities. Almost all the papers are in the Japanese language. There are a few papers in English, as in Yokohama, Tokyo, Kobe, etc. The aggregate circulation of all the newspapers and magazines in 1884 was 61,162,611; in 1898 the combined circulation rose to 464,458,141. The increase in the number of books published was correspondingly great. As a result of the public school and the press, many even among the lowly have come to take an interest in the politics of the west. Two coolies were recently heard discussing the questions at issue in an American Presidential campaign.

The postal system of Japan is exceptionally good. There is free delivery everywhere. Rural free delivery reaches to the remotest and most out-of-the-way places of the entire country. In the cities the mail is delivered earlier in the morning and later at night than in America. For example, in Tokyo, the capital, with a population of more than a million, you can mail a letter at 8 o'clock at night and by 7:30 the next morning you may have a reply. Your letter may be carried several miles, too. The telegraph and most of the railroads belong to the Imperial Government. The telegraph rate is

about one-half that of this country, and the payment for a message includes an eight-word reply free of charge. This service is very efficient.

Only one shadow falls across the national life of Japan; and that is a military contest with Russia. This fear, it is believed, has led to much of the railroad building. The Government is putting itself in a position to land troops and supplies at any strategic position on the coast on short notice. And the military activities of the nation can hardly be accounted for on any other reasonable supposition. Indeed, prominent Japanese have clearly indicated, if they have not said as much, that this is the meaning of the large standing army and comparatively strong navy. The army on a peace footing in 1891 was 41,000. It is now nearly 200,000. Soldiers may be seen everywhere, and the bugle call will wake you at 5 o'clock in the morning, almost anywhere in the whole land. The general military appearance, to say the least, is one of stubborn defense. The navy in 1891 consisted of thirty vessels, aggregating 42,284 tons, with a force of 9,563 officers and men. In 1898 there were fifty-two vessels, aggregating 162,181 tons, with 24,779 officers and men. The tonnage now actually at the disposal of the Government, it is stated on good authority, is about 200,000, while that for which provision has been made, will bring the total up to not far from 250,000 tons. In a word, Japan appreciates her position, and is likely to take good care of herself.

The Japanese of to-day lives in a new world. He thinks new thoughts; he is a new man. His sense of responsibility is increased; his labor is more effective. Since the revolution of 1868 he has come in touch with the western spirit and life, and he has a larger view of his nation and of himself. Two new thoughts have laid firm hold upon him—the value of national unity, and the value of the individual. He has a new conception of both, and in the proper application of these thoughts is the hope of the future of Japan.

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## PAUL'S ATTITUDE TOWARD MISSIONS.

### No. IV.

“I am not ashamed of the gospel.”

He gives his reason, “For it is the power of God unto salvation to every believer.” He had tasted the good word of God, and the power of the world to come. He knew by what the gospel did for him what it would do for all those who would receive its teaching and



walk in its light. It was not then as it is now. Its Author had recently died on the cross as a criminal. His followers were spoken of as the filth of the world and as the offscouring of all things. They were said to be made up of idiots, infants, silly women, and men devoid of sense and reason. They were charged with being addicted to the most shameless crimes. Cartoons represented them as worshiping the head of an ass. Tacitus spoke of the new faith as a detestable superstition. Julian spoke of it as atheism. To be a Galilean was to be guilty of every conceivable offence. No further evidence of criminality was needed. But Paul knew that the gospel was true and that it had in it the power of an endless life. He knew that the risen and glorified Redeemer was destined to fill all things. He saw in the far dispensation of the fullness of time a redeemed world, and he was not ashamed of the instrument by which this redemption was effected. Paul knew that the world needed the gospel, and he rejoiced that he was counted worthy to be its herald. The Jew and the Greek and the Roman might sneer and scoff; their sneers and scoffs could not affect his convictions.

We think of the gospel after it has been bearing fruit for nineteen hundred years. We see its beneficent influence in every sphere of thought and action. We see that its history is the history of progress and liberty. We know that Macaulay used words of truth and soberness when he said of it that it has promoted justice, and mercy and freedom, and arts and sciences, and good government, and domestic happiness; that it has struck the chains from the slave; that it has mitigated the horrors of war, raised women from servants and playthings into companions and friends; that it has brought comfort to the sorrowing, and has brightened the great mystery of the grave. We agree with him that to oppose such a faith is to commit high treason against humanity and civilization. So closely is the gospel connected with all social and moral progress that James Russell Lowell challenged skeptics to find a place on the globe ten miles square, where a man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—where the gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible. We say with him that it is the gospel that has made society possible and life tolerable, and robs death of its terrors and the grave of its gloom. A Hindu priest said to a missionary: "Sir, please impart to me the secret. What is it that makes the Bible of yours have such power over the lives of those who embrace it? Now, it is but eight months since the people joined you. Before, they were quarrelsome; they were riotous; they were lazy; they were shiftless; and now see what a difference there is in them! Now they are active, energetic, laborious; they never drink; they never quarrel. What is it that makes

the Bible have such power over the lives of those who profess it? Our Vedas have no such power. Please, sir, give me the secret." The gospel can save any soul that will believe it. It has won its triumphs on every field and from every rank. It has changed heart and thought and character; it has reconstructed society.

In Paul's day the wise men and the mighty men had nothing to do with the gospel. It was said to be a religion for tanners, tailors, weavers, rustics, illiterate fellows, simple people and slaves. The learned and the prudent held aloof from this mushroom sect that was everywhere spoken against. Since then we have seen men of the greatest ability and the ripest scholarship among the disciples of Christ. We can point to such men as Origen, Augustine, Bernard, Pascal, Luther, Calvin, Knox, Cromwell, Washington, William the Silent, Milton, Wordsworth, Johnson, Moffat, Livingstone, Heber, Herschell, Gladstone, Bright, Tennyson, Faraday, Hugh Miller, Chalmers, Shaftesbury, and to such women as Florence Nightingale, Elizabeth Fry, Mrs. Browning and Frances Willard. We see that the gospel produces great men and noble women, and that it is the mainspring of all the reformatory movements of the age. It makes provision for the wounded, the sick, the helpless, the insane, the aged, the orphaned, the lapsed. Paul did not see what we see, but he knew that the gospel was God's power to save men from sin, and he was not ashamed of it in Athens, the cradle and seat of learning, or in Rome, the center and mistress of the world.

Do we believe that the gospel can change any life or any nation? Do we believe that it can do for any race all, and far more than all, it has done for the Anglo-Saxon? Or do we believe that it is only one of several systems alike good? Do we hold that it is for the West, but not for the East, forgetting that it came from the East? There are men who ridicule the idea of sending the gospel to the nations that have not received it. They can find no words strong enough to express their contempt and abhorrence of such a course. The men that talk so do not keep themselves informed as to the progress and magnificent triumphs of the gospel. They do not know what it has done and what it can do. The Christian system is not one of the ethnic faiths and on a par with them. Christ is not to be classed with Mohammed and Confucius and Laotse and Buddha and Zoroaster. If we hold that the gospel is God's power to save every one that believes it, there is only one thing for us to do, and that is to sound it that the whole world may hear it and be saved by it. Are we ashamed of the gospel? Or, as we look over its record, are we proud of its achievements?

## FROM THE MISSIONARIES.

### CHINA.

#### HOW THE GOSPEL SPREADS IN CHINA.

I am writing this while returning from the city of Tungchow, near the mouth of the Yangtse, a city which contains a population of 70,000 souls who knew nothing of the gospel until it was carried to them by the Foreign Society. The same may be said of the vast population of Tsungming—1,200,000 souls—among whom the gospel is firmly established. The Lord has blessed our efforts, and now, after ten years of persistent warfare, there is the nucleus of a flourishing church in each of these districts.

Our oldest member at Tungchow is Mr. Tseu. He is eighty-one years of age, and is as upright and as intelligent as most men of fifty. His eyesight is good, and he reads his New Testament and hymn-book with great delight. He was baptized when he was seventy-six, so he is just five years old in the Christian life. At his baptism, which took place in a creek near his home, he said to the crowd of his fellow villagers who stood by, "I have lived a long life and have seen a great deal of sorrow. Now, for the first time in my life, I have peace. This is because I have believed on Jesus, and God has forgiven my sins." The first thing he did after becoming a Christian was to lead his younger brother, three years his junior, to Christ. It was our great pleasure, last Lord's Day, to meet these two old brethren with some other Christians at the Lord's table, and to speak to several inquirers whom they had brought with them from their village, the "Goddess of Mercy" mountain, four miles distant.

On Tsungming, Bro. Zi, a farmer, is doing a fine work. He became converted through reading the Bible. Immediately afterwards he brought his father and his two cousins into the

church. We had the pleasure of baptizing these four in the greatest baptism in the world; namely, the



SHI KWEI PIAO,

Evangelist in the Chu Cheo District, China.

Yangtse River. Recently I had the pleasure of baptizing his wife, the first woman to be baptized on the island. Along with her were twelve others, one a fisherman. The latter was so afraid of being too late that he borrowed a lantern and traveled all through the night, arriving at the chapel at daylight.

And so the gospel is spreading in China, from one human heart to another, and from one district to another. And so it will continue to run and be glorified, until all Sinim shall acknowledge that Jesus is Lord, to the glory of God the Father.

SHANGHAI.

JAMES WARE.



## A DAY IN THE DISPENSARY.

What will be the fruits of a day's work among the Chinese sick who enter the dispensary, can not be seen in the same day. The large majority of the patients return many days in succession, and as the gospel story is being daily unfolded to them before treatment, they carry back to their homes a fairly good idea of God's plan of salvation. When they first come, they plead with us to "do good deeds" and lay up merit for ourselves, but in the end they say it is "the grace of God."

All are registered, and for fifty cash (about three cents) receive treatment until well, or for two months. Each receives one of the Gospels. Then one by one they enter the door for healing. Fully one-half have ulcers, boils or abscesses. Here is a man who for fifteen years has had an ulcer 4x6 inches on his leg. Here is one that has not slept night or day for over a week with an abscess gathering in his foot. These cases all receive a bowl of hot water, medicated, and learn their first lesson in cleanliness. Their washing complete, ointments and dressings are applied.

Sometimes the lance must be used to open the abscess, or the battery to stimulate old ulcers. This patient holding her face in her hand catches her first glimpse of a pair of forceps, and soon carries off in triumph an extracted tooth to show her friends. One says he has a ball in his stomach; another, a worm; another's stomach is swollen, and a fourth can not swallow.

Here come a woman and child, both with the opaque scars of ulcers on their eyes. They have been this way for several years, and sadly go away when told that they have come too late. Their trouble is too old. Right after them follows an old woman with cataracts on both eyes. She must be operated upon. And then there is set down before us, in a large basket, a child six years old. The whole room is filled with the stench of putrefying flesh. The child's cheek is rotting away with cancrum oris, and there is no help now for its life.

Here is an old man, a Christian. He was brought in some months ago with a liver abscess. For days his life hung in the balance, and then he began to mend. He now greets every one with a glad smile as he tells how God has been good to him and restored his health and saved his soul.

Following him is a dropsical case. He, perhaps, never will be freed from his disease, but he has so far improved, and has understood the gospel sufficiently to no longer desire to sit by the roadside and beg, but is selling small cakes and doughnuts. When he came to the clinic, he came slowly and with great pain. Now he walks fairly well. When he came he wanted us to "do good deeds;" now he says, "I want to follow Christ."

So the seed is sown by these waters of tribulation and pain. "God gives the increase." E. I. OSGOOD, M. D.

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MEDICAL MISSIONS AND THE  
OPIUM HABIT.

Opium in China is more antagonistic to the entrance of Christianity than idolatry or Confucianism. When convinced of the overwhelming superiority of the former, the average Chinese can with ease give up the latter two, but opium hems him in like stone walls.

Opium in China is worse than alcohol in America. An average victim of strong drink can go without his stimulant for days, if need be, but one who smokes opium is bound to take his pipe every day. A man breaking the liquor habit has an easy task by the side of the opium sot who seeks to throw off its vital thrall. Probably 80 per cent of China's millions are directly or indirectly under the influence of this vice.

*A man who smokes opium can not be a Christian.* No Christian church in China will receive him until it has had full proof that he has completely broken his habit. An habitual taker of the drug, when robbed of it, will lie, steal, and go insane for the time being. He will pawn everything he has, and even the pangs of hunger must step aside to satisfy the cravings.



The Christian physician is the only means of salvation for the millions who are enslaved by this curse. Thou-

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A. E. CORY,  
Lu Cheo fu, China.

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sands of them are being daily deceived by the so-called "opium cures" which have morphine as their main ingredient. Unprincipled druggists in the open-port settlements are thus leading these deluded ones down to death for the sake of gain.

The Christian hospitals and dispensaries in China are opening refuges, enabling those who so wish, to break the bonds of this vice. More than this, they are leading the same former bondservants of Satan to become free men in Christ.

More than simply freeing those who are in bondage, these institutions are keeping tens of thousands from the bondage. How? By their ministry to the sick. China within herself has absolutely no relief from pain or disease save *time* and opium. The former is replaced by the latter, and China's multitudes are increasingly becoming enfolded within the coils of this deadly drug.

When we realize that the few hundred Christian physicians within her

borders are seeing 1,000,000 patients annually, we can judge of the amount of suffering relieved in this doctorless land, and also conceive of multitudes saved from the opium habit.

Now, when we take into consideration the reaction from the past troubles, and know that the people are losing faith in past institutions and idolatrous worship, we can understand how this one enemy, opium, used of the devil, will, in the coming years, keep more from repentance and faith in a living Saviour than all else combined.

Likewise we will also more clearly understand what an instrument medical missions is in the hand of God, not only for breaking down prejudice and preparing their hearts and bodies for a reception of the gospel, but also for overcoming their arch-enemy and his deadliest of weapons, opium.

E. I. Osgood, M. D.

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#### A WASTE OF YOUNG MANHOOD.

The newcomer in China is impressed by the many strange things he sees. Some of his impressions are correct, and more of them will no doubt prove incorrect after longer residence in this land. After but two months' residence

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MRS. A. E. CORY,  
Lu Cheo fu, China.

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in China there is one thing, however, that has made a vivid impression on us. On every side one witnesses the

waste of young manhood. It is a waste brought about not alone by the vices of the land, but by its education. To one who is accustomed to see young men in school and college, educating themselves for the hardest toil of brain and body, it seems strange to come to a land where the education makes men professional loafers rather than helping them to be able to benefit their fellow creatures.

When one walks on the street he meets men wearing long flowing robes, and who have allowed their finger nails to grow to a ridiculous length so that all the world may know they do not stoop to honest toil. When the time of trouble comes to their native land, I am told the teacher class, which means the educated men of China, look on with unconcern, and it never occurs to them to be moved by the needs of the hour to take an active part in their nation's struggle, but instead they relegate the fighting to the vice-stricken men of the lowest classes.

The educated men of China, who should be leaders of their race, are certainly by such examples of indolence not leading their race upward. If they are leading at all, it is downward. They are the followers and disciples of Confucius. If nothing else condemned Confucianism to the world, the indolence and arrogance of this class of his followers would be enough.

In contrast to this terrible waste of young manhood, we see a few evangelists, native doctors and assistants in hospitals, who have been quickened by the gospel of Christ, who have thrown off the false pride and indolence of the teacher class to which they belonged, and by heart and hand are battling for the uplifting of their race.

To have a part in rescuing the young manhood of this great land from a religion which leads them to be professional loafers, makes us glad a thousand times that the Master has brought us to China. Other impressions we have received convince us that this is only a small part of the sins of this great land. The fight of the future is not alone against indolence and arrogance of the upper classes, but against idolatry, licentiousness, gambling, the use of opium, and vices

which the Occidental mind can not understand. We turn our faces to Him who alone can give us strength, and pray that we may have at least a small part in giving the gospel to this land where manhood is being ruined, wasted and lost.

A. E. COREY.

LU CHEO FU, China.

## INDIA.

### MISSIONARY EXPERIENCES IN HURDA.

The Advisory Committee was recently called to decide on the advisability of opening up a new station. My sister Josepha's return from America left me free once more for the evangelistic work. So it was decided that Mr. and Mrs. Coffman open up the new station at Hatta, while I take charge of the evangelistic work in Harda.

Reaching Hurda the first of November, I began the village work on the 15th. Shah and Narayan were the special helpers, and Miss Thompson also decided to join her work with mine, for a time at least. Saganía, a young Christian girl who has come from the Deoghur orphanage back to us, is also one of our party. She was left with us at Damoh in the famine of '97, and sent with the others to Deoghur. She will probably be with us only a short time until her future has been fully arranged. Shah is now thirty-two years of age. He is already known by name and work to many home friends. He is probably the strongest native preacher we have. He is one of the finest examples of what Christ will do for India that I have ever seen. He is now located at Handia, a good-sized village, thirteen miles from Hurda. We began our last tour from there.

Our first day's work covered about fifteen miles over a rocky, hilly road. We were in a country cart, and jolted along at such a rate hardly a hairpin was saved me.

Three days later Miss Thompson joined us with her tonga. This can only be used over better roads. It is an improvement over country carts, but not equal to a home carriage, for it has no springs. It breaks down sometimes and has to be sent to Harda

for repairs, whereas a country cart can be mended in almost any village.

During the last two weeks of November we visited forty villages. Most places give us a hearing, and some take a decided interest in the gospel story. Some of these villages have had no one visit them for the past ten years. No American gentleman could look after us more carefully than Shah does. After preaching in four or five villages, going through the heat of day, and jolting over rough roads, he is the first to get down and see to the tents. He lifts as much as any present, and works about until everything is ready for our comfort. Then he sits down before a small furnace, rolls out his own bread and cooks his vegetables. After this he is ready for a night meeting with any one who will come to our tents. One evening, after a hard day's work, I heard him talking to a village man who was the only visitor at that time. He was sitting on the ground, rolling out his bread, while saying to his guest, "Jesus Christ is the Son of God. He was from the beginning with God and was God. But he came down to the earth to save sinners. He will save us from our sins," etc.

Sometimes in a village, the women will not come where the men are, but we see them at a distance, peeping around corners, through crevices in walls, from upper windows and from every other place. Then Miss Thompson and I slip quietly away, when the women, seeing us alone, instantly gather about us. Generally this separation of the men and women is the best way. If all are together, the talk is likely to be made to suit the intelligence of the men, while the women take up the time chattering amongst themselves. Frequently the speaker must stop to say, "Woman, be still." When separated, Shah and Narayan have good opportunity to preach to the men. We get the attention of the women sometimes through the singing. They are quiet during a song, sometimes joining in the singing. These hymns are gospel truths put in verse, and very helpful for evangelistic work.

Sometimes we find stiff people who hardly give us a hearing. In one village, before Miss Thompson had joined

us, a few men had gathered in front of the cot on which we were seated. Seeing some women at a distance, Sagania went with me to them. They were utterly unresponsive, hardly answering us at all. When Shah began playing his concertina, they all broke away from us and joined the men. On finding ourselves alone, we laughed and started around the village. I decided not to speak to any one unless they spoke first or invited us in their house. An old woman was the first to speak to us. She was very old, broken down, deaf and poor, but she said kindly, "Why have you come here?" I answered, "We have come to sing to you and to tell you of the true God, if you will listen to us." Putting her hand behind her ear, she said, "I can't hear," but when we spoke louder, she said, "Come in; come in and sit down." Following the poor old thing, we again offered to sing. She said, "Yes, sing, but how can I pay you when I am so poor?" Assuring her on that point, we began singing, and soon a number of others came in to hear.

Another place, where we were all together, were gathered about a hundred women with as many more men. Many of them seemed to regard us as a joke. Three or four men wanted to create a disturbance. They made such a noise and interrupted so often that we could not do much good. Shah then started off to another place, telling all who wanted to ask questions to come with him. This got the disturbing element away, and left us a large audience—mostly women. I have never yet seen so many women listen so attentively. They nodded frequently to what we said. Some were very much in earnest. One old woman said that she had heard about "Yesu" fifteen years ago, but that no one had ever told her anything since. Another, almost crying, said, "My husband has another wife besides me. Can I ever find heaven?" It was the first time I had ever been asked this question, though, of course, I know that it was likely to come up at any time. Others heard the question and stood waiting to hear my answer. A number of the men also returned to hear us. Finally I said that it was a very difficult question, be-



cause the laws of the country and the other religions allowed a man to have two wives, but that if she really wanted to be saved, God would help her. That if she obeyed him in all else, left off idol worship and believed that Jesus Christ is the Son of God and her Saviour, that God would show her the right way. She must have thought the way to salvation a hard one, for she said, "Oh, tell me about Ram, and not about Jesus." I said, "I don't know Ram; where is he?" She answered, "He is dead." "But," I said, "I don't know anything about dead Ram that will save you. I came to tell you of the living Christ. Jesus Christ died, as did Ram, but he arose again, and he is now living and knows you and would like to be your Saviour. I came to tell you of the living God."

I have longed to be free for the evangelistic work, and now the privilege of working with two such people as Miss Thompson and Bro. Shah has been a most helpful experience. I feel strongly our weakness as a mission in work that is directly evangelistic. We have had to give up our time to famine work and to the care of orphans left on our hands during the famine. All this is helping in the evangelistic work now. People know us better and have received many a lesson in practical Christianity because of the famine. Now, I think there should be a strong plea at home for more missionaries to come out who can give up all their time to such work as this. There is, perhaps, as yet, no one ready to become Christians, but many have showed an intense interest in what we have said, and an eager desire to have us come again. In one place where we camped the only rest we got was from 11 o'clock at night until early morning. People were about our tent from early morning until late at night. About a dozen men—all the same caste—seemed "almost persuaded." They said, "If you would only come or send some one to us every two or three weeks, we could go on learning. But now we can't read, and you will not come here for six months or a year, and we will forget all this. Can't you send some one out frequently to preach to us?" Why don't more men and

women from home come out and help us? Why don't so many come that they can give all their time to this special work, and a more thorough study of the language and of the customs of the people? There are so many young preachers at home. All places are not like the above last-mentioned village, but there are a few such places, and there are a number of villages in which people listen gladly and say, "We will hear more of this." There are many audiences in which we see men and women listening with all their soul shining in their eyes. Often in places where men are about saying rude things to disturb us, there will be some few so intent on getting all we can tell that they are utterly oblivious of their surroundings. Their friends or scoffing neighbors may say what they please, but the interest on these faces never wavers.

HURDA, India. STELLA FRANKLIN.

#### GIVING THE BIBLE TO A PEOPLE.

I count it the greatest privilege of my life that among the hundreds of languages into which the word of God has been translated, I can count two of them as my own handiwork. You have no idea what a joy it is to the Christian. One day a thoughtful man said to me: "Before you gave us the Book you threw links before us, and we picked them up, but it did not fasten us everywhere. You have given us now the chain, and it is a golden chain, binding us all together and all to God. That was the power of the Book." Another said: "When you first began to teach us it was like a door ajar, and the stream of light that shone in showed us our foulness, and we felt it, but we were always looking in. Now the door is wide open and the house is full of light, and we look out, and we see Jesus, and we hear Jesus, and we follow him on from Bethlehem to Olivet, right up to the throne of God."

This will show what the power of the gospel is, spoken by holy and humble lives. I have seen tribe after tribe, and nation after nation, of Indians brought into God's church by hundreds and thousands through the power of the word of God.—*Bishop Ridley.*



## GENERAL ARTICLES.

### INASMUCH.

There's a song of welcome waits  
Every life of pure endeavor;  
Every work that love creates  
Lives on high, a name forever.  
Humble hearts may hide their worth,  
But the Lord himself will own it,  
Answering for his suffering earth,  
"Inasmuch as ye have done it  
Unto these."

In your mission of relief,  
In your helpful self-denying,  
In the touch that comforts grief,  
In the word that guides the dying—  
Whispers Christ of Nazareth,  
Sweeter than an angel's sonnet,  
On the other side of death,  
"Inasmuch as ye have done it  
Unto these."

Alien flocks are wandering where  
Lurk the lion, wolf and leopard;  
Something worth his love is there!  
Find the sheep that have no shepherd.  
Take to Him a rescued soul,  
And his joy for you who won it  
Writes on heaven's golden roll,  
"Inasmuch as ye have done it  
Unto these."

Fill the empty, lift the lost,  
Buy the slave the right God gave him;  
Prize the sinner at his cost  
To the heart that bled to save him,  
And the deed, though incomplete,  
Bears his signet star upon it  
When you lay it at his feet,  
"Inasmuch as ye have done it  
Unto these."

—Rev. Theron Brown, in the *Sunday-school Times*.

### PUBLIC PRAYERS AND MISSIONS.

A pastor should make the missionary interest a constant theme in public prayer. Public prayer should not merely utter the petitions of the moment, it should guide and form the habit of spiritual desire for the people. In liturgical churches the kingdom of God and the world are never forgotten, but in churches where extemporaneous prayers prevail, the field of request is often scarcely larger than the congregation. Under ordinary circumstances a congregation should never be allowed to go home from public worship

without having the kingdom of God throughout the world brought home to them in prayer, and having their hearts drawn out to pray for all men and all work for the good of men. A minister who regularly and habitually prays for missions thereby shows that he is beginning to behold his true horizon.—*William Newton Clarke.*

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### THE NICK OF TIME.

The faith of all India in its ancient system is shaken, and nothing has taken its place. Shall India be won for Christ? We, your missionaries, of all the churches, of all Christendom, locking arms, are longing to press the decisive assault; but we are too weak to make it; we send an appealing voice to our home churches in all the lands that support us, and beg of them to send on the needed reinforcements. We listen for the reply. What is it that comes to our eager ears? Is it not in effect just this? "Hold on! you are going too fast; the home churches can not keep with you; they can not afford to let you advance any further."

O church of the living God, awake! Fill up the mission treasuries to the overflow. Let a shout go forth that shall say: "March onward in the name of the King of kings! Supplies to the full are coming; march on, and conquer that land for Christ!"

Let that word come, and, within the lives of some sitting here, will we show you all India bowing low at the feet of our Jesus.—*Dr. Jacob Chamberlain.*

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### MEDICAL WORK IN CHINA.

Twenty years ago, when I went into that great province of Canton, where there are 40,000,000 of people—20,000,000 of women—there was not one woman physician in the whole province; and the men would rather let their wives die than let a man enter inside

of the doors. Once, when I was in the country, I was called on to treat a poor sick woman, and I begged the man to let the poor sick woman have the good room in the house and give the poor room to the big buffalo; and he said, "If I put my wife in that room and my buffalo in the inner room, the buffalo may get as sick as my wife has gotten sick." I said, "Yes, and your wife will die if she stays there. Give her a good room." But he said, "If I give the water-cow, this great buffalo, the poor room, and he gets sick, he will die, and it costs more to buy a water-cow than it does a woman." You smile, my sisters, but your hearts would break if you thought there were 20,000,000 of women whose husbands regarded them in that light.

Do these women not need the gospel? Do these women not need women physicians? What could five women physicians do for 20,000,000 of women? We sit at home here at our ease and in luxury, and we have far more physicians in this city of New York than there are in all of China.—*Mrs. Wellington White.*

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#### EXPERT TESTIMONY.

The following arguments are from the pen of Hon. John Barrett, Minister to Siam. He has spent seven years in the far East, and has traveled extensively. His testimony in behalf of missions is as follows:

1. In my experience as a United States Minister, 150 missionaries, scattered over a land as large as the German Empire, gave me less trouble than fifteen business men or merchants.

2. Everywhere they go, in Siam or Burma, in China or Japan, they tend to raise the moral tone of the community where they settle.

3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship, as well as of Christianity.

4. They develop the idea of patriotism, of individual responsibility in the welfare of the State.

5. They carry on extensive medical and surgical work, build hospitals and

encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like smallpox, cholera and the plague.

6. They do a great work of charity, and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery.

7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior.

8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

9. They are a necessity to the Asiatic statesmen and people, to provide them with that instruction and information required to undertake genuine progress and development.

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#### MISSIONS AND PRAYER.

(Matt. ix. 36-38.)

In view of the urgent need of *men* for our mission fields, the duty of the hour seems to be *prayer for more laborers*. Who can look upon the multitudes in heathen lands, and not be "moved with compassion"? Hearts are weary and spirits faint with the burden of idolatry. These "other sheep" of our Lord are scattered and without the true Shepherd. The promise of a harvest plenteous and glorious could not be brighter. But the reapers are far too few. This fact is the ground of our shame. How timely, just now, this request of the Master: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Our Government easily finds men who are willing to go to these heathen nations as governors, judges, consuls, soldiers and sailors. Business corporations find men willing to represent them unto the uttermost parts of the earth. But the church of Jesus Christ finds herself seriously embarrassed by a lack of men willing to be witnesses for him among these same people and in the same lands!

This abnormal condition calls for deep humiliation and earnest, agoniz-

ing supplication and prayer. Prayer that the church may have *vision*. Prayer for the crucifixion of selfishness and worldly ambition. Prayer for a return to the apostolic consecration and enthusiasm. Prayer that the spirit of commercialism and the zeal of our patriotism may be excelled by our missionary spirit and activity. Prayer for a larger measure of the Spirit in the work of the church, that many of our strong congregations shall find men of their own number to set apart for this ministry. It was after such prayer that Jesus ordained and sent forth the twelve, and afterwards the seventy. During a period of ministering unto the Lord and fasting, the church at Antioch was directed to separate Barnabas and Saul and send them forth as missionaries to the regions beyond. Prayer and missionary work were inseparable in the New Testament age. This same prayer, intercession and supplication are needed now. Beloved, read the thirty-five hundred promises of the Bible to the prayerful. Then will the church be prepared to accept in faith the divine invitation: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

G. L. BUSH.

TAYLOR, Tex.

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#### THE INFLUENCE OF THE MISSIONARIES.

The weapons of this warfare are not carnal; there is no roll of the stirring drum, no "confused noise of the warriors," nor "garments rolled in blood;" there are Bibles, there are preaching-places, there are hospitals, there are sermons preached by the twenty thousand a week, there are hymns of praise, there are leaves of the tree of life flying abroad by the million; and there is the continual lifting up of "holy hands without wrath and doubting." It is not all fair weather; there are afflictions, there are distresses, there are tumults; there are watchings and fastings, fightings without and fears within. The missionaries conquer by their lives, by the word of truth, by the armor of righteousness, by honor and dishonor, by evil report

and by good report. There they stand, messengers of God. They are a mere drop in the bucket, yet no class of men and women in human society are exerting an influence so tremendous. They interfere, as a Shanghai secular paper puts it, as a buffer-state between what are considered to be the dangerous literary and official classes of China, and the dangerous and diplomatic classes of the West. They act, as another Shanghai paper says, as the generators of a new moral energy—the supreme need of China at the present hour.

The practical mind of China may work out something different from what we have yet, and which will enter into the final make-up. There will also be pecuniary contribution from China. Poor as these Chinese people are, their expenditures in idolatrous worship mount up each year to near \$150,000,000. We shall see much of that turned into Christian channels of benevolence. We shall also look for thinkers and authors and investigators and specialists to be added to the great force we already have of men of intellectual supremacy at work on the multitudinous problems of existence God has set before mankind. And, towering above everything else, we contemplate the revenue of praise and thanksgiving that will come to our blessed Master—the outpouring of millions and millions of loving hearts, millions and millions of prayers, millions and millions of songs of rejoicing, and millions and millions of shouts of triumph ascending from the uncounted hosts of China ransomed; all as the result of this missionary movement we are carrying on to-day.

—Dr. William Ashmore.

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#### YO FEI.

There are great heroes outside of classical, and even Christian lands, and I consider Yo Fei a real hero. He was born on the banks of the Yellow River at the time of the Norman rule in England. There was a great flood at the time of his infancy, and mother and babe were placed in a large earthenware water-pot, which was carried by the current, together with wreck-age of the village, many miles down.



As the natives were saving the spoils from the waters, each one made a choice of what he could grab. One man chose the water-pot, and was laughed at by his fellow townsmen at having added two more mouths to feed. He bore the jeers, and cared for the widow and her boy. The widow was poor, and as the boy grew he developed under his good mother a keen sense of filial duty, and spent much time on the hills cutting fuel for her while other boys were at play. She had no money to buy books, pens and ink, so, as she was a scholar, she wrote with a stick in dust on the table and taught Yo Fei to read and write. I use this part of the story to illustrate the importance of female education, since there is perhaps not one per cent. of the women here who can read and write. By and by a great teacher opened a school in town to which the well-to-do could go, but Yo Fei was too poor. The old master was seeking an apt pupil to whom he could impart all of his learning and skill, but none came up to the mark. One day Yo Fei climbed over the wall and wrote some verses on the plaster. The master saw, and admired, and asked the class who did it. On finding that it was Yo Fei, he took him for an adopted son and taught him the classics and the skill of a gallant knight. Yo Fei went to the great military examinations with his school friends. The magistrate offered him the choice of his horses as a charger. There was one dirty, vicious animal, dirty because so fierce that no expert could care for him. Yo Fei seized and took him to the stream, and washed out a gem of a white horse. He got a sword and a lance and went to the examinations. The examiners were corrupt and were going to sell the senior wrangler to a certain grandee, but the general in chief was honest and desired to see fair play. Yo Fei surpassed in archery and essay writing, and the tournament was to settle the matter. Yo Fei killed the grandee and the examiners desired to behead him, but the general in chief stood for justice. The students "struck" or rebelled, and in the melee Yo Fei and his friends escaped.

There was a call for troops to defend the empire against the Kui Tartars, and Yo Fei was called to the front. The general asked Yo Fei for his plans in battle. Yo Fei answered discreetly, "Use the plans that the circumstances and times demand." I use this answer to urge the Chinese to change according to the present times. Yo Fei chose his men somewhat after the manner of Cromwell, rejecting the useless, selecting the fittest. He never lost a battle, and soon defeated the Tartars. With victory Yo Fei lost his job, as soldiers do nowadays in China. His comrades, forced by hunger, became brigands, but Yo Fei drew a line on the ground and told them, "I am loyal and non-est; you become thieves; this line parts us forever." Yo Fei and his mother were nearly starving. A powerful bandit leader sent an emissary with many ingots of gold to enlist Yo Fei as his strategist, but Yo Fei rejected the vile offer, and would rather starve than sacrifice his integrity. Again Yo Fei responded to the call of his country, and his mother branded him on the back, "Loyal, Faithful, True and Holy," as a warning to him to follow uprightness. He defeated the Tartars several times and cleared the country of several great bandit kings, one of whom was the one who had asked him to enter his service. This robber had his fortress in the Yung Ying Lake in Hunan. The fortifications were very intricate. Yo Fei disguised himself and spied out the land, destroyed the bandit and his officers and army of robber soldiers who had harassed the Hunanese. I use this bandit to illustrate the devil, and the officers to illustrate the gods of the temples, and the bandit soldiers, the priests, fortune-tellers and magicians, who, by threatening Satan and death, fleece the people. As the bandit was killed by Yo Fei, a greater than Yo Fei destroyed him that had power over death, that is, the devil, and delivered them who were all their lifetime subject to bondage, as are the Chinese.

Yo Fei led his armies for the last time against the Kui Tartars, but



there was jealousy in the heart of the prime minister, the Li Hung Chang of the time. The evil minister, who had control of the emperor, sent a false imperial edict. Yo Fei, in loyalty, obeyed, was seized, imprisoned, and doomed to death, a martyr to his loyalty, while the country fell a prey to the Kui Tartars. The Russians are worse, perhaps, for China than the Tartars, but they have been helped by the modern Tsin Kwei, who has an iron image opposite the grave of Yo Fei at Hang Chow. The people for centuries have reviled and thrown filth on the image of Tsin Kwei, and honored the grave of Yo Fei as that of a hero.

Christian boys should live a step higher with their light than this grand Yo Fei. He was great because he honored his mother. He is one of the greatest of Chinese heroes. Such a character throws a light on the Chinese ideas of right and wrong. He is a Gentile who did by "nature the things contained in the law." If a higher critic should say that Yo Fei had not such a high character, but that the story is polished up, we can reply that the historian had a high ideal in his own mind or he could not make the fiction. This shows the "work of the law written in Chinese hearts." DR. W. E. MACKLIN.

## Young People's Department.

It will be gratifying to our young people to note in the financial exhibit printed on the first page of this issue, that there has been an increase of eighty-six contributing societies, and \$790.98 gained in contributions from the Endeavorers during the first four months of the present year. Many societies observed Endeavor Day. Only a few have sent us their offerings. Do not delay this matter. We want the increase to continue until the \$10,000 has been raised.

us a card, stating how many boxes you will need to place one or more in every home represented in your school. Keep a record of the names of those to whom the boxes are given, and remind the scholars each Lord's Day of the offering in June.

### ENDEAVORERS IN INDIA.

MISS MAUDE PLUNKETT.

I can not tell you how surprised and delighted I was to be invited to a Christian Endeavor social only a few evenings after my arrival in Damoh. My life in India began to seem very homelike at once. But then I thought, "Oh, it can't really be a C. E. social as we have at home," and I tried to fortify myself against being disappointed. But when I stepped inside the door and saw the boys' bright faces and heard their words of welcome, my fears were dispelled at once, and I knew I was in a place where the true Christian Endeavor spirit abounded.

SEVERAL hundred Sunday-school superintendents have already ordered the Collection Boxes for Children's Day. We are indeed glad that this device meets the approval of the superintendents. The boxes are much more attractive and durable than the pockets used in former years, and have this advantage, that they can be placed in the home of the children now, and the work of collecting will be going on until Children's Day, the first Lord's Day in June. The boxes will be sent free to any address. If you have not already ordered, send

After welcoming the guests, two or three jolly games hastened to make

the shy ones feel at home. Then a scheme of entertainment began to be carried out, which would have been a credit to the ingenuity of our home C. E. committees. Forty or fifty slips of paper were handed out, telling each one what part he was to take on the program. One was to be blind-folded and then to draw the picture of a horse; another was to tell a story; another to walk like a scorpion. My slip said for me to sing a pretty song in my own language. At another time during the evening slips of paper were pinned on our backs, and we each tried to guess who he was.

Of course I could not understand one word that was spoken except as a missionary would now and then kindly interpret for me, yet I could easily tell from the laughter and exclamations of delight that they were having a very good time indeed. Refreshments of native sweets were served from two large baskets.

Before going home, a quartette of native Christian boys sang in English "Bringing in the Sheaves," and "Blue Galilee." And I thought how very much like a Christian Endeavor social at home.

I began to wonder what else these boys did. Did they really, away out here in the heart of India, carry out in their lives the C. E. pledge? Do they read their Bibles and pray every day? And what do you suppose I learned? They have a reading and prayer and song service every day at the noon hour, and then sometimes during the afternoon each class in the school has its Bible hour, where the boys study the Bible systematically. The result is that the "third reader" boys know more about the Bible than many of our "high school" students at home.

Thursday evening brings the prayer-meeting. Native Christian boys lead this meeting. A careful outline of the lesson is made by one of the missionaries and given, a few days in advance, to the boy who is to lead, and he in turn gives out references to the other boys. No leader ever comes unprepared to the prayer-meeting. And pauses—there is no such

thing as a "long pause" in the prayer-meeting here. The boys one after another take part, and make splendid, earnest talks and prayers. The other evening one of the earnest Christian boys said "sorcery, witchcraft and idol-worship don't amount to that"—and he snapped his fingers. That, too, in a land where *all* is sorcery and witchcraft and idol-worship.

These boys are not forgetful of the duty which falls upon them of telling the glad good news of a risen Saviour to the heathen around. Every Sunday morning 250 boys walk a mile to have Sunday-school in the city of Damoh. They carry their Bibles and song-books, and, with their fresh, clean clothes, make quite an object-lesson for the heathen natives as they go through the city. One teacher with his class of thirteen boys has gone with two of the missionaries to another section of the city, and now there is a Sunday-school of more than sixty there. Another teacher, with a missionary and a native helper, have gone to another part of the city, and now there are three schools instead of one. Last Sunday another Sunday-school was started in one of the near villages. Every Friday evening groups of boys take turns in going out with Mr. Rambo to the near villages for evangelistic meetings.

So you see the boys are not idle, but are striving to do what He would like to have them do. There is a look of responsibility on their bright faces as they start out with their message. Even the smallest one thinks he is in some little measure a teacher to the less fortunate town children. They are surely learning the true Christian Endeavor spirit—the Christ spirit.

Many of the boys here are supported by C. E. societies at home, and they know it and love to think about it, and are never tired of asking questions about it. So it is for the sake of the home C. E. as well as for the Master that they are trying to do their best. It is our own Hansa's strong, manly voice in the prayer-meeting that says, "We will do for others what you have done for us." "As thou hast sent me, even so send I them."

## THE PULPIT.

### MISSIONS THE CHIEF BUSINESS OF THE CHURCH.

"For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth" (1. Thess. 1. 8).

What a compliment this is to the young congregation at Thessalonica! Not "humbly content to be despised at home," this church caught the spirit of Paul, who planted and watered and became a missionary of salvation to the civilized world. Although the heathen raged, they said,

"Let us break their bands asunder,  
And cast their cords from us."

This should be the dominating spirit of all the churches of Christ on the first Sunday in March. The reason for the existence of the body of Christ is found in the work of world-wide missions. This appears from the following considerations:

(1) *The life of the founder of the church.* Jesus was the first world missionary. The Father sent him. The church was organized to complete the work that he began. His field was the world.

(2) *The prayer of the disciples.* "Thy kingdom come" had a significance far beyond the day of Pentecost. That was the beginning of the church, the glorious consummation of which was to be attained when "the kingdom of the world is becoming the

kingdom of the world is become the Christ."

(3) *The commission.* The twelve were not to execute the last command of the Lord as individual disciples or as apostles. They must wait until the Holy Spirit constituted them the nucleus of the church. It was as such that Peter, representing the twelve, delivered the first gospel sermon, and added unto them three thousand obedient believers. As the church enlarged, the same commission applies with equal force to-day.

(4) *The apostolic church.* After the dispersion, resulting from the persecution culminating in the death of Stephen, the Jerusalem church went forth preaching everywhere. So zealous were they that in a single generation the church was established in every center of population in the civilized world. Thus they interpreted the business of the church.

(5) *The need of the world.* "In none other is there salvation." The law was weak, philosophy effete, and human merit vain in reference to salvation. Christ in the world, then and now, the only hope of glory.

Let the whole world put forth a supreme effort to realize its mission. The evangelization of the world is possible in this generation. We shall do much in the direction of this goal by giving two hundred thousand dollars this year for heathen missions.

"Tis not for man to trifle! Life is brief,  
And sin is here.

Our age is but the falling of a leaf,  
A dropping tear.

We have no time to sport away the hours,  
All must be earnest in a world like ours."

OWENSBORO, Ky. R. H. CROSSFIELD.



## BOOK REVIEWS.

**HYMNS HISTORICALLY FAMOUS.** By Nicholas Smith. Advance Publishing Co., Chicago. This book gives the origin of thirty of the most popular songs in Christendom, and portraits of twenty-four of the most famous hymn-writers. Incidentally the volume contains much biographical value. The collection is certainly made with good judgment. Every preacher should possess a book like this. Historical information about the great songs of the church is important. The reading of this book will inspire a warmer love for church songs, and this is one object of the author. The book will hold the attention from the first, and touch the heart.

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**THE NEW EPOCH OF FAITH.** By George A. Gordon, D. D. Houghton, Mifflin & Co., New York. Dr. Gordon is a minister of the Old South Church, Boston. He finds time to write such popular books as "The Christ of Today," "Immortality," "The New Theodicy," "The Witness to Immortality in Literature, Philosophy and Life," and the above named book, which, although only recently from the press, is now in its second edition.

"The New Epoch of Faith" is fresh and racy. It is an interpretation of the religious condition of the day from the point of view of a progressive religious thinker. The book has breadth of view, vigor of thought, and literary finish.

The general scope and character of the book are suggested by the following contents: Things Assumed; The Advent of Humanity; The New Application of Christianity; The Discipline of Doubt; The Return of Faith; The New Help from History; Things Expected.

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**PHILANTHROPY IN MISSIONS.** Ecumenical Conference Studies, IV. Foreign Missions Library, 156 Fifth Avenue, New York. Pp. 68, binding full paper, cloth back. This book is made

up almost entirely of quotations from the Ecumenical Missionary Conference report. It sets forth the work of missions as of necessity philanthropic. It furnishes a brief *resumé* of those portions of the great report dealing with the actual work of the missionary. It is arranged in the form of studies, to meet the needs of the missionary meeting and study classes.

"It was a happy inspiration which led Mr. Grant to embody in a very small compass so much of the very pith and marrow of the best speeches and papers of the great Missionary Conference of 1900. It is difficult to see how the work could have been better done. The seventy-page booklet is a casket of gems."—*F. F. Ellinwood, New York, Oct. 14, 1901.*

Single copies, 25 cents; five copies, \$1; twenty copies, \$3, postpaid.

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**THE PRIVATE LIFE OF THE SULTAN.** By George Dorys. Illustrated. D. Appleton & Co., New York. Every page of this book is intensely interesting. It stirs you. The author is the son of the late Prince of Samos, one of the Sultan's Ministers, ex-governor of Crete. He had, of course, excellent opportunities to know the political atmosphere in and about the Sultan's palace. This daring young liberal of the Young Turk Party advocated a constitution for Turkey, and therefore was compelled to flee from Constantinople and seek safety in Paris, where he wrote this book. The picture he draws of the private and public life of Abdul-Hamid fully justifies Gladstone's characterization, who styled him the "Great Assassin." He has wronged and terrorized his family as well as his subjects. His rule of a quarter of a century has been one of the darkest chapters in the world's history. According to Dorys (the name is a pseudonym), he has not inspired affection in his relatives, but rather fear and dread. The chapter on the imperial harem is one of the most startling. It is gratifying, however, to know that in Turkey, as in Japan, and in fact everywhere, polygamy tends more and more to disappear.



# RECEIPTS FOR FOREIGN MISSIONS

From January 1 to February 1, 1902.

[Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the Post-office.]

## ARKANSAS.

### INDIVIDUAL.

Johnson, R. H.,  
Springdale .....\$ 5 00

## CALIFORNIA.

### ENDEAVOR SOCIETY.

Acampo ..... 3 75

### INDIVIDUALS.

Musselman, Milda,  
Santa Barbara... 15 00  
Stafford Bros.,  
Acampo ..... 25 00  
Talbot, Chas. W.,  
Moneta ..... 10 00

### MISCELLANEOUS.

Cash ..... 07

Total ..... 53 82

## CANADA.

### SUNDAY-SCHOOL.

Watson's Corners  
(Iona), Ont... 15 00

### INDIVIDUAL.

Hepburn, Mrs. Jane,  
Sparta, Ont .... 10 00

### MISCELLANEOUS.

A Thank-offering  
from Ontario .. 100 00  
Cash, Ontario..... 50

Total ..... 125 50

## COLORADO.

### CHURCH.

Denver (South  
Broadway) ..... 5 00

## CONNECTICUT.

### MISCELLANEOUS.

S. S. Class, Dan-  
bury ..... 5 00

## GEORGIA.

### ENDEAVOR SOCIETY.

Fitzgerald ..... 3 75

## ILLINOIS.

### CHURCHES.

Mechanicsburg .... 20 15  
Pekin ..... 16 00

### ENDEAVOR SOCIETIES.

Abingdon ..... 8 50  
Donovan ..... 5 00  
Mackinaw ..... 5 00

## INDIVIDUALS.

Berninger, A. L.,  
Oakwood .....\$ 5 00  
Romain, Fannie B.,  
Sheldon ..... 10 00

### MISCELLANEOUS.

Cash ..... 2 12  
Eureka College Mis-  
sionary Society,  
Eureka ..... 135 00

Total ..... 206 77

## INDIANA.

### SUNDAY-SCHOOL.

Peru ..... 7 00

### ENDEAVOR SOCIETIES.

Bruceville ..... 10 00  
Remington ..... 3 75

### INDIVIDUALS.

Bowers, Alex., New  
Market ..... 1 00  
Hamilton, L. A.,  
Greensburg ..... 10 00  
Lane, A. C., Rey-  
nolds ..... 2 00  
Storer, D. W., An-  
derson ..... 230 00

### MISCELLANEOUS.

Cash ..... 91  
Interest, South  
Bend ..... 29 00

Total ..... 293 66

## INDIAN TERRITORY.

### ENDEAVOR SOCIETY.

Ardmore ..... 30 00

## IOWA.

### CHURCHES.

Davenport ..... 19 87  
Keokuk ..... 3 75

### ENDEAVOR SOCIETIES.

Des Moines (Uni-  
versity Place)... 15 00  
Keokuk ..... 3 75  
Moorhead ..... 15 00  
Sloan ..... 12 36  
Whiting ..... 15 00

### INDIVIDUALS.

Peregrine, Chas. E.,  
Brooks ..... 1 00  
Titus, Ella, Brooks  
Wright, Miss M. A.,  
Monticello ..... 5 00

### MISCELLANEOUS.

Cash ..... 1 07  
Total ..... 92 80

## KANSAS.

### CHURCH.

Harmony (Abeline)\$ 10 00

### SUNDAY-SCHOOL.

Smith Center..... 2 31

### ENDEAVOR SOCIETIES.

Holsington ..... 2 75  
North Topeka .... 1 25  
Topeka (First)..... 4 50

### INDIVIDUALS.

Noe, C. R., Leon.. 100 00  
Tebo, J. B., Had-  
dam ..... 1 00

### MISCELLANEOUS.

Cash ..... 34  
Total ..... 122 15

## KENTUCKY.

### CHURCH.

Spencer ..... 6 20

### ENDEAVOR SOCIETIES.

Caldwell ..... 1 00  
Owensboro (Jun-  
ior) ..... 5 00

### INDIVIDUAL.

Ireland, J. L. Skill-  
man ..... 5 00

### MISCELLANEOUS.

Cash ..... 4 36  
Total ..... 21 56

## LOUISIANA.

### INDIVIDUAL.

Florence, Mrs. N.  
E., Shreveport... 5 00

## MASSACHUSETTS.

### INDIVIDUAL.

Benton, Harriet  
M., Peru ..... 4 50

## MICHIGAN.

### INDIVIDUALS.

Buchanan, Bessie,  
Pierson ..... 5 00  
Stringham, Mr. and  
Mrs. A., and J. F.  
Karr, Pierson... 5 00

### MISCELLANEOUS.

Cash ..... 2 00  
Total ..... 7 50

## MINNESOTA.

### INDIVIDUAL.

Featherstone, Mrs.  
W. J., Red Wing 5 00

## MISSOURI.

## CHURCH.

Albany .....\$ 17 10

## SUNDAY-SCHOOLS.

Plattsburg ..... 21 00

Plevna ..... 2 70

## ENDEAVOR SOCIETIES.

Elsberry ..... 1 00

Marshall ..... 6 00

## INDIVIDUALS.

Graham, F. L., and

wife, Libertyville ..... 2 00

## MISCELLANEOUS.

Cash ..... 45

Earnest Workers,

Weston ..... 1 00

Total ..... 51 25

## MONTANA.

## MISCELLANEOUS.

Cash, Bozeman .... 50

## NEBRASKA.

## CHURCH.

Hebron ..... 12 00

## ENDEAVOR SOCIETY.

Ulysses ..... 3 41

Total ..... 15 41

## NEW JERSEY.

## INDIVIDUAL.

Elfering, J. H.,

Camden ..... 10 00

## NEW YORK.

## CHURCHES.

New York (West

56th St.) ..... 69 00

Tully ..... 8 00

## ENDEAVOR SOCIETY.

Buffalo (Richmond

Ave.) ..... 10 00

## INDIVIDUAL.

Slade, J. W., Pitts-

town ..... 3,000 00

## MISCELLANEOUS.

Cash, Buffalo ..... 125 00

Total ..... 3,212 00

## OHIO.

## SUNDAY-SCHOOLS.

Cincinnati (Rich-

mond St.) .....\$ 12 00

North Royalton ..... 3 75

## ENDEAVOR SOCIETY.

Dayton ..... 15 03

## INDIVIDUALS.

Jones, W. C., and

friends ..... 3 50

McKay, J. M., Cuba

Roof, T. J., Kull-

buck ..... 13 60

Wilson, Miss Bettie,

Cincinnati ..... 225 50

## MISCELLANEOUS.

Cash ..... 1 69

Total ..... 276 07

## OKLAHOMA.

## MISCELLANEOUS.

Cash ..... 77

## PENNSYLVANIA.

## INDIVIDUAL.

Graham, W. H.,

Allegheny ..... 40 00

## MISCELLANEOUS.

Cash, Philadelphia. 20

Total ..... 40 20

## RUSSIA.

## MISCELLANEOUS.

Cash, Riga ..... 50

## SOUTH CAROLINA.

## CHURCH.

Greenwood ..... 5 00

## SOUTH DAKOTA.

## INDIVIDUAL.

Julian, Paph, Man-

derson ..... 2 00

## MISCELLANEOUS.

Cash, Arlington .. 60

Total ..... 2 60

## TENNESSEE.

## INDIVIDUAL.

Barker, Mrs. E. W.,

Clarksville ..... 15 50

## MISCELLANEOUS.

Cash, Chattanooga.\$ 1 00

Total ..... 16 50

## TEXAS.

## ENDEAVOR SOCIETY.

Austin ..... 3 75

## MISCELLANEOUS.

Cash, Big Springs. 15

Total ..... 3 90

## UTAH.

## MISCELLANEOUS.

Cash, Salt Lake

City ..... 05

## VIRGINIA.

## CHURCH.

Rochelle ..... 4 00

## SUNDAY-SCHOOL.

Walnut Springs

(Oranda) ..... 5 00

## ENDEAVOR SOCIETY.

Clifton Forge .... 15 00

## INDIVIDUALS.

Bell, I. B., Wilburn 10 00

Estes, C. W., Ro-

chelle ..... 1 00

Meredith, Lucy A.,

and daughters,

Gouldin ..... 5 00

Staples, Miss Susan

N., Scottsville... 30 00

## MISCELLANEOUS.

Cash, Tazewell.... 23

Estate of Julia A.

Noel, Ware's

Wharf ..... 90 13

Total ..... 160 36

## WISCONSIN.

## MISCELLANEOUS.

Cash, Hickory ... 40

## MISCELLANEOUS.

Cash ..... 34

Interest ..... 305 44

GRAND TOTAL.\$5,088 30



WATCHWORD FOR THE YEAR.

DON'T let the multiplicity of market confuse or confound you. *one book* that there is no question about.

## THE PRAISE HYMNAL.

Get THE PRAISE HYMNAL and your troubles as to music books are over for a long term of years. You will have *the best* that can be had. If you don't have perfection in your music it will be a lack on the part of the musicians—not the book.

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OUR MOTTO: "Supply every *worthy* demand, and supply it *worthily*."

FILLMORE BROS.,

119 W. Sixth Street, CINCINNATI, O.

No. 40 Bible House, NEW YORK.

## NEW PULLMANS FOR BIG FOUR.

### Compartment Cars of the Latest Pattern Placed in Service.

The Big Four has just received from the Pullman Shops two strictly new Private Compartment Sleeping Cars, the **CAROLINA** and **ARKANSAS**, which will be operated between Cincinnati and Chicago on the train leaving Cincinnati at 8:30 p. m. daily.

The Big Four Trains leave from Central Union Station, Cincinnati, where direct connection is made from all trains from Kentucky, the South and Southeast, avoiding Omnibus transfers. The entrance into Chicago is through Pullman, Ill., and along the shores of Lake Michigan.

The new cars differ from the general run of sleepers of this class, in that all of the compartments are on one side of the car and each room can be made strictly private, or two or more rooms can be opened into each other, en suite. This feature makes the cars very desirable for parties desiring more than one compartment.

The rooms are all handsomely finished in birds-eye maple, oak, mahogany, birch and cherry. Each room contains a full-length mirror, washstand, hot and cold water, curling-iron heater and complete toilet accessories. These cars are the finest that have ever been built by the Pullman Company and represent a large outlay in money.



THE WATCHWORD FOR THE COMING YEAR, "A QUARTER OF A MILLION FOR FOREIGN MISSIONS."

# The Missionary Intelligencer



THE FIELD  
IS THE WORLD.

"GO YE INTO ALL  
THE WORLD."

Vol. XVI.

No. 10.

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50¢ A  
YEAR

SINGLE  
COPY 5¢

A. M. LEAN  
F. M. RAINS  
Editors.

# FOREIGN CHRISTIAN MISSIONARY SOCIETY.

THE \$200,000 HAS BEEN RAISED. PRAISE GOD FROM WHOM ALL BLESSINGS FLOW!

LET US GO TO DETROIT TO REJOICE AND PLAN FOR GREATER THINGS.



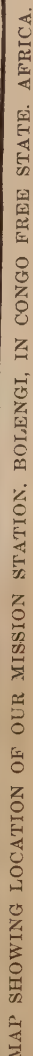
# A List of Missionary Books.

The following excellent Missionary Books should be read by all who are interested in the subject. They may be secured through Fleming H. Revell Co., Chicago, or they may be had through the Foreign Christian Missionary Society, Cincinnati, O. Cash must accompany each order:

- |  |  |
|--|--|
| Africa Waiting. <i>Thornton</i> . 35 cents.  | Islands of the Pacific. <i>Alexander</i> . 1895. \$2.00.                             |
| Apostle of the North, James Evans. <i>Young</i> . 1899. \$1.25.                        | Japan and Its Regeneration. <i>Otis</i> . 35 cents.                                  |
| Arabia, the Cradle of Islam. <i>Zwemer</i> . 1900. \$2.00.                             | Latin America. <i>Brown</i> . 1891. \$1.20 net.                                      |
| Autobiography of John G. Paton. 3 vols. 1897. \$1.50.                                  | Life of Adoniram Judson. <i>Judson</i> . \$1.50.                                     |
| Bishop's Conversion. <i>Maxwell</i> . 1892. \$1.50.                                    | Life of William Carey. <i>Smith</i> . \$1.50.  |
| Chalmers, James. <i>Lovett</i> . \$1.50.   | Life and Letters of Joseph Hardy Neesima. <i>Hardy</i> . 1891. \$2.00.               |
| China and the Chinese. <i>Nevius</i> . 1882. 75 cents.                                 | Korean Sketches. <i>Gale</i> . 1897. \$1.00.   |
| Chinese Characteristics. <i>Smith</i> . 1894. \$2.00.                                  | Middle Kingdom. <i>Williams</i> . 2 vols. 1895. \$9.00.                              |
| Christian Missions and Social Progress. <i>Dennis</i> . 2 vols. 1897. \$2.50.          | Missionary Addresses. <i>McLean</i> . 50 cents.                                      |
| Concise History of Missions. <i>Bliss</i> . 75 cents.                                  | Missionary Expansion Since the Reformation. <i>Graham</i> . \$1.25.                  |
| Constantinople and Its Problems. <i>Dwight</i> . 1901. \$1.25 net.                     | Missionary Heroes. <i>Lhamon</i> . 35 cents.   |
| Cross in the Land of the Trident. <i>Beach</i> . 25 cents.                             | Missionary Principles and Practice. <i>Speer</i> . \$1.50.                           |
| Cycle of Cathay. <i>Martin</i> . \$2.00.   | Modern Missions in the East. <i>Lawrence</i> . 1901. \$1.50.                         |
| Dawn on the Hills of T'ang; or, Missions in China. <i>Beach</i> . 35 cents.            | Morning Light in Many Lands. <i>March</i> . \$1.50.                                  |
| Ecumenical Missionary Conference, New York. 2 vols. 1900. \$1.50.                      | New Acts of Apostles. <i>Pierson</i> . \$1.50.                                       |
| Eshcol. <i>Humphrey</i> . 75 cents.  | Our Sisters in India. <i>Storow</i> . \$1.25.  |
| Evangelization of the World in This Generation. <i>Mott</i> . 35 cents.                | Persian Life and Customs. <i>Wilson</i> . 1895. \$1.25.                              |
| Everyday Life in Korea. <i>Gifford</i> . 1898. \$1.25.                                 | Personal Life of David Livingstone. <i>Blaikie</i> . 1880. \$1.50.                   |
| Foreign Missions After a Century. <i>Dennis</i> .                                      | Pilkington of Uganda. <i>Harford-Battersby</i> . \$1.50.                             |
| From Far Formosa. <i>Mackay</i> . \$1.25.  | Protestant Missions in South America. 35 cents.                                      |
| Geography and Atlas of Protestant Missions. <i>Beach</i> . 2 vols. 1901, 1902. \$4.00. | Redemption of Africa. <i>Noble</i> . 2 vols. 1899. \$4.00.                           |
| Gist of Japan. <i>Peery</i> . 1897. \$1.25.  | Report of Ecumenical Conference, New York. 2 vols. \$1.50.                           |
| Handbook of Missions. <i>McLean</i> . 35 cents.  | Siam and Laos, as Seen by Our American Missionaries. <i>Wilson</i> . 1884. 50 cents. |
| Healing of the Nations. <i>Williamson</i> . 25 cents.                                  | Social Evils in the Non-Christian World. <i>Dennis</i> . 35 cents.                   |
| Henry Martyn. <i>Smith</i> . \$3.00.   | Strategic Points in the World's Conquest. <i>Mott</i> . 85 cents.                    |
| Holy Spirit in Missions. <i>Gordon</i> . \$1.25.                                       | Two Thousand Years of Missions Before Carey. <i>Barnes</i> . 1900. \$1.50.           |
| India and Malaysia. <i>Thoburn</i> . 1892. \$1.50.                                     | With the Tibetans in Tent and Temple. <i>Rijnhart</i> . 1901. \$1.50.                |
| In the Tiger Jungle. <i>Chamberlain</i> . 1896. \$1.00.                                | Verbeck of Japan. <i>Griffis</i> . \$1.50.   |
| J. P. Petrie. <i>Carus-Wilson</i> . \$1.50.  | World-wide Evangelization. \$1.50.   |



Vol. XVI.—OCTOBER, 1903.—No. 10.



## FINANCIAL EXHIBIT.

Comparing the receipts for Foreign Missions for the first eleven months of the current missionary year with the corresponding time last year, shows the following:

	1902.	1903.	GAIN.
Contributions from Churches.....	2,981	3,042	61
Contributions from Sunday-schools....	3,450	3,354	96*
Contributions from C. E. Societies.....	426	554	128
Contributions from Individuals.....	869	919	50
Amounts.....	\$154,406.28	\$182,959.21	\$28,552.93

Comparing the receipts from different sources shows the following:

	1902.	1903.	GAIN.
Churches.....	\$56,969.71	\$68,891.06	\$11,921.35
Sunday-schools.....	47,028.58	49,284.29	2,255.71
C. E. Societies.....	3,523.10	4,955.51	1,432.41
Individual Offerings.....	9,671.52	15,228.06	5,556.54
Miscellaneous.....	5,220.49	12,292.52	7,072.03
Annuities.....	29,290.10	28,430.50	859.60*
Bequests.....	2,702.78	3,877.27	1,174.49

\* Loss.

Gain in *Regular Receipts*, \$28,238.04; loss in *Annuities*, \$859.60; gain in *Bequests*, \$1,174.49.

## SPECIAL NOTICE.

We request the preachers to promptly notify us of any change in their post-office address that they may receive the *Missionary Intelligencer* without any interruption.

As we go to press, the receipts for Foreign Missions amount to about \$198,000, or only about \$2,000 short of the \$200,000 line. We praise the Lord and thank the friends for a great year's success. Come up to the Detroit Convention and rejoice with us. There is now no doubt about the \$200,000. Tell the good news to the friends everywhere. It has been a year of marvelous success. We believe we are on the threshold of an era of great expansion.

Ho for Detroit!

NATIONAL CONVENTION, Oct. 16-21, 1903.

A REPRESENTATIVE from every church, is the motto.

THE most useful churches at home are those which have learned the value of Foreign Missions abroad.

THE missionary spirit is the backbone of the life of a church.

THE missionary offering of a church, like a mirror, reflects its real life and character.

IN the ring, and not in the mere words, of a missionary speech lies its merit and power.

SEE that your preacher goes to the National Convention, and put a little change in his purse to smooth the way.

IT is a mistake for a preacher to permit the members of the church to know more about missions than he knows.

ONE of our annuitants, who has given \$500 on the Annuity Plan, says: "If I had \$10,000 at my command to-day, I would gladly use it for the Annuity Fund."

E. F. MAHAN, of Shelbyville, Ind., was on the program of the Detroit Convention. His address was finished. The church which he served so well mourns his untimely death. His home is left desolate. To us it seems that he should have died hereafter. The Lord raise up others to take his place and to carry on his work.



MISSIONARY information keeps the pot boiling in a church. When this fuel is lacking, the flame of life is low and flickering.

THE preacher's wits, like a lead-pencil, need sharpening once in awhile. He should read carefully the MISSIONARY INTELLIGENCER and the *Missionary Review of the World*.

SPASMODIC or fitful missionary agitation in a church acts like malaria—causes chills and fever alternating. Constant teaching and interest create healthy life and action.

MISSIONS are taught in Kentucky University as part of the course. Credit is given as for any other study. Prof. S. M. Jefferson is the teacher. No doubt other schools will do the same.

THE churches in Warren County, Ill., hope to support Rollin McCoy on the foreign field. He is expected to go out in September, 1904. He is a member of the Gerlaw congregation, Warren County.

THE Jubilee poem of W. T. Moore is printed in a handsome volume. The remaining copies can be had for ten cents each. This is enough to pay the postage. Apply to F. M. Rains, Box 884, Cincinnati, O.

THE Foreign Society will be able to present the most encouraging report to the Detroit Convention in its history. At this time we are not able to give full and definite figures, but we can assure the friends the report will be inspiring.

G. L. WHARTON is in the field in the interest of Foreign Missions. He will return to India next year. He is making a special plea for at least \$20,000 for a Bible college in India. This is a great need. The same need exists for this as for such a school in Japan and China. He has already received \$700 for this special work. He will no doubt run this up to \$20,000 at no distant day.

AN experienced missionary said: "I consider Mr. Guy, of the Christian Mission, the best and most forceful preacher in the Japanese language in Japan. It recalls the old days of Verbeck to hear him preach the gospel with such deep soul eloquence and power."

MISS ALMA FAVORS, a trained nurse of San Francisco, has been appointed missionary to Lu Cheo fu, China. She will assist Dr. Butchart in the hospital in that city. Miss Favors is a member of the Twelfth Street Church in San Francisco. She has had the best of training for the work to which she devotes her life.

THE church at Lake Charles, La., of which W. S. Buchanan is the pastor, gave an average of \$4.91 per member for all missions during the year. We know of no church that has done better. Indeed, we know of no other church that has done as well. If any others have done as well, we would like to hear from them.

IN the Mission Rooms there is a Loan Library. Books are sent out for two weeks to those who are willing to pay postage on the same. It may be that there are those who have missionary books for which they have no further use, who would be willing to donate the same to this library. If so, the librarian would be very glad to receive them.

THE office of the Foreign Society was gladdened, September 10, by a visit from Frank Garrett, one of our faithful and very efficient missionaries at Nankin, China. He went out seven years ago. He is much devoted to his work. Mr. Garrett was on his way to Columbia University, New York, where he expects to take some special studies during his vacation.

ONE of our good pastors in Missouri, sending a somewhat belated offering, says: "I regret that we could not send the full apportionment. The offering on the 'Omnibus Plan' did not succeed the best. Every effort in the way of sermons, announcements, send-

ing out letters, envelopes to the membership was made, but we did not get what we would like to have had. Next year the church will observe the several missionary days." We are glad the preachers and churches are discovering the weakness of the "Omnibus" system.

JESUS taught his disciples to pray that the Lord of the harvest would send forth laborers into his harvest. This is a prayer that is rarely ever heard. If qualified young men signify their intention to give their lives to the work on the mission field, they meet with discouragements on all sides. This accounts for the dearth of suitable candidates for the mission fields. For vacant pulpits there are scores of applicants. The struggle to secure them is pathetic.

THE churches around the Bay of San Francisco are planning for a great reception for the missionaries that sail on the 29th. Some of these go to the Philippines, some to China, some to Japan, and some to Tibet. A large hall in the heart of the city will be secured. Refreshments will be served. This reception will be a good thing for the churches, and will gladden the hearts of the missionaries. They will carry the memory of it with them all through their career and into the endless life beyond.

MANY have already said we should undertake to raise \$250,000 for Foreign Missions this coming year. It ought to be done. It can be done. *It must be done.* Send the word all down the line. Inscribe the following upon your banner: *Quarter of a Million Dollars for Foreign Missions this year!* This is less than twenty-five cents per member. It could easily be given by 250 men alone. We have 500 churches, as churches, that could easily give the amount. We are a rich people. The days of small plans must be passed. Begin now to consider plans for a great advance.

LET no one think that we are sending out too many men to the mission field. Thus far less than one preacher in a hundred has gone out. When a nation is on a war footing, every family is represented on the field of battle. Sometimes every man in the family capable of bearing arms, is among the enlisted. It is different in the matter of missions. Most churches have never sent out one worker of either sex. The parting command of our Lord is ignored by most of those who should heed it.

It would be a great thing for our Missionary Convention, if those who attend would make it a point to be in their seats when the Convention opens each time, and to remain until the benediction is pronounced. It often happens that there is a good deal of visiting done around the doors. This seriously interferes with the work that is going on inside. The devotional services should be largely attended. Every seat should be filled before the reports are read. Visiting can be done between sittings. A word to the wise is sufficient.

EVERY one who goes to Detroit to the Convention, should go in the spirit of prayer. The delegates should pray that those who have charge of the work may be divinely guided, and that the speakers may be enabled to so present the truth that all hearts and consciences will be enlightened, and stirred to the performance of larger things in time to come. A convention is not a picnic. It is a time in which the Lord's business is transacted. All who are interested in his work should make such contribution to it as is in their power.

THE West Side Church in San Francisco, of which W. M. White is the minister, is putting up a new house of worship. When this house is dedicated, the plan is to have a revival follow. The revival will begin with raising enough money for the support of a missionary on the foreign field.

The West Side Church will be a Living Link church before the first Sunday in March next. More and more churches and ministers are coming to understand that the more they do to send the gospel out, the larger is the measure of prosperity at home.

THE speeches before our National Conventions have been of a high order in late years. When the speakers work hard on new addresses, they often reach high-water mark. They cut out the big words and insert large ideas. They clothe their thoughts in clear, direct, pure, strong English. Words are robbed of their rotundity and obscurity. Fat ideas never travel fast nor far. We may expect great addresses this year. Conscientious, hard-working men have been preparing for months. Great addresses are usually short. It requires much time to prepare short speeches.

CHRISTIAN families should make it a point to buy one or two good missionary books each year. No other books are so interesting. Parents should read them. Children should read them. They should saturate their young lives with these great missionary biographies. These books should be loaned to neighbors. They should be placed in the guest-room where visitors can dip into them from time to time. If the people know the facts, they will pray for missions and give for missions. Not only so, but they will go out into the fields themselves and dedicate their lives to this cause.

OUR missionaries in China have issued an appeal to college men and women in which they say: "We, the members of the Foreign Christian Missionary Society in China, consider our work second to none. We are *enthusiased* by it. We *rejoice* in it. We *love* it. Under the blessing of God, it is well established and growing rapidly." Speaking of the kind of men needed in China, they truly say: "An ordinary man will not do for China. He can not meet the requirements. First of all, he must be a man of God, spir-

itually minded and entirely consecrated. He ought also to be a man of large hopes, great faith, much patience and an enduring enthusiasm. He should be physically strong, of clear judgment, with practical common sense, well educated, yet willing to learn. He ought to be a man among men, successful, cultured. Finally, he must be a believer in the great plea for which the brotherhood of Christ stands. A man who is uncertain in the plan and purpose of the church of Christ has no place in the China mission."

W. S. BUCHANAN, minister of the church at Lake Charles, La., says: "Would it not be a good idea to report the church at the Convention that has raised the largest amount of money for missions, per member, during the past year? I believe it would have a tendency to cause the churches to push up on missionary work. The church that has a thousand members and gives \$600 for missions is thought to be the best missionary church in the brotherhood, when, if they would average up per member, the churches that give \$100 and \$300 would be seen to be giving more per member."

CLARENCE H. POAGE, Princeton, Ky., suggests the organization of a Reserve Corps, and sends two dollars. And among other things he says: "Enroll C. H. Poage and Ida Willis Poage as Nos. 1 and 2. This organization should be permanent—10,000 members strong. Let us not be satisfied until we can reach an enrollment of 10,000 persons who can always be relied upon in any crisis at least once a year. This, of course, in addition to their regular offerings in March and Children's Day. This money to be called out by a proclamation of Pres. A. McLean at the most critical period of the year; if possible, between October 1 and March 1." This is a splendid idea. We hope to have a large number of enrollments soon. Let us hear from hosts of friends willing to give one dollar each upon call.



THE members of the First Christian Church of Topeka gave a reception to Mr. and Mrs. M. B. Madden, September 1. Mr. and Mrs. Madden are preparing to return to Sendai, Japan. They are Topeka people. They went out eight years ago to the field, and have just finished a year's vacation at home. The reception was largely attended. Mr. and Mrs. Madden both talked interestingly on Japan and Japanese customs, and their work in that country. A Morris chair and a handsome quilt were presented to them. The chair was given by the Endeavor Society, and the quilt by some of the ladies. C. A. Finch, the minister, and Mrs. Finch made the presentation speeches.

It has been said that the world's benevolences are supported by organized poverty. It is exceptional to find a very large regular contribution to Foreign Missions. Only one man among us now supports a missionary every year. We ought to have thousands of such givers. We will have many more in the future. But now is the golden moment to strike. We hope to see a large number of Christian business men and others come forward during next year with larger gifts. Is it not possible to find ten men among us that will support a missionary each on the foreign field next year? We ought not to permit the women and children and poor men to carry the burden of this mighty world-wide enterprise.

RECENTLY a minister of the Presbyterian Church told the writer that he preached one sermon every year to his church concerning legacies. He urged his people to remember the cause of Foreign Missions in their last will and testament. This custom by the ministers of that church no doubt accounts for the many gifts by legacies. Last year their Foreign Mission Board received \$165,771.30 from wills alone. This is almost as much as we received altogether last year. Our people in the years to come will leave money for this work, if the preachers

will call attention to the matter from time to time. And great care should be exercised in drawing the will in due legal form.

THE Society needs men. It needs suitable men. Whoever goes out should have good health; otherwise, he will break down and have to come home. He needs to be a scholar; otherwise, he can not be a leader of the people. He should be a man of piety; otherwise, he will soon weary of the task. He should be possessed of tact; otherwise, he will give offense, and do perhaps as much harm as good. He should be gentle; otherwise, he will take offense without any cause whatever. He should be able to live and work with other people. One who can not defer to the opinions of his associates sometimes, when no principle is involved, one who feels that he must rule or ruin, is not fitted for this high service. He should have a dash of heroism in his nature. He should be able to take fortune's buffets and rewards with equal thanks. He should have a large soul. Judson, in asking for men for Burmah, said: "One wrong-headed, conscientiously obstinate man will ruin us. Humble-minded, persevering men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, and be the least of all, and servant of all; men who enjoy much closet religion; men who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need." Those who are interested in the cause of missions should pray that men of this class should be raised up and thrust out into the mission fields.

ON we march, then, the workers,  
And the rumor that ye hear  
Is the blended sound of battle and  
Deliverance drawing near;  
For the hope of every creature  
Is the banner that we bear,  
And the world is marching on."

—*The Student Volunteer.*



## THE NATIONAL CONVENTION AT HAND.

The National Convention meets in Detroit, Mich., October 16-21. The attendance is sure to be large and enthusiastic. Why should it not be? Times are good. The churches have made substantial growth during the past year. The reports of the Missionary Boards will be the most inspiring ever presented. The addresses will be worth going the whole length of the country to hear. They will ring true and strong, and pulsate with an all-consuming love for the world's redemption. Men whom we all love and honor from this and other lands will be there to lead us to the very mountain heights of spiritual vision. It is worth a trip around the world to see and hear these great men. The churches in Detroit will open their homes and hearts in a most cordial welcome. The railroads will grant the usual reduced rates.

Some steps will no doubt be taken for the preparation of the celebration of the Declaration and Address by Thomas Campbell in 1809. In 1909 the National Convention will be held in Pittsburgh, near where the Declaration and Address was first published. It is not too soon to begin preparation for that great occasion. It is certain to prove the most notable in the history of our people. At our present rate of increase, we will probably number two million by that time. Our missionary offerings will no doubt amount to at least a million dollars. We are in the enjoyment of unspeakable blessings. The good hand of the Lord is blessing us beyond our expectations.

Special effort is being made this year to have a large number of churches represented, and to this end we suggest the following:

1. It will be most fitting for each church to send its minister and provide his expenses. The churches are coming to do this more and more. And for obvious reasons. He attends in the interest of the church he serves. The expense is a small matter for the whole congregation. It is a considerable matter for the preacher alone. He will appreciate such an interest in the cause which is so dear to his heart and such a token of personal regard. He will preach better all the year to come because of his experience at the Convention. It will deepen his interest in your church, and inspire him with renewed zeal for the souls of men. It will quicken his mind and soul and give him a clearer vision of his relation to the church and to the whole missionary enterprise. Many a preacher has been born again, as it were, at these great gatherings of the saints, whose one object is the conversion of the world.

2. It will do good if you will announce the National Convention in your local paper, if you are convenient to one. The editor is always on the alert for good, fresh news items. He will doubtless be delighted to mention the Convention, if you will give him the facts. And hundreds will be interested in such facts, not only our own people, but others as well. By a concert of action we can make this great Convention known to the whole nation.

We hope to see thousands of the INTELLIGENCER readers at Detroit. The sessions of the Foreign Society are held Monday, October 19—just one day.

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### G. L. WHARTON.

G. L. Wharton expects to return to India within a year. He has spent seventeen years in that field, and proposes to spend the remainder of his days in missionary service. He came home to give his children the benefit of an American education, and to build up his own and Mrs. Wharton's health. All the time that he has been in Hiram his heart has been in India. He never gave up the hope of going back and taking up his chosen life-work.

His health is perfectly restored. His children are making good progress in their studies. In the needs of the field and the urgent calls for more workers, he hears the voice of God, as did the prophet of the olden time, and he responds with joy, "Here am I, send me." Mrs. Wharton will remain in Hiram with the children for some time. He will return to India alone. Mrs. Wharton will join him as soon as she can do so without neglecting the interests of the children.

For about a year Mr. Wharton will go about among the churches and attend conventions and speak in the interest of the divine enterprise of missions. In addition to his addresses he will seek to introduce missionary literature and to get the people to read it. He will do what he can to increase the number of Living Link churches. He will seek also to get \$20,000 or more for the training-school in India. Such an institution is urgently needed. We must train our own evangelists, pastors, teachers and colporteurs.

No returned missionary among our people has spoken more acceptably or more effectively than G. L. Wharton. He is a master of assemblies. He informs the mind, and stirs the conscience. He opens the hearts and purses of the people who listen to his thrilling message. Churches and conventions will honor

themselves and their Lord in giving him a chance to present the claims of the work he represents. Christian people will secure a blessing for themselves by having him as their guest.

On reaching India he will either aid in the training-school or open a new station.

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## THE GOSPEL IN MEDICINE.

HERMON P. WILLIAMS.

There is often a close relation between sickness of the body and of the soul. A Filipino in one of the Chinese shops the other day was bartering for a little opium cup. He had begun the use of opium a week ago, and was gradually buying his smoking outfit. I asked him why he used it. He said, for a pain in his chest; it was very good for that. It was plain that for him a doctor's prescription and a little admonition against Chinese quackery was the decisive need against further physical ailment and moral degeneracy.

The Filipinos are more of a prey to pulmonary troubles than one would think in so mild a climate. The nights, though, are sometimes cold. Last January I slept one night in the police station. (It was a voluntary matter; the police station is our only hotel; its conveniences are a roof and a floor.) I had just arrived from Manila and had neglected to carry a blanket. The result was one long chill. But the natives have no blankets; and under their slight cotton coverings they sometimes actually suffer.

We have in the towns a crowded population, and no vaults, cesspools or sewers. The hogs are the public scavengers, and feed on excretions and offal. They are public benefactors. After an extended activity they are roasted and eaten. Pork is a staple meat among the people, for fresh fish is not abundant at this point. But of any meat they have little enough. Rice is the chief food; fried locusts are a favorite dish in season; different rank, gourdlike vegetables are abundantly used; withal, the diet can not impart great bodily vigor. The hours for eating are usually whenever they are hungry. The meals are cooked over an open fire. In the early morning the smoke of the night before still hovers over parts of the town, making the eyes of the early risers to smart and ache. The Filipinos are frequent bathers, but not clean in personal habits. At the table the fingers are the utensils.

When a man is sick, he is subject to two well-developed theories of treatment, as it were, fatalism and quackery. Fatalism is more or less a characteristic of the Oriental, and particularly

of the Malay, mind. Its principle is the economic doctrine of *laissez faire*. It is decidedly more practical and comforting in sickness than quackery.

Of this last there are two kinds, the terrestrial and the celestial. The terrestrial proceeds from the commonplace exchange of a peso for a bottle of medicated water to the more transcendental method of exorcising demons. There are roots and herbs that the long-haired mountaineers bring down, that are good for several things. A blister on either temple is fine for headache. A black cloth pasted above a baby's eye with saliva will cure the hiccoughs. Mustard plasters on both arms and both ankles will drive off the fever. Tobacco and betel-nut must be used for the stomach, the poor, maltreated stomach. Then a fish, or piece of twisted palm, will keep the devils away.

The celestial quackery is much more elaborate and professional. If you have apoplexy, pray to St. Leonardo. If you have asthma, invoke the blessed Jacob. St. Joseph, St. Philip, St. Sirlacio and Santa Lucia are good for affections of the eyes and ears. Against fever, St. Joseph, St. Antonio, St. Medardo, St. Peter Martyr, St. Philip Neri, St. Ignatius Loyola, Santa Patronila and Santa Luduina are efficient. For colic, implore St. Rolendis; for dysentery, St. Lucio, etc.; for headache, St. Vicente Ferrer, etc., etc.

St. Roque has been a most popular saint throughout the archipelago the past year, for he is especially effective against the cholera. He has appeared visibly in many provinces, with his faithful dog, and has received both money and adulation. In this province his dog appeared in one place alone, but that did not forbid him being revered as a visitant from heaven, fattened on boiled rice and surfeited with chicken. It was St. Roque who came down and stayed the cholera in Laoag. He was not seen, it is true, but he had been duly announced and a procession had been made to his honor. What cases occurred after that were special judgments of God for wickedness.

A popular barrier against epidemic in Manila was a placard posted on the house doors and bearing the imprint of a cross dedicated to Jesus and Mary, and extolled in the printed prayer. This paper was bought and esteemed in many quarters more highly than doctors and sanitary laws. "The cross is health for me, the cross I adore forever, the cross of the Lord be with me. The cross is my refuge." And besides its medicinal efficiency, the prayer secured three hundred days' indulgence to the worshippers.

In the face of all adaptation of superstition to the physical ailments of men, it is not unnatural that real infirmaries and



asylums for the poor and afflicted are almost unknown in the Philippines. Manila has a leper-house, an asylum for the insane, and an inadequate public hospital. There may be a few other similar institutions. As a rule, however, the poor, idiotic, palsied, blind and diseased must make shift for themselves. No more novel and unanswerable argument could be wielded by evangelical missions than a real provision for the bodily afflictions of the people. Dogma is silenced by benevolence. Such enterprises supply the gospel in medicine, just as we know that there is medicine in the gospel.

LAOAG, P. I.

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## THE HOMILETICAL VALUE OF MISSIONARY LITERATURE.

W. W. SNIFF.

The value of missionary literature to the preacher in the contributions it can make to his sermons is too great to be overlooked. However many qualities of strength a sermon may have, it is to a very large degree a failure if it is not interesting. It is necessary to draw upon every available resource to make the discourse reach the people by challenging their willing attention. The preacher's personality, the subject-matter of the sermon, the manner of presentation, all have their place in successful preaching.

Outside the study of the Scriptures there is not a single source of homiletical help which surpasses the missionary literature which is now available. Science, history, biography, fiction, poetry, have all been extolled as of great value to the preacher, and there is no dispute concerning the help received by the study of these branches. Indeed, many preachers fail because they do not broaden their lives and minds by the use of these general subjects. One can not know too much of any one of them, and one should know as much as possible of all of them. Yet no one of them compares favorably with missionary literature in the help afforded the preacher in the making of sermons.

There are reasons for this. In the first place, there is no other reading-matter which so much resembles, or is so closely related to, the Bible. Outside the setting forth of doctrine in the Scriptures, the Book is of lasting interest because of the history it contains of God's dealings with men. While this is in large measure true of ordinary history, yet it is much more true of Bible history. There is no writing published which presents more intense activity than the Book of Acts. It is a wondrously instructive and inspiring record. No book in the Bible contains more sermon help than the Acts. Not since "the beloved physician" wrote that stirring book, has anything been produced which resembles it so much as the literature which

records the labors and victories of modern missions. "These records are a new Book of Acts, if not of Apostles," as A. T. Pierson says, "yet a true history of the work of the Holy Spirit in modern times; and though the literature is not inspired as the Acts in the Scriptures, yet the labors of the missionaries are attended by many indications that they are being directed by the Holy Spirit. Notwithstanding some errors in the teachings of many missionaries, we still have a glorious record of God's dealings with men. Its homiletical value on this account can not be overestimated."

Another reason why the literature of modern missions is of homiletical value is that it illustrates and interprets the Scriptures. One of our hymns declares God to be "his own interpreter," and no doubt one of the ways by which he makes plain the meaning of his truth is by repeated illustration. New meaning has come to many a familiar passage of Scripture by some experience of a trusting believer. The entire Scriptures have been in the same way enriched by the experiences of the church in evangelistic and missionary enterprises.

Still another reason for the superiority of missionary literature is that it is intense and living. It is not produced by theorists and dreamers who do nothing and have nothing to do. It moves. It throbs with life. It would be difficult for any one who is at all interested in Christianity to find an uninteresting book on the subject of missions. The missionary literature of to-day is from men and women who are active and wide awake as any people living. The writings partake of the character of the authors. One is likewise surprised at the richness and variety of the literature. At the close of his volume of "Missionary Addresses," Bro. McLean places a list of missionary books which are to be specially commended. There are 168 in the list. Add to this list a few of the best books published in the last few years, and one has the cream of missionary literature. Incorporated in the report of the Ecumenical Missionary Conference held in New York City in 1900, there is a bibliography of missionary literature containing more than fifteen hundred entries, and this is by no means exhaustive. In this list there is history, travels, sermons, lectures, biography, personal experiences, and many other things, making a rich and varied literature, of great value and power. One of the best missionary libraries in the world, showing the extent and value of missionary literature, is found in the library of Yale College. Starting in 1891 with fifteen hundred volumes, there are now over five thousand volumes, and over seventy missionary periodicals regularly received. A preacher can not have in his individual library a large number of missionary books as compared with these special libraries, but he can have, and ought to have, as many well-selected volumes as possible.

Approaching this subject from the standpoint of the sermon, there are several considerations of interest. The power of the sermon will be determined by what the preacher is able to put into it. The fullness of the mind and heart gives force to the message. When great thoughts are the daily food of the preacher, the people will be interested and fed. Where, outside of the Bible, will one find greater thoughts than in the writings of men who are touching the mighty and tender hand of God in his work of redeeming and elevating the world? If the great astronomer, in his contemplation of the material universe, was constrained to declare that he was thinking God's thoughts after him, it is equally true that we are thinking God's thoughts after him in the marvelous achievements of a God-given gospel. A preacher can scarcely be dull and uninteresting in the pulpit if he is in touch with God's great world-saving enterprise. He will have more, not less, interest in the souls before him when he appreciates God's efforts on behalf of the whole human race.

The force of the sermon is measured not alone by the thoughtfulness of the preacher, but also by his sympathy. He must have and keep a loving heart. He must remain ever in touch with both God and men. A sermon must have life. Philosophy and science can not give this necessary vitality. History, biography and fiction can do much. But the Bible is always the preacher's standard text-book, and next to that stands the literature which opens to him the most wonderful world of life where God and man are co-operating for the salvation of men. This will keep a man fresh and forceful because it keeps his mind open and his heart young. It would not be overstating the case to say that there is not a man among us who has been preaching over thirty years, who is still in demand, who is not interested in pushing missions. The only chance many have to come into touch and keep in touch with missions is through the literature dealing with the subject. A constant, careful, sympathetic study of missionary literature will do much to give a man perennial freshness, and make his sermons up to date, interesting and helpful. Other things being equal, the preacher who reads missionary literature will remain interesting and useful through the longest period.

Another value of missionary literature in relation to the sermon is in the abundance of illustrations furnished. There is a little tendency to regard the search for sermon illustrations as a sign of weakness. It may sometimes indicate weakness, but good illustrations are a great power nevertheless, and the live preacher will use them. The most apt and helpful illustrations will not be those gotten from books and magazines compiled for the purpose, but will be those gathered from experience, observation and reading. The richest field in the world for illustrations is the literature of missions. Every lofty purpose, every high ideal, every fine impulse, every noble quality of mind and heart, every unselfish devotion to great principle, every willing-



ness to sacrifice self for duty, finds repeated illustrations in missionary literature. One object of the sermon is to incite to worthy endeavor. To this end missionary literature is of value because the biographies of missionaries give so exalted views of human life. Such men as Carey, Judson, Livingstone and Paton can be made to appeal to the true and the good and the heroic in men and women as much or even more than any Bible character save Jesus. There is a most striking resemblance between some of these modern missionaries and the apostle Paul, with the advantage that the former are of our own times, and on that account seem nearer to us. Henry Drummond remarked about Moody that he was "the biggest human he ever saw." One feels much the same about our great missionaries. They are great and they are human. For this reason, their lives are most helpful to us. Where is to be found a better example of renunciation for Christ's sake than the life of Adoniram Judson? Where could **be seen a more steadfast devotion to a great cause** than in the experiences of David Livingstone? Was there ever finer persistence in the presence of difficulty than Carey showed? Morrison opened a new continent to the gospel as well as Paul. J. Hudson Taylor has had faith to make him worthy of a place in the eleventh chapter of Hebrews. A close parallel to Jesus healing the sick and preaching the gospel is found in the works of John Kenneth McKenzie, late of China, or our own Dr. James Butchart and other medical missionaries.

Whatever high quality or great achievement we look for, is to be found in the literature of missions. Dr. Pierson quotes some one as saying that if modern missions had done no more than to give to the world the life and character of Judson, the enterprise were well worth the entire cost. If this is true, what is to be said when we add to this one name the names of the thousands of men and women who have renounced self and given all for the work of missions; who, through faith, have subdued kingdoms, wrought righteousness, and realized the abundant promises of God? If one is to go outside the Bible to find something of homiletical value to supplement by interpretation and illustration what is there given, no field is more fruitful than this. The pastor who neglects such literature robs his people of their spiritual birthright and wrongs his own soul.

Another consideration of much importance is the apologetic value of missionary literature. No message can have great force unless the preacher have confidence. It might be urged that we need no other confidence than that inspired by the Bible. But evidences of Christianity have their place and power in the equipment of the Christian, and especially of the preacher. The gospel writings of the New Testament were narratives of what Jesus did, and their purpose was to lead to faith and inspire confidence. For the same purpose the record of modern missions can be properly and wisely used. What the



gospel has done in the Fiji Islands, in Madagascar, in Japan, in all lands, in this day has as much evidential value as the account of the gospel's triumph in Jerusalem, Corinth, Rome and Ephesus. The New Testament account shows what the gospel could do under the preaching of Paul and other apostles; these modern records show that the gospel is still the power of God unto salvation to every one that believeth. A. T. Pierson says, "There is no form of the evidences of Christianity that has ever filled my mind with such absolute and irrefragable proof that God is still working as in apostolic days among nations, as the subject of missionary triumphs." Surely, such confidence gives a preacher great power as he preaches Christ to sinful men. The literature, therefore, which inspires this confidence has inestimable homiletical value.

RUSHVILLE, Ind.

#### FAREWELL SERVICES OF MR. AND MRS. MADDEN.

Before leaving for Japan, Mr. Madden and his son Harvey visited Mrs. E. E. Thomson, of West Plains, Mo. They were royally entertained by Mrs. Thomson and the members of the Christian Church. It will be remembered that Mrs. Thomson erected a home for Mr. and Mrs. Madden in Japan in memory of her departed husband. Now she is very much interested in a chapel for which Mr. Madden has been collecting funds, and to which she contributed liberally. She also remembered Mrs. Madden, the little boys and Miss Hostetter with useful, handsome gifts. Mrs. Thomson is not a rich woman, but she gives liberally, lavishly, to the Lord's work at home and abroad, and at the same time cares for those of her own household, and she has educated a young man who ministers in the home field. God bless her faithful, cheerful stewardship to the salvation of many souls, stars in her crown of glory.

THE Topeka First Church, Third Church and Bellview Mission contributed generously to Mr. Madden's Sendai (Japan) Chapel Fund.

MISSIONARIES at home do not rest, as some fondly dream; but at a reduced salary, and at an increased ex-

pense of living, they recreate by study and by visiting among the churches, to "stir up your pure minds by way of remembrance" of the Lord's last message to the churches, and by rehearsing the triumphs of his word abroad.

THE Partridge C. E. Society contributed to the chapel fund, and the church gave a splendid offering to Mrs. Madden, a much appreciated surprise to her.

MR. MADDEN speaks in a number of Colorado churches during the early part of September, and in California churches for two weeks before sailing on the "China," September 29, for Japan.

MR. MADDEN, en route to Japan, spoke in the Newton (Kan.) First Christian Church, the morning of September 6, and received a generous offering to his chapel fund. The same evening he spoke at Hutchinson, and will receive a gift from them. The ladies of the Hutchinson Church gave a reception to Mr. and Mrs. Madden, Monday afternoon, which was much appreciated and enjoyed. Mrs. Madden, however, was unable to attend it. She spoke Sunday evening at a union meeting in Partridge, and the Monday morning train to Hutchinson was seven hours late, so she failed to reach Hutchinson to enjoy the reception.

She did, however, enjoy the few minutes spent with Mr. and Mrs. Donaldson, the faithful servants of the church there.

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#### THE POWER OF CHRIST'S LOVE.

The American missionary, Dr. Chamberlain, narrates an experience of his in India:

"When we came to the city Hyderabad to preach the gospel, the people rose against us and threatened to cast us out if we preached about any other God than their idols. I saw them picking up stones, ready at a moment's notice to cast them at us. I begged them to let me tell them a story, after which they might stone me if they desired. At last they consented. As they gathered around me with the stones still in their hands, I told them of the wonderful life of Jesus, and especially of his sufferings and death. While I yet spoke, the people went and threw their stones into the gutter, and came back to me, while down the face of the man who had been loudest in demanding my death, flowed tears. I told them again they might stone me if they wished. But they would not, but answered: 'We had no idea you would tell us such a wonderful story.'"

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#### A CRY FROM THE CONGO.

A story told by the late Rev. P. Cameron Scott, a missionary in the Congo Free State. One day, when Mr. Scott was preaching to a group of natives, an old chief approached him, and said: "Why didn't you tell us this story sooner? Why didn't you let us know?"

"Why didn't you tell us sooner?"

The words came sad and low;

"O ye who knew the gospel truths,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe;

But we never heard the story:

Why didn't you let us know?

"You have had the gospel message,  
You have known a Saviour's love;  
Your dear ones passed from Christian  
homes

To the blessed land above.

Why did you let *our* fathers die,

And into the silence go

With no thought of Christ to comfort?

Why didn't you let us know?

"We appeal to you, O Christians,

In lands beyond the sea;

Why didn't you tell us sooner

Christ died for you and me?

Nineteen hundred years have passed

Since disciples were told to go

To the utmost parts of the earth and  
teach:

Why didn't you let us know?

"You say you are Christ's disciples;

That you try his work to do;

And yet his very last command

Is disobeyed by you.

'Tis indeed a wonderful story!

He loved the whole world so

That he came and died to save us;

But you didn't let us know!

"O souls, redeemed by Jesus,

Think what your Lord hath done!

He came to earth, and suffered

And died for every one.

He expected you to tell it,

As on your way you go;

But you kept the message from us!

Why didn't you let us know?

"Hear this pathetic cry of ours,

O dwellers in Christian lands!

For Africa stands before you,

With pleading, outstretched hands;

You may not be able to come yourself,

But some *in your stead* can go.

Will you not send us teachers?

Will you not let us know?"

—C. P. Turnbull.

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#### WHAT OTHER SOCIETIES ARE DOING.

The Presbyterian Church of North America gave \$1,049,840 last year for Foreign Missions. Of this amount, \$164,096.88 was from legacies. Seventy-nine new missionaries were sent

out. Their force now numbers 781 missionaries and 1,988 native assistants. That society has ninety-one hospitals and dispensaries. Last year 290,103 patients were treated.

The income of the Church Missionary Society amounted to \$1,705,000 last year. Sixty-seven new workers were engaged. These were chosen out of 590 applicants. This society has 953 missionaries at work. Of these, 422 are ordained, 189 are unordained, and 382 are unmarried women. This society now receives \$500,000 more than it did ten years ago. For fourteen years every qualified applicant was accepted and sent out. There is a call now for five hundred new mis-

sionaries and for an income of \$2,000,000. The plan is to secure \$2,500,000 within five years.

"WHAT can I spare?" we say:

"Ah, this and this,

From mine array

I am not like to miss:

"And here are crumbs to feed some hungry one;

They do but grow a cumbrance on my shelf"—

And yet one reads, our Father gave his Son,

Our Master gave himself.

—*Frederick Langbridge.*

## SUNDAY-SCHOOL DEPARTMENT.



MRS. A. J. CLARK,

Superintendent Central Sunday-school, Indianapolis, Ind.

Foreign Christian Missionary Society, especially those referring to advertising, and added to these other means of advertising, suiting our local environment. We could not begin our advertising as early as advised, because of other urgent collections preceding our Children's Day offering, but made up for lost time when once we got at it. Our advertisements of Children's Day in June invaded all the city dailies, and also all the church announcements, and through printed programs of our morning and evening entertainments, containing the names of those on program, even to names of those on assisting committees. Many of these programs were enclosed in personal letters of invitation which were sent out by hundreds. These letters were written by the 'superintendent's helpers' (a large committee of high school girls), and personally dictated and signed by the superintendent, and which were delivered by the 'messenger boy service.'

"Incentives to the class collections were the prizes offered to the different departments of the school. A dollar was added to the class collection of the class in the advanced primary department of the school which should report the largest collection. A dollar was given to the class in the intermediate department with the largest collection, and also to the class in the

In the following letter Mrs. Clark tells how her school reached its apportionment: "We have secured our apportionment of the Children's Day offering the last two years by first resolving to have it, and afterward enthusiastically going after it. We had no peculiar method, but followed the suggestions of the



adult department with the largest collection. A dollar was also offered to the class which should raise the largest collection in the whole school. The banner class in school reported \$27.

"The pretty blue and white missionary maps sent out this year by the Foreign Society were very helpful. We asked for an extra number of them, and teachers used them in instruction. The morning exercises of Children's Day were instructive in nature and were varied with songs from the First Primary and with reports of the competing classes. The evening entertainment consisted of the program, 'Light and Life,' sent out by the Foreign Society. We carried it out in detail, and the committee and children met for rehearsal in many a storm of rain and one of hailstones.

"The Central School did reach her apportionment of \$225, and we all de-

cided that there is no 'excellence without great labor.'"

#### RECORD FOR THE YEAR.

For the first eleven months of the current missionary year the Sunday-schools have contributed a little over \$49,000. This is a gain of more than \$2,000 over the corresponding time last year. There are a number of schools that contributed generously last year that have not been heard from so far, but we are depending upon them to come to our aid as usual. If your offering has not been sent in, be sure and have it attended to at once. The offerings must reach us before the first day of October in order to be credited on the year, as our books close promptly on September 30. Every year there are some schools that send their offerings in too late to be credited, which causes much disappointment and dissatisfaction on the part of the schools.

### YOUNG PEOPLE'S DEPARTMENT.

W. B. WARREN.

Once upon a time there was a young people's prayer-meeting which once a month resolved itself into a missionary meeting. It seemed strange to some people that twice as many attended the missionary prayer-meeting as the others. Of course, the interest was four times as great. That explained the attendance, and the attendance partly explained that; but there remained a large residuum of mystery. It vanished after you learned that two or three of those young people were saturated with missionary books and steeped in the lectures and addresses of missionaries. They had something to tell. They had enthusiasm to impart. The trumpet gave forth no uncertain sound, and men prepared for battle. The three or four other meetings of the month felt the glow and thrill of that one. The lives of all who attended were forever changed. India, China and Japan have to-day missionaries from that little band!

MORAL.—Send a delegate to Detroit! If your church is too nearly dead to send its pastor, let the young people send him. If his going is secure, send your president or missionary chairman. Detroit is easily and pleasantly reached by the majority of our people. Overflow it! A great program has been prepared; let some one or more from your society go and get its information, inspiration and confirmation, and bring them home to the rest!

They will enthrall the lukewarm, and give the energetic redoubled zeal. They will pervade the entire society, and endure throughout the year.

Missions are young people's work. Let us go up and take possession of Detroit. There is to be found the antidote for every C. E. ailment. There is to be outlined an avenue for every C. E. energy. The Convention needs you, young people: your songs, your laughter, your ready sympathy, your prompt faith, your unfaltering hope.



You need the Convention—its wisdom, its earnestness, its large horizon, its message of conquest.

The passing of the \$200,000 limit will be announced. Do you approve the victory? Then come and help to ratify! Get the hand-grasp of men and women fresh from the field, and rejuvenate your languid society with the electric thrill of the completed circle.

What has been done, shows what can be done; \$200,000 is a waymark on the road to \$1,000,000. Let us make the interest unanimous and the goal is reached. New missionaries are needed. Let us assemble, and pray the Lord of the harvest.

There is every reason for representation from every society. There is no reason against it. Come away to Detroit!

## FROM THE MISSIONARIES.

### INDIA.

#### A WORK OF GRACE.

Kana Anand was left an orphan when but a small boy. Until thirteen years of age he lived with relatives. At that time he joined a band of Sadhus or pilgrims, and for more than nine years wandered with them over India, visiting the various shrines and seeking salvation from sin and escape from the eight million four hundred thousand successive births of the transmigration system. From these Sadhus he learned the Hindu wisdom and priestcraft. It is needless to say that he found no rest for his soul.

One day a missionary came across this band of pilgrims. He put into the hands of Kana Anand a copy of the New Testament, saying, "Read this and judge of its truth." The young man took it and read it. Then came one of those wonderful illuminations of mind that we hear of once in awhile. His mind and heart responded at once to the truth. For three months and a half he read the book daily, and, having a keen mind, hid the words in his memory and heart. He believed in Jesus, but did not know where to find those who believed in and served him. He wished to obey Christ in baptism, but knew not where to find one who would baptize him.

At the end of three months and a half, some one destroyed his copy of the New Testament, but he had learned it so well that through memory he kept his faith alive and continued his

search for Christ's people. At last he one day came to Timarni, a village near Harda, where we have a branch hospital. Not being well, he was directed by the village folk to the hospital. Over the hospital gate he saw in Hindi the words, "Christian Mission." He thought, "Here I will find out about Jesus Christ," and so he did. He had found the church. He came to us at Harda, and, after instruction, was baptized.

The news that a Sadhu had become a Christian and was to be baptized stirred up the whole town. At the time set, although the rain was pouring down, hundreds gathered to witness the ceremony. Before them all he confessed his faith and was buried with the Lord. Coming up from the water, he stood before the crowd that heretofore had called him "Maharaj" (great king), but were now sneering at and reviling him, and with joy and love in his face said, "I wish that to-day you all might do as I have done and receive the joy that I have."

He has obtained employment, and, earning his living by honest labor, will use what spare time he has to tell others of this great salvation.

#### A BRIGHT OUTLOOK.

With the beginning of the rainy season began another season's work in Harda. The schools are full and their work opens better than ever. The people seem to listen to our preaching with more respect and better attention

than heretofore. May the Lord, who knoweth the hearts of all men, bring these hearts to yield to the truth.

#### CHRIST'S METHOD REPRODUCED.

The evangelistic work among the men of the Harda district has been entrusted to me. I have begun it by going among them in the town of Harda itself. Every morning and evening I go out, and wherever I find men I engage them in conversation and preach Jesus to them. Sometimes I find one man, sometimes two, sometimes six or a dozen. I find this method more satisfactory than the set speeches made in the bazar. The talk Jesus had with the woman at the well is an illustration of what we are doing now in Harda. It is from this incident in Jesus' ministry that missionaries have learned this method of work. We have to go over and over again before they get a right understanding of what we have to say to them. In this way we preach in six or eight places in the town every day, with audiences varying as above stated. I have been surprised at the respect and attention with which they listen.

#### A NEW ORGANIZATION FOR CHRISTIAN WORK.

It is interesting and gratifying to know that an organization is being formed among educated Christian natives in India; that is, among those not employed by missions as evangelists for doing systematic evangelistic work as opportunity affords. These men are employed in Government, school, railway or other work, and it is pleasing to see that the spirit of Christ prompts them to band together and plan how to use their spare time for the extension of the kingdom.

#### MORE BAPTISMS.

We have a report of the baptism of several more boys of the Damoh Orphanage.

#### HE DID NOT KNOW HIS GOD.

Jesus once said, "Ye worship ye knew not what: we know what we worship." This expresses one differ-

ence between Christian and Hindu. The Christian worships intelligently and for reasons established by evidence. He knows his God, and has had experience of his goodness. With the Hindu it is not so. A few days ago I was talking to a crowd of men that had gathered about me. A singing fakir or holy man came along singing his songs. I asked him the meaning of his song. He said, "I do not know. It is about my god." I asked him who his god was and where he was and what sort of a being he was. He did not know. He could not tell me anything definite about him.

The people repeat verses from their holy books as charms to protect them, yet they do not know the meaning of the words they repeat. The people know a little of the stories concerning the incarnations of the god Vishnu, but about him himself, or the other gods, the people at large know nothing. It is very often the missionary who first reveals to the Hindu the character of the Hindu's gods.

"The entrance of thy word giveth light." The light of the gospel entering to these people's hearts will show them what they are now worshipping, and make them wish for something better.

O. J. GRAINGER.

HARDA, C. P.

#### THE PLAGUE IN HARDA.

O. J. Grainger writes as follows: "Ten days ago it was discovered that the plague was here. The people became panic-stricken, and began to run away from the town. Up to this time it is supposed that seven thousand people have gone. Those who remained stayed because they could not get away. This week the average number of deaths has been seven a day. Our work in the town is closed. The people are so excited and so frightened that they will not listen to us. They will let no one do anything for them, even resisting the Government officials in their attempts to stamp out the disease. There were three baptisms in Harda in July."

## CHINA.

EVANGELIZING AND SELLING  
SCRIPTURES.

C. B. Titus, going from Lu Cheo fu to Kuling, spent eleven days in a houseboat itinerating. "At a new place, San Ho, we preached, and sold one hundred Gospels and one hundred Scripture calendars. We wanted to see whether it was a desirable place to open an out-station. When I went on the street, it was raining, but my stock of books soon ran out. I went back and brought out triple the quantity, but all were disposed of. Three business men invited me to drink tea. In their recently opened imperial post-office I was permitted to paste on the wall a Scripture calendar. On leaving the place, I heard a conversation between a man in the bank and the boatman. 'What do the foreigners want?' He was answered, 'To preach, and sell books, and to see the place.' 'What do they want to see the place for?' 'Why, if they are suited, they will build a foreign house.' We visited Wu Wei Cheo on the way. We anchored our boat at the rear of the chapel premises, as the property is outside the city walls. We have a preacher and a day-school teacher there. Some eighty converts have been baptized in fifteen years. There are now twenty inquirers. Mrs. Titus preached to a large number of women in the chapel."

## A CHINESE FUNERAL.

Heaven is a coffin-lid,

Earth is a coffin-pit.

Go where one will,

He still is in the coffin fit.

So runs the Chinese proverb. It shows both their fear of death and the fact that every Chinaman is a fatalist. When it is time to die nothing can save him. While his relatives run hither and thither, calling in every doctor in the region, he calmly lays down and dies. "What must be, must be," he says.

Then the aspect changes. They will do anything to save him—and incidentally keep face in their neighbor-

hood—but if he is really going to die, that is another matter. No one would sleep on a bed upon which a man had died. It would be a pity to waste a bed. The dying man is quickly dressed in his burial clothes, some straw is laid on the floor, and he is dragged from the bed. A little child may be laid outside the door. They say a demon has taken possession of the body, and they don't want the company of any demons within their home.

Then the wailing begins. At times it is sincere, but as there is little love in the home, most of it is for "face" sake. It breaks one's heart, when some contagious disease is decimating homes, to hear upon the evening air the wail of some mother for her babe. Maybe she will take a basket of provisions and go out by some temple shrine, piteously calling for the departed spirit to return to the cold body.

No gift from the sons to a father can show greater filiality than to at an early date purchase for him a coffin. It is set up in the home where all can see it. The father seems to be as proud of it as any other member of the family.

A rich man's coffin is of very great thickness, and painted. The less wealthy classes leave off the paint, and vary the thickness of the wood with the size of their purses. The head of the coffin is larger than the foot end and stands on a slight pedestal. A pauper's coffin will cost three or four dollars. The finer grades will be from fifty to five hundred dollars.

Every important business must have a feast connected with it. Funerals are no exception. The Taoist and Buddhist priests, who are at this time a necessary evil, must be fed. Relatives from afar get hungry. When, as is often the case, the needed funds have been raised by a mutual aid society, every member of that society will be present with an amazing appetite. It costs to bury a relative. So true is this, that at times the funeral has to be postponed until a more pro-



pitious time. The body encased in the coffin remains in the home. Mourning ceases. The dead must be properly respected. It gives great "face" to the family to have an expensive funeral. It is as though they say, "See how filial we are. We are determined to pay proper respect, even though it takes our last cash and runs us into debt!"

The foreigner worries lest he get into debt. The Chinaman is anxious lest no one will loan him. This is a nation of debtors. To be dunned does not worry the majority. Promises are cheap. Lawsuits are costly. His "skin" is thick.

Both Buddhist and Taoist priests are called in to officiate. It makes the entrance to heaven more certain. If one is wrong, the other may be right. Strange to say, neither priests nor people seem to see any incongruity in the situation. They chant their prayers, beat the drums, clang the cymbals, and play the flutes. The place is filled with the scent and smoke of burning incense. A procession goes to some temple and informs the god of the death. Incense and paper money are burned by the way.

This paper money is the very cheapest of brown paper. Five holes are punched in representing so many cash. It is offered to the court hangers-on of the lower regions as a bribe to allow the dead a quick and easy passage to heaven. Their idea of the after life is framed after their law courts, where satisfaction can only be gained by the liberal distribution of money among the court runners or hangers-on. There is a saying, "If you have a right, but no money, do not enter the courts." Their sorrow is that they can not keep out of the lower region. Hence the invention of cheap money.

But we have strayed away from the subject. The day of burial is the great day. The mourners are decked in coarse white clothing. The coffin, surmounted by a large bamboo framework, is covered with red cloth. It has been used on former occasions and shows both wear and dirt. A heavy

beam is placed lengthwise of the catafalque and securely bound to it. To this the carriers fasten crosspoles. There will be eight, sixteen or more carriers. If the main pole is sufficiently long, all the men will put their shoulders to the one pole and march "lock-step." The leader starts the march with loud "ho-hie" of a rising and falling cadence. The whole group respond with "hie-ho" of a falling and rising cadence. The chorus continues from house to grave.

The chief mourner, bent half double like a decrepit old woman, is supported on one side by a friend and on the other by a willow staff. He walks.

The women mourners ride in sedan chairs, wailing as they go. Preceding the whole are the priests with their pipes, drums and cymbals. There is no decorum, no regularity. The priests may be laughing as the mourners weep. No one will see any inconsistency. Crackers are fired, the symbols clang, the drums are beaten, the piping of the flutes, "hie-ho" of the pallbearers, and the wailing of the mourners, makes the scene anything but mournful.

At the grave confusion reigns supreme. Everybody is shouting orders for some one else to do. The pallbearers yell louder, bombs are exploded, the mourners fairly scream. The noise of the drums and cymbals are heard above it all. Surely no demon would care to be in the vicinity. Thus the dead are laid away. It is a godless funeral, a Christless grave, no hope, no comfort, all darkness.

ELLIOTT I. OSGOOD, M. D.

CHU CHEO, China.

#### PROSPECTS OF THE WORK IN CHINA.

When the Chinese Imperial Court returned to Peking, the whole missionary body looked upon it as the dawn of a new era in mission work. China was humbled, after a fashion. The high officers of state realized that Christianity was a force to be reckoned with, and however much they might scheme to stamp it out, it had struck its roots deep down into the



soil of the social, intellectual and spiritual life of the people. Then followed a quasi-patronage of Christianity. Missionaries formed an essential part of the notable receptions in the palace. Missionaries were consulted by the Viceroy, plenipotentiaries, as well as by the host of higher or lower grade officials, as to the best means of helping China to educate her people, develop her resources, and improve her national life. One missionary was actually appointed by the throne, as the representative of Christianity, or rather the Christian Church, to deal with all matters, and report personally to the throne—an unheard-of thing before.

Educational institutions began immediately to spring up like mushrooms, or loom up large, like some coming event, casting a shadow before. Reforms were once again set in motion by the hand that had so ruthlessly checked them before. The stereotyped, eight-headed essay was abolished as a test of literary ability for civil service examinations. In its place, logical treatises and discussions, mathematical propositions, papers on political economy, history and geography, international law and commercial relations, were introduced and actually used at the various great examination centers, students were sent abroad, principally to Japan. The spirit of reform invaded the sanctuaries of existing institutions of learning, and when its hot blast met the cold wave of conservatism, there was a loud, but rather harmless, explosion, that frightened the reactionaries considerably.

Now, after these popular outbursts of enthusiasm for something new, there is borne in upon us the conviction that the gospel is the only *new thing* that will do China any lasting good. She will get missionaries to start her institutions of learning, and then so hamper and hobble them with restrictive regulations, inimical to Christianity, that the Christian missionary, in loyalty to Christ, will be compelled to resign leadership, and go back to the simple preaching of the gospel, which, praise God, no power on earth can ever restrict.

Still, the command is "Go, teach," and we dare not advocate less support for educational work, but rather more support, self-sacrificing support, for the wide evangelization of China. The millions are yet groaning for freedom from the thralldom of superstition and idolatry. The gospel is the truth that makes free, and creates a real desire for education and better things. A man living on a dunghill, can not appreciate soap and eau-de-cologne, either as a luxury or a necessity. The missionary is the pioneer of civilization, with his typewriter, bicycle, camera and stereopticon, not to mention the thousand and one conveniences and comforts of his home, that represent the world's best products.

The church must send her best men to do this work, and supply her millions of money to support them. Christ commands this. China—nay, the whole world—demands this. The church must do this, or be disloyal to her Lord.

Roman Catholics, in China, have realized the situation, and, with their usual aggressiveness and skill, have established work in every town and city. Shall the true followers of Christ remain inactive in the face of these facts?

In our work, our workers are more aggressive than means allow for support. Our men and women workers are straining every nerve to spend every ounce of effort and every cent of money where it will become a germinating seed for future fruitage. We feel the throb of sympathy, and the touch of practical help, of the great brotherhood back of us. Shall we not unitedly resolve to do more this year in prayer, effort and giving for the speedy evangelization of China and other heathen lands? The chief features in the prospect in the China field, indicate, as never before, the need for earnest, importunate prayer to God, that he would overrule and bless all events to the spread of the gospel. "My people shall be willing in the *day of my power!*" Pray to-day! Work to-day!! Give to-day!!!

WUHU.

F. J. ARNOLD.

## JAPAN.

## A LITTLE GIRL OF JAPAN.

She came to the charity school, this little girl of Japan. Her baby brother was tied on her back, and so came along too. Many other babies came the same way. No child ever saw such a schoolhouse in America. There are many of them in Japan. It was just an ordinary home for poorer people, a one-storied, three-roomed, frame house in Tokyo, the capital of Japan. In two rooms the care-teacher, or janitor, lived; the other room, perhaps twelve feet square, was the school-room. It had one paper window and two paper inside walls, which could slide apart as doors into the other rooms, if necessary. This house was rented by the missionary. The rent money was paid, too, by the missionary out of a salary made *meager* indeed by the strenuous demands of the work in Japan. (There was so much need for money for the work that the missionary had not bought herself a *new* dress for five years!) This schoolhouse stood on a busy street in one of the poorer districts of Tokyo. It was called a charity school because it was a *free* school. If one went to the city public schools, tuition must be paid. Little Girl's father was too poor to pay even *five cents a month* tuition.

So Little Girl came clattering along, bareheaded and barefooted, *on* her wooden clogs, chattering gaily with her friends, to the charity school—baby brother's round head bobbing around in time to the scrape, scrape of the clogs. Nearly twenty-five other little folks came to school there, too, besides the babies.

The wooden clogs were stepped off of at the door and left outside. The children went in and squatted down on the soft, padded, but much worn matting floor, behind the once undecorated, but now ink-bespattered, pine benches, which served as desks. School began at eight o'clock, because it was summer-time. When the teacher came into the room each child bowed respectfully to her. They sang a Christian song, the teacher prayed

briefly and simply, and school was begun. Taking, from where they hung in the window to dry, a bunch of ink-blackened papers, the teacher passed one to each pupil. This was their "copy-book." It was time for the *writing* lesson. The copy was written on a *white* paper and hung in front of the class. The single Chinese character representing *horse* was the lesson to-day. It must be written over and over again until teacher approved of it. The horizontal lines *must* be made first, and in proper order. The perpendicular ones must be shaded correctly. The missionary often wondered how the teacher could tell when copies were good or bad; the same paper had been used so often that it had become a *black* sheet, on which *black* ink was used—but the missionary could not afford new paper every day—scarcely every week. Little Girl worked patiently at her *moji*, as they called the Chinese words. Then came other tasks, too. There was reading in concert, in a singsong tone, very soothing to baby brother, especially because she could stand up and sway her little body to the rhythm of the sentences. Numbers was harder, for numbers must be learned on the *soroban*, the box of beads. Addition was easy; other things were not. Then she had drawing and sewing. She liked sewing; though, at first, it was only quilting old rags, in cross-stitch and heringbone, into neat floor-cleaning cloths. But best of all she liked the singing of the Christian songs. They were so different from anything she had known before. They made her feel *glad all over*. They seemed to make even baby brother better, though he only blinked his black, shiny eyes in wonderment. At home mother had Little Girl sing them over and over again when they were alone—but never if father were near. Father did not like Christians.

The editor of one of the great city papers had just returned from a visit to America and Europe. It was pub-



MISS CARME HOSTETTER

And Her Bible Class of Young Japanese Women at Sendai, Japan.

lished in his paper that he would give a free excursion to a famous place by the sea to ten children of each ward who passed the best examinations, and whose deportment for the year had been excellent. The successful ones were to receive, also, a new dress, clogs and other things to make them presentable for the journey. They were to be treated to lunch and sweetmeats.

When teacher read it all from the paper, at school, one day, Little Girl's heart leaped up in a great hope. "Oh, if I only could be one from this district!" "Was it for charity school children, too, as well as for city school children?" she timidly asked the teacher. "Yes," said the teacher, "and inspector will call during the month for our records." Little Girl would not tell mother just yet; she would *try* for the prize first. Mother would feel sad if she knew, and if Little Girl should fail. But Little Girl *felt* she *must* tell some one of her ambition, but who? Next morning when teacher prayed to the Christians' God, Little Girl thought, "I will pray to that God

too," so she listened carefully to the *words* of the teacher. She had never *thought* about her gods before. She said her prayers and made her gifts as her mother taught her, but carelessly. Teacher's prayers were different from mother's. She asked mother about her worship—she told her about teacher's. Mother was frightened. If father should learn that Little Girl was being taught Christianity, would he not take Little Girl away from the school entirely? Then, how should she learn anything at all? Father sometimes said Little Girl had better be at work anyway, bringing money into the home, instead of always eating her father's rice! But Little Girl's mother thought quite seriously of the things she was learning about the Christians' God. Next week when teacher came, as usual, to invite her to the mothers' meetings in the schoolhouse, mother did not refuse, as usual, but promised to attend, if father's consent could be obtained. Timidly, and with some excuse about wishing to see the American lady who provided the school for their child, mother asked to attend the



meeting, and father, being very tired and sleepy, just rolled over on the floor and grunted out his consent to her going.

It was the last day of school. The inspectors had been there. As you may have guessed, Little Girl was one of the chosen ones—chosen to go on the great excursion. Soon the whole neighborhood knew. Little Girl, made bold now by her joy, confessed to her mother how she had prayed to the Christians' God, for this blessing. And mother, too, grown bolder, confessed some things to father. Father, with true Japanese politeness, felt himself under obligations to the missionary. So he borrowed from different neighbors clothes suitable for making a call upon a superior. Then he spent the last bit of his day's wage for a present of ten eggs. Thus prepared, he called on the missionary, and, with profound bows, thanked her for her kindness in providing this pleasure and honor for his insignificant daughter. The missionary tried to impress him that his daughter had won it altogether by her own good scholarship

(she had not heard, yet, of the prayers) and deportment.

Little Girl had her excursion. For one brief day the little back did not bend beneath the burden of restless baby brother. Then things went on as before. After awhile mother became a Christian. Father thought, "Oh, she is only a *woman*, and it doesn't matter much, and it will please the missionary," so he gave his consent. But when winter winds began to blow chill and drear—they are so *chilling* in Tokyo—mother sickened and died. Before she went away, she boldly pleaded with father to become a Christian. Little Girl she gave, with father's consent, to the missionary with the prayer that she might grow up to be a missionary too. Baby brother was sent to his grandma. He is still too little to care for anything except a comfortable back to ride on and plenty of rice and cakes to eat. Little Girl is the sunshine of the missionary's home; she studies hard, and we are hoping the mother's wish will be realized in the coming years.

MRS. MAUDE W. MADDEN.

SENDAI, Japan.

## BOOK REVIEWS

A LIFE FOR GOD IN INDIA. By Helen S. Dyer. Fleming H. Revell Co., Chicago.

The heroine of this work was Mrs. Marcus B. Fuller. She gave her life to India. She is a missionary under the Alliance. This life teaches two things: God's care of his own, and how he can use any one who is willing to be used for his glory.

..

EVOLUTION OF THE JAPANESE. By Rev. S. L. Gulick. Fleming H. Revell Co., Chicago. \$2 net.

This book is an attempt to interpret the characteristics of modern Japan in the light of social science. The author undertakes to show what the Japanese were in times past, and what they are now, and to account for the great changes that have taken place. He aims to give the facts of experience, and not the dreams of poets or the snap judgments of tourists. Mr. Gulick points out the essential differences between the West and the East, and between the Japanese and other peoples of the Orient. He maintains that the difference

at bottom is one of ideas, and not of races. He holds that the changes made are not as complete as some believe, and much greater than others consider possible. The Japanese have not jumped out of their skins; nor is the change that has taken place one that has nothing real and strong and permanent about it. Mr. Gulick says that Japan is not a purgatory, as some would have it; nor is it a paradise, as others maintain; but a land full of individuals in an interesting stage of social evolution. It is not too much to say that this is one of the most illuminating and satisfactory books that have been written about the Japanese.

..

INDIVIDUAL PRAYER AS A WORKING FORCE. By Rev. David Gregg, D. D. Fleming H. Revell Co., Chicago.

The author shows that prayer is a working force—in the life of Abraham; in the life of the Master; in the life of Paul; in the life of the church; in the life of fellowship between Christ and Christians. The topics are well chosen and vigorously handled. No one can read this work without profit.



INDIA'S PROBLEM, KRISHNA OR CHRIST. By Rev. John P. Jones, of Madura, India. Fleming H. Revell Co., Chicago. \$1.50 net.

The author has spent two terms in India as a teacher and literary man. He is one of the foremost missionaries in that land. He writes as one who understands his subject. He treats of the land and the people, of the religions, of the women, missionary organizations, resources, problems and conquest. This is an admirable work. It would be difficult to name another single volume that gives so complete an account of India.

FIRE AND SWORD IN SHANSI: The Story of the Martyrdom of Foreigners and Chinese Christians. By E. H. Edwards, M. B., C. M., for twenty years medical missionary in China, with Introductory Note by Alexander Maclaren, D. D. Pp. 325, illustrated. Fleming H. Revell Co., New York.

As indicated by the title, this volume is a graphic history of the recent Boxer uprising in the Province of Shansi, and being taken principally from the blood-stained letters and diaries of the martyrs, written during the awful trials, persecutions and suspense of the days and weeks prior to their execution, it is intensely interesting. Many touching incidents are related of the heroism and self-sacrifice of the missionaries in trying to save each other and their native helpers and dependents, and of the faithfulness of the great majority of the native Christians. The book sets forth, also, the present needs and future prospects of that benighted people who ignorantly murdered their best friends.

DAUGHTERS OF DARKNESS IN SUNNY INDIA. By Beatrice M. Harbard. Fleming H. Revell Co., Chicago. \$1 net.

This book was written on behalf of the dark, ignorant, superstitious, enslaved Hindu and Mohammedan women. Their sufferings are the natural outcome of a land where the ruling deities are the creations of the minds of evil men wholly given over to the works of the flesh. No one can read of the women of India and not be moved with compassion and with a desire to help.

MISSION METHODS IN MANCHURIA. By John Ross, D. D. Fleming H. Revell Co., Chicago.

The author sought to adopt the methods and principles of the apostle Paul. When he began his work, a band of scholars said, "As long as one of us lives, not a soul in

Moukden will ever become a convert." In 1874 there were three Christians in Manchuria; in 1900 there were 27,000 names on the rolls of the churches. Probably half as many more had abandoned idolatry, and ten times as many had acquired such an elementary knowledge of Christianity as to lead them to regard it with respect.

THE EDUCATIONAL CONQUEST OF THE FAR EAST. By Robert E. Lewis, M. A. Pp. 248, illustrated. Price, \$1 net. Fleming H. Revell Co., New York.

The author, Robert E. Lewis, M. A., has a thorough knowledge of educational matters generally, having been college secretary of the Young Men's Christian Association for a number of years in the United States and Canada, and of late years in China. The book contains much interesting matter, not the least of which are a number of carefully compiled tables of statistics. The thought brought out in the concluding chapter is the necessity of establishing Christian colleges for the training of young men for the ministry and for distinctively Christian work. This need is not being met by the colleges being established by the Governments in China and Japan.

AN ENDEAVOREE'S WORKING JOURNEY AROUND THE WORLD. By John F. Anderson. Christian Publishing Co., St. Louis, Mo.

The author was a young barber who wished to see the world. He determined to work his way. He is a versatile man. He could sell goods, work on a farm, act as a hotel porter, serve as a machinist, cook on a battleship, as well as shave and cut hair, and hone razors, and grind scissors. He left New York with eight dollars, and reached San Francisco with sixty-five. He drove in a buggy for thousands of miles, rode his wheel for other thousands, and walked when he could not ride. He was five years on the trip. His book is interesting from cover to cover.

LOMAI OF LENAKEL: A Hero of the New Hebrides. By Frank H. L. Paton, B. D. Pp. 336, illustrated. Price, \$1.50 net. Fleming H. Revell Co., New York, Chicago, Toronto.

The author is a son of John G. Paton, the renowned missionary to the New Hebrides, and this book is a sequel to "John G. Paton," which appeared some years ago and met with such an enthusiastic reception. The son has most successfully carried on his father's work, and this volume is in no way behind the first one in point of thrilling adventure and hair-breadth escapes. One can not read it without being impressed with the thought that the gospel is the power of God unto salvation to every one that believeth.

## RECEIPTS FOR FOREIGN MISSIONS,

FROM AUGUST 1 TO SEPTEMBER 1, 1903.

[Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O., by Bank Draft, Post-office Order Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

AFRICA.  
MISCELLANEOUS.  
Cash, Bolengl. .... \$ 69 53

ALABAMA.  
CHURCH.  
Clinton ..... 1 17

AUSTRALIA.  
Churches ..... 487 61

CALIFORNIA.  
CHURCHES.  
San Francisco  
(First) ..... 11 84  
San Francisco  
(West Side) .... 10 00

SUNDAY-SCHOOLS.  
Downey ..... 15 00  
Healdsburg ..... 11 25  
Ontario ..... 6 07  
Oxnard ..... 5 75  
Selma ..... 10 00

ENDEAVOR SOCIETY.  
Pomona (First) .. 15 00

INDIVIDUALS.  
Talbot, Mrs. M. M.,  
Pomona ..... 5 00  
Talbot, O. M., Po-  
mona ..... 5 00

MISCELLANEOUS  
Cash ..... 13 75  
Total ..... 108 66

CANADA.  
SUNDAY-SCHOOLS.  
Aurora, Ont. .... 15 00  
Glencairn, Ont. ... 17 00  
Owen Sound, Ont... 12 12  
Rat Portage, Ont... 5 50  
Selkirk, Ont. .... 6 50  
Watson's Corners  
(Iona), Ont. .... 2 00

INDIVIDUALS.  
Dickson, Alice, Or-  
ton, Ont. .... 10 00  
Pearce, Mrs. T.,  
Iona, Ont. .... 5 00

MISCELLANEOUS.  
C. W. B. M., To-  
ronto (Cecll St.),  
Ont. .... 5 25  
Total ..... 78 37

CHINA.  
CHURCH.  
Lu Cheo fu ..... 50 77

INDIVIDUALS.  
Bentley, W. P.,  
Shanghai ..... \$ 5 00  
Hunt, W. R., Chu  
Cheo ..... 10 00  
Hunt, Mrs. W. R.,  
and family, Chu  
Cheo ..... 10 87

MISCELLANEOUS.  
Collected for Chol-  
era Work, Nan-  
kin ..... 478 88  
Collected for Hos-  
pital Work, Nan-  
kin ..... 1,604 33  
English Sunday-  
school and  
Friends ..... 89 06  
Native Confer-  
ences ..... 29 56  
Total ..... 2,278 47

COLORADO.  
SUNDAY-SCHOOLS.  
Boulder ..... 11 00  
La Junta ..... 9 00

ENDEAVOR SOCIETY.  
Colorado Springs.. 17 00

MISCELLANEOUS.  
Cash ..... 50  
Total ..... 43 50

CONNECTICUT.  
SUNDAY-SCHOOL.  
Bridgeport ..... 5 00

MISCELLANEOUS.  
Hattie Judson Bi-  
ble Class, Dan-  
bury ..... 7 00  
Total ..... 12 00

DISTRICT OF COLUM-  
BIA.  
SUNDAY-SCHOOLS.  
Washington (Ver-  
mont Ave.) .... 63 64  
Washington (Whit-  
ney Ave. Me-  
morial) ..... 15 46

INDIVIDUAL.  
Alden, Mrs E. J.,  
Washington ..... 20 00  
Total ..... 99 10

ENGLAND.  
SUNDAY-SCHOOL.  
West London Taber-  
nacle, London .. 15 65

INDIVIDUALS.  
Coop, J., Southport \$242 25  
Coop, Mrs. J., and  
family, South-  
port ..... 36 26  
MISCELLANEOUS.  
Mission Band,  
Hornsey ..... 35 97  
Total ..... 330 13

FLORIDA.  
ENDEAVOR SOCIETY.  
Eustis ..... 15 00

GEORGIA.  
SUNDAY-SCHOOLS.  
Bethany (William-  
son) ..... 5 62  
Howell Station  
(Atlanta) ..... 5 10  
Total ..... 10 72

IDAHO.  
SUNDAY-SCHOOLS.  
Moscow ..... 10 00  
Nezperce ..... 15 00  
Payette ..... 28 17

INDIVIDUAL.  
Craig, Mrs. M. E.,  
Morrow ..... 1 00  
Total ..... 54 17

ILLINOIS.  
CHURCHES.  
Evanston ..... 20 50  
Mt. Pleasant  
(Carthage) ..... 20 00  
Virden ..... 7 00

SUNDAY-SCHOOLS.  
Ancona ..... 2 00  
Arcola ..... 2 17  
Browns ..... 3 50  
Chicago (Central).. 25 00  
Chicago (First) ... 30 00  
Detroit ..... 5 00  
Donovan ..... 5 00  
Edinburg ..... 13 45  
Elkhart ..... 6 00  
Eureka ..... 75 00  
Evanston ..... 15 00  
Gridley ..... 10 02  
Jacksonville  
(First) ..... 50 00  
New Hartford .... 2 50  
Princeton ..... 1 05  
Rushville ..... 10 00  
Rutland ..... 21 10  
St. Augustine .... 7 46  
Salem ..... 6 98  
Saybrook ..... 2 00  
Tampico ..... 5 00  
Toluca ..... 26 46  
Tuscola ..... 13 60  
Union Chapel  
(Quincy) ..... 6 00  
West Point ..... 6 00

## ENDEAVOR SOCIETIES.

Alblon .....	\$ 8 75
Armington .....	5 00
Clinton .....	10 00
Gibson City .....	20 00
Mattoon .....	2 00
New Bedford .....	10 00
Oreana .....	15 00
Rutland .....	5 00
Sidell .....	5 00

## INDIVIDUALS.

Alexander, J. H., Morrisonville ..	5 00
Hibner, A. A., Ef- ingham .....	10 00
Walter, Mr. and Mrs. J., Chemung	10 00
Worthington, H., Fulton .....	1 00

Total ..... 504 54

## INDIA.

## SUNDAY-SCHOOL.

Harda (English) ..	9 16
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## INDIVIDUAL.

Burgess, Mattie W., Deoghur .....	100 00
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## MISCELLANEOUS.

Cash .....	2,430 79
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Total ..... 2,539 95

## INDIANA.

## CHURCH.

Arlington .....	8 68
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## SUNDAY-SCHOOLS.

Adams .....	9 06
Advance .....	11 00
Bicknell .....	5 00
Boxley .....	6 30
Burlington .....	20 00
Canton .....	5 00
Clay Chapel (Ko- komo) .....	3 50
Edinburg .....	5 00
Elwood .....	34 10
Ijamsville .....	6 00
Independence (Tip- ton) .....	12 50
Indianapolis (Cen- tral) .....	210 26
Ingersoll Corner (Hillsboro) .....	10 00
Liberty .....	1 00
Mt. Gilead (Moore- ville) .....	3 00
New Carlisle .....	8 00
New Hope (Taylors- ville) .....	5 00
Russlerville .....	8 00
Sandborn .....	2 00
Scotts Prairie (Steam Corner) ..	10 00
Union City .....	19 00
Valparaiso .....	19 80
Walnut Grove (Campbellsburg) ..	1 10
Winchester .....	30 00

## ENDEAVOR SOCIETIES.

Bicknell .....	2 00
Clarksville .....	10 00
Greensburg .....	15 00
Indianapolis (Hill- side) .....	5 00
Logansport .....	18 23
Metz .....	1 50
Milroy .....	15 00

Milton .....	\$ 15 00
Rees Mill .....	15 00
Seymour .....	5 75
Waveland .....	2 00

## INDIVIDUALS.

McGowan, W. T., Indianapolis .....	1 00
Roudebush, Mrs. H., Noblesville .....	2 00
Shively, Wm. F., Edwardsport ....	5 00

Total ..... 565 78

## INDIAN TERRITORY.

## SUNDAY-SCHOOL.

Bartlesville .....	5 00
--------------------	------

## ENDEAVOR SOCIETY.

Ardmore .....	2 00
---------------	------

Total ..... 7 00

## IOWA.

## CHURCHES.

Bloomfield .....	25 00
Cantril .....	10 00
Des Moines (East Side) .....	10 00
Port Dodge .....	2 00
Galva .....	1 00
Granger .....	10 00
Lost Creek (We- ver) .....	15 00
Monteith and Sun- day-school .....	8 60
Ontario .....	5 00
Schaller .....	12 25

## SUNDAY-SCHOOLS.

Adaza .....	2 56
Benns Grove (St. Anthony) .....	2 04
Bridgewater .....	4 00
Centerville .....	20 00
Creston .....	30 00
Eldon .....	10 40
Hampton .....	16 04
Knoxville .....	5 00
Maxwell .....	16 33
Sugar Creek (Keo- kuk) .....	11 37
Webster City .....	6 17

## ENDEAVOR SOCIETIES.

Clarion .....	17 00
Fairfield .....	2 00

## INDIVIDUALS.

Applegate, I. S., Scotch Grove ...	5 00
Applegate, C. S., Scotch Grove ...	1 00
Coe, Mrs. Josiah, Woodbine .....	6 00
Ford, H., Des Moines .....	5 00
Harvuot, L., Pano- ra .....	17 00

Total ..... 275 76

## JAMAICA.

## SUNDAY-SCHOOL.

Kingston .....	9 74
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## JAPAN.

## CHURCHES.

Hongo, Tokio ....	50 28
Koishi Kawa Ku, Tokio .....	50 00
Sendagi, Hongo ...	39 75

## INDIVIDUALS.

Ushigome, Tokio ..	\$ 1 50
Davey, P. A., To- kio .....	25 00
Hagin, F. E., Tokio..	78 54
Johnson, Kate V., Tokio .....	195 00
Rioch, Mary, To- kio .....	30 00
Weaver, Mr. and Mrs. C. S., Osa- ka .....	89 98

## MISCELLANEOUS.

Cash .....	17 00
Friends, Tokio ....	276 50

Total ..... 853 55

## KANSAS.

## CHURCHES.

Columbus .....	10 00
Leanna .....	4 00
Vining .....	7 25

## SUNDAY-SCHOOLS.

Argentine .....	3 18
Atchison (First) ..	3 00
Columbus .....	8 97
Crestline .....	1 57
Denison .....	5 15
Emporia .....	2 00
Glasco .....	5 00
Goffs .....	3 50
Horton .....	1 40
Howard .....	2 60
Independence .....	21 00
Lincoln .....	3 10
Oakley .....	4 00
Randall .....	8 29
Washington .....	6 76
Winfield .....	6 75

## ENDEAVOR SOCIETIES.

Hutchinson (First)	3 00
Reserve .....	2 00
South Haven .....	5 00
Topeka (First) ....	8 00
Wellington .....	2 50

## INDIVIDUALS.

Cole, Elliott, Cook- ville .....	2 50
Kirkbride, J. M., McPherson .....	5 00
Mills, Geo., Thayer	1 00
Moore, Ed. C., Thayer .....	1 00
Moore, Margaret, Thayer .....	2 00

## MISCELLANEOUS.

A Friend, Burling- ton .....	500 00
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Total ..... 639 52

## KENTUCKY.

## CHURCHES.

Carlisle .....	50 00
Campbellsburg ....	13 00
Colemansville (Ber- ry) .....	6 40
Covington (First) ..	5 00
Leesburg .....	5 00
Oakland (Mains) ..	8 00
Smith's Grove .....	7 50
Wickliffe .....	5 00

## SUNDAY-SCHOOLS.

Campbellsburg ....	5 00
Dayton .....	10 00
Harrodsburg .....	5 00
Lystra (Mason) ....	3 44
Mayfield .....	31 42

Mt. Olivet .....	\$ 10 50
Mt. Pleasant (Madison) .....	2 14
Oakland (Parina) ..	6 28
Petersburg .....	5 43
Republican (Sylvan Dell) .....	10 00
Sadleville .....	6 10
Shelbyville .....	50 00
South Fork (Berkshire) .....	14 55

## ENDEAVOR SOCIETIES.

Ford .....	1 00
Georgetown .....	2 00
Murray .....	5 00
Vanceburg .....	7 50

## INDIVIDUALS.

Balee, Mrs. M. E., Shepherdsville ..	5 00
Button, F. C., Morehead .....	5 00
Crutcher, Minnie, Georgetown .....	5 00
O'Neal, Mrs. Dr., Danville .....	4 00
Sullivan, J. T., Louisville .....	2 00
Willis, E. J., Hop- kinsville .....	5 00

## MISCELLANEOUS.

A Friend, La Grange .....	1 00
Relief Union, Cir- cle of King's Daughters, Louis- ville (First) .....	100 00
Y. M. C. A., Col- lege of the Bible, Lexington .....	1 30

Total ..... 403 56

## LOUISIANA.

## SUNDAY-SCHOOL.

Monterey .....	5 00
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## MAINE.

## SUNDAY-SCHOOL.

West Princeton (Princeton) .....	4 00
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## MARYLAND.

## SUNDAY-SCHOOL.

Baltimore (Fulton Ave.) .....	15 30
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## ENDEAVOR SOCIETY.

Baltimore (Cal- houn St.) .....	5 00
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Total ..... 20 30

## MASSACHUSETTS.

## SUNDAY-SCHOOL.

Swampscott .....	9 00
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## ENDEAVOR SOCIETY.

Springfield .....	2 00
-------------------	------

Total ..... 11 00

## MICHIGAN.

## CHURCHES.

Ionla .....	20 00
Kalkaska .....	5 00
Waldron .....	1 00

## SUNDAY-SCHOOLS.

Ann Arbor .....	\$ 12 30
Barryton .....	4 20
Blaine .....	7 00
Bloomington .....	5 00
Durand .....	7 80
Greenwood (Man- ton) .....	3 08
Traverse City .....	14 00
Wright (Waldron) ..	8 00

## ENDEAVOR SOCIETY.

Ballards .....	10 00
----------------	-------

## INDIVIDUALS.

Davenport, Walter, Ionla .....	25 00
Price, Chas., Bara- ga .....	5 00

## MISCELLANEOUS.

Cash .....	50
Estate of George Hosford, Ionla ..	37 12
Total .....	165 00

## MINNESOTA.

## SUNDAY-SCHOOL.

Cleveland .....	10 00
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## ENDEAVOR SOCIETY.

Lewisville .....	2 00
------------------	------

## INDIVIDUALS.

Orr, E. A., Red- wood Falls ....	5 00
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Total ..... 17 00

## MISSISSIPPI.

## SUNDAY-SCHOOLS.

Hemingway .....	6 80
Meridian .....	5 00

Total ..... 11 80

## MISSOURI.

## CHURCHES.

Auxvasse .....	4 55
Azen .....	7 00
Fayetteville .....	4 25
Harrisburg .....	10 00
Jefferson City .....	16 30
Liberty (Cairo) .....	10 00
Liberty (Thomp- son) .....	5 00
Paynesville .....	20 00
Pleasant Day (Balm) .....	1 00
St. Louis (Cen- tral) .....	62 50
Union Grove (Enter- prise) .....	1 22

## SUNDAY-SCHOOLS.

Bigelow .....	10 00
Burns S. H. (Lex- ington) .....	3 00
Butler .....	6 00
Cedar Grove (Hof- man) .....	4 43
Dearborn .....	10 00
Galt .....	2 84
Granville .....	5 00
Kansas City (For- est Ave.) .....	13 45
Kansas City (South Prospect) .....	25 00
Lexington .....	14 75
Missouri City ....	7 74

Northview .....	\$ 2 50
Paynesville .....	3 50
Pleasant Grove (Paris) .....	13 70
St. Louis (Pestaloz- zi Mission) .....	9 12
Shiloh (Bacon) .....	2 45
Slater .....	8 52
Springfield (Cen- tral) .....	13 66
Stanberry .....	10 00
Taskee Station ...	1 00
Trenton .....	10 00

## ENDEAVOR SOCIETIES.

Carthage .....	22 00
Columbia .....	4 00
Fulton .....	5 00
Independence .....	15 00
King City (Junior)	2 00
Lamar .....	7 50
Liberty .....	2 00
Neosho .....	4 00
St. Joseph (First) ..	15 00
St. Louis (Cen- tral) .....	37 50
St. Louis (Comp- ton Heights) ...	2 00
St. Louis (First) ..	12 50
Weston .....	3 16

## INDIVIDUALS.

Bryant, Joseph F., Bethany .....	5 00
Grainger, Mr., and Mrs. C. Fletcher	4 00
Standeford, Emily T., Kansas City.	5 00
Usher, F. M., Minden Mines ..	1 00

## MISCELLANEOUS.

Cash .....	60
Total .....	465 74

## MONTANA.

## SUNDAY-SCHOOLS.

Butte .....	15 00
Corvallis .....	3 31

Total ..... 18 31

## NEBRASKA.

## CHURCH.

Lincoln (East Side) .....	14 00
------------------------------	-------

## SUNDAY-SCHOOLS.

Plainview (Ash- land) .....	1 53
Precept .....	10 33

## ENDEAVOR SOCIETIES.

Blue Hill .....	2 00
Omaha (North Side) .....	5 00
Ulysses .....	7 15

## INDIVIDUALS.

Dillon, J. A., Tecum- seh .....	5 00
Ireland, Elmer, Craig .....	5 00

Total ..... 50 01

## NEW YORK.

## CHURCH.

North Tonawanda (Tabernacle) ...	8 05
-------------------------------------	------



## SUNDAY-SCHOOLS.

Auburn .....	\$ 50 00
East Aurora .....	7 86
New York (Branch of Second) .....	15 52
Tonawanda (First) .....	25 00

## ENDEAVOR SOCIETY.

Upper Troy (Third Ave.) .....	2 00
----------------------------------	------

## INDIVIDUAL.

Leslie, Mrs. Nancy M., Phenix .....	5 00
--	------

Total ..... 113 43

## NORTH CAROLINA.

## CHURCH.

Scuppernong .....	10 00
-------------------	-------

## SUNDAY-SCHOOLS.

Belhaven .....	10 00
Rural Hall .....	10 05
Scuppernong .....	5 00

## INDIVIDUAL.

Lotspeich, Mrs. Jen- nie, Weaverville..	2 50
--	------

Total ..... 37 55

## OHIO.

## CHURCHES.

Antioch (Weston)..	5 00
Columbus (Chicago Ave.) .....	22 25
Deerfield .....	300 00
Glouster .....	6 50
Mt. Victory .....	5 00
New Garden .....	2 00
Polk .....	17 20
Youngstown (Third)	21 53

## SUNDAY-SCHOOLS.

Campbellsburg ....	19 22
Cleveland (Jennings Ave.) .....	1 00
Copley .....	3 21
East Fairfield.....	8 00
Findlay .....	47 60
Flushing .....	17 52
Ghent .....	7 75
Gibsonburg .....	14 92
Girard .....	10 00
Greensburg .....	10 00
Irondale .....	6 60
Lisbon .....	10 25
Lorain .....	35 10
Lordstown .....	60 00
Montezuma .....	4 10
Mungen (Bays)....	2 00
New Alexander .....	12 77
Niles .....	40 00
North Hubbard (Coalburg) .....	1 75
Quin Shan (Gib- sonburg) .....	5 90
Ravenna .....	36 62
Thornwood Park (Urichsville) ..	3 00
Toronto .....	5 35
Urichsville .....	15 00
Youngstown (Cen- tral) .....	87 30

## ENDEAVOR SOCIETIES.

Cincinnati (Cen- tral) .....	2 75
Cleveland (Frank- lin Circle) .....	7 00
Cleveland (West Madison Ave.) ..	15 00

Flushing .....	\$ 11 25
Gibsonburg .....	10 00
Quaker City .....	17 00
Randolph .....	2 00
Salineville .....	5 00
Toledo (Central)..	5 00

## INDIVIDUALS.

Harris, May, Cleve- land .....	20 00
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## MISCELLANEOUS.

A Friend, Hiram..	1 00
Cash .....	76
Sugawara Mission Circle, Tiffin....	30 00
Sunday-school Class (Hattie Rick- ard's), N. Royal- ton) .....	9 00
Sunday-school Class (O. E. Smith's), Rudolph .....	2 00

Total .....982 20

## OKLAHOMA.

## SUNDAY-SCHOOLS.

Enid .....	10 52
Guthrie .....	12 45
Logan .....	2 50

## ENDEAVOR SOCIETY.

Oklahoma City ....	15 00
--------------------	-------

Total ..... 40 47

## OREGON.

## SUNDAY-SCHOOLS.

Portland (First) ..	10 51
Stayton .....	7 67
The Dalles .....	2 25

## INDIVIDUALS.

Lester, Mrs. J. N., Roseburg .....	5 00
Patterson, Mrs. V. S., Roseburg ....	5 00

Total ..... 30 43

## PENNSYLVANIA.

## SUNDAY-SCHOOLS.

Granville Center...	56
Homestead .....	18 41
Monessen .....	28 50
Philadelphia (Sixth) .....	40 00
Pine Vale (Deck- er's Point) .....	2 45
Rogersville .....	17 00
Smithport .....	4 08
Somerset .....	100 00
Sylvania .....	5 41
Troy .....	20 00
Turtle Creek .....	20 00

## ENDEAVOR SOCIETIES.

Beaver Falls .....	27 00
Erie .....	5 00
Indiana .....	20 00

## INDIVIDUALS.

Smith, Mr. and Mrs. C. E., Pine Plats .....	15 00
Warnock, Mr. and Mrs. G. S., Cora- opolis .....	5 00

Total ..... 328 41

## PHILIPPINE ISLANDS.

## CHURCHES.

Manila (American)	\$433 71
Manila (Filipino)..	47 14

## MISCELLANEOUS.

Cash .....	2 90
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Total ..... 483 75

## RHODE ISLAND.

## CHURCH.

Manton .....	5 00
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## SOUTH CAROLINA.

## CHURCH.

Betaw (Alvin)....	50
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## SUNDAY-SCHOOLS.

Brunson .....	1 00
Russellville (St. Stephens) .....	7 00

Total ..... 8 50

## SOUTH DAKOTA.

## SUNDAY-SCHOOL.

Arlington .....	15 00
-----------------	-------

## INDIVIDUALS.

Hendrick, A. E., Highmore .....	5 00
Richardson, Mrs. Belle, Spearfish..	5 00

Total ..... 25 00

## TENNESSEE.

## SUNDAY-SCHOOLS.

Bristol (Central Mission) .....	5 00
Hale Chapel (Jones- boro) .....	3 00

## INDIVIDUALS.

Barker, Mrs. E. W., Clarksville..	2 00
Griffiths, Miss Etie, Kimberlin H'gts.	3 00
Humphreys, Carrie, Clarksville .....	15 00

Total ..... 28 00

## TEXAS.

## CHURCHES.

Dallas (Central)...	52 50
Mt. Pleasant (Vash- ti) .....	2 00
Vineland .....	15 00

## SUNDAY-SCHOOLS.

Dallas (Central)...	90 73
El Paso .....	8 45
Houston (Central)..	8 45
Oak Cliffe .....	3 80

## ENDEAVOR SOCIETIES.

Alvarado .....	13 00
Bonham (First)...	5 00
El Paso (Junior) ..	1 55

## INDIVIDUALS.

Allen, Dr., Dal- las .....	5 00
Allen, Mrs. Grace, Dallas .....	5 00
Lilly, E. W., Dal- hart .....	3 00

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THE WORLD."

Vol. XVI.

No. 11.

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| Apostle of the North, James Evans. <i>Young</i> . 1899. \$1.25.                        | Japan and Its Regeneration. <i>Otis</i> . 35 cents.                                  |
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| Autobiography of John G. Paton. 3 vols. 1897. \$1.50.                                  | Life of Adoniram Judson. <i>Judson</i> . \$1.50.                                     |
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| China and the Chinese. <i>Nevius</i> . 1882. 75 cents.                                 | Korean Sketches. <i>Gale</i> . 1897. \$1.00.   |
| Chinese Characteristics. <i>Smith</i> . 1894. \$2.00.                                  | Middle Kingdom. <i>Williams</i> . 2 vols. 1895. \$9.00.                              |
| Christian Missions and Social Progress. <i>Dennis</i> . 2 vols. 1897. \$2.50.          | Missionary Addresses. <i>McLean</i> . 50 cents.                                      |
| Concise History of Missions. <i>Bliss</i> . 75 cents.                                  | Missionary Expansion Since the Reformation. <i>Graham</i> . \$1.25.                  |
| Constantinople and Its Problems. <i>Dwight</i> . 1901. \$1.25 net.                     | Missionary Heroes. <i>Lhamon</i> . 35 cents.   |
| Cross in the Land of the Trident. <i>Beach</i> . 25 cents.                             | Missionary Principles and Practice. <i>Speer</i> . \$1.50.                           |
| Cycle of Cathay. <i>Martin</i> . \$2.00.   | Modern Missions in the East. <i>Lawrence</i> . 1901. \$1.50.                         |
| Dawn on the Hills of T'ang; or, Missions in China. <i>Beach</i> . 35 cents.            | Morning Light in Many Lands. <i>March</i> . \$1.50.                                  |
| Ecumenical Missionary Conference, New York. 2 vols. 1900. \$1.50.                      | New Acts of Apostles. <i>Pierson</i> . \$1.50.                                       |
| Eshcol. <i>Humphrey</i> . 75 cents.  | Our Sisters in India. <i>Storrow</i> . \$1.25.                                       |
| Evangelization of the World in This Generation. <i>Mott</i> . 35 cents.                | Persian Life and Customs. <i>Wilson</i> . 1895. \$1.25.                              |
| Everyday Life in Korea. <i>Gifford</i> . 1898. \$1.25.                                 | Personal Life of David Livingstone. <i>Blakie</i> . 1880. \$1.50.                    |
| Foreign Missions After a Century. <i>Dennis</i> .                                      | Pilkington of Uganda. <i>Harford-Battersby</i> . \$1.50.                             |
| From Far Formosa. <i>Mackay</i> . \$1.25.  | Protestant Missions in South America. 35 cents.                                      |
| Geography and Atlas of Protestant Missions. <i>Beach</i> . 2 vols. 1901, 1902. \$4.00. | Redemption of Africa. <i>Noble</i> . 2 vols. 1899. \$4.00.                           |
| Gist of Japan. <i>Peery</i> . 1897. \$1.25.  | Report of Ecumenical Conference, New York. 2 vols. \$1.50.                           |
| Handbook of Missions. <i>McLean</i> . 35 cents.  | Siam and Laos, as Seen by Our American Missionaries. <i>Wilson</i> . 1884. 50 cents. |
| Healing of the Nations. <i>Williamson</i> . 25 cents.                                  | Social Evils in the Non-Christian World. <i>Dennis</i> . 35 cents.                   |
| Henry Martyn. <i>Smith</i> . \$3.00.   | Strategic Points in the World's Conquest. <i>Mott</i> . 85 cents.                    |
| Holy Spirit in Missions. <i>Gordon</i> . \$1.25.                                       | Two Thousand Years of Missions Before Carey. <i>Barnes</i> . 1900. \$1.50.           |
| India and Malaysia. <i>Thoburn</i> . 1892. \$1.50.                                     | With the Tibetans in Tent and Temple. <i>Rijnhart</i> . 1901. \$1.50.                |
| In the Tiger Jungle. <i>Chamberlain</i> . 1896. \$1.00.                                | Verbeck of Japan. <i>Griffis</i> . \$1.50.   |
| Irene Petrie. <i>Carus-Wilson</i> . \$1.50.  | World-wide Evangelization. \$1.50.   |



# THE Missionary Intelligencer

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Vol. XVI.—NOVEMBER, 1903.—No. 11.

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## THE NEW WATCHWORD.

A Quarter of a Million Dollars for Foreign Missions This Year! This is the word from the Detroit Convention. It is the emphatic word. It was given in no uncertain tone. The enthusiasm over the new watchword was the greatest we have ever witnessed in one of our National Conventions. The new task was announced with unbounded confidence. There was not a word of doubt expressed as to its reasonableness or as to the probability of reaching it. We never witnessed greater unanimity of sentiment on a proposition of this kind before in a Convention. It can be done. It must be done. It will require united and persistent effort. More large gifts will be required. Hundreds of our people are giving tens when they should be giving hundreds. And a still larger number are giving ones when they should be giving tens. But we have faith our people are ready to do larger things. It will be necessary for hundreds of churches to help this year that did not do so last year. Certainly many churches that have stood aloof from this divine enterprise are ready to help. For their own sakes they should help. More churches must reach their apportionment than have done so in the past. We believe hundreds of our churches are now ready to undertake to raise a creditable amount. If we reach \$250,000, it will require earnest prayer; it will demand larger plans; it will involve enterprise and enthusiasm; and above all, it will test our loyalty and love to Him whom we serve and whom we delight to obey.

The following program will insure the amount:

1. From the churches.....	\$100,000
2. From the Sunday-schools .....	60,000
3. From annuities.....	40,000
4. From individual offerings.....	25,000
5. From miscellaneous gifts.....	15,000
6. From Endeavor Societies.....	10,000

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Total.....\$250,000

But every friend should begin to lay plans at once to insure the amount from the different departments.

## SPECIAL NOTICE.

We request the preachers to promptly notify us of any change in their post-office address that they may receive the *Missionary Intelligencer* without any interruption.

A LARGE portion of this number of the *INTELLIGENCER* is taken up with a part of the annual report of the Foreign Society. We are sure this will please our growing number of subscribers. We hope every word of it will be read. It will be well to preserve it for reference. It is the greatest report ever presented to the brotherhood. We will furnish another section of the report in the December number.

## MISSIONS is action.

A GOOD missionary church is always anxious to improve its offerings.

EVERY preacher and Sunday-school superintendent should have a missionary library.

THE missionary spirit is the oxygen that will keep the work alive in the local church.

A STRONG missionary sentiment in a church puts strength into every department of its work.

MISSIONARY speakers should remember that a big truth is all the bigger when told in little words.

B. H. MELTON, Richmond, Va., says: "Put the mark for Foreign Missions next year at one quarter of a million dollars."

THE difference between a good church and a poor one is measured by the size of its offerings for world-wide missions.

AN anomaly, my brother, is a preacher who expects his church to prosper, but persistently refuses to impart missionary inspiration.

NOTHING of worth can be accomplished for missions with a half-mind, a half-heart, and with a lame endeavor. Intelligent, whole-souled effort will tell.

LACK of missionary information and missionary enthusiasm is the strongest failing with which many, otherwise good preachers and churches have to contend.

WHEN a church is looking for a new pastor, one of the first things considered is his missionary record. If he is lacking there, his services are not so desirable.

DURING the month of September G. L. Wharton secured forty-three subscriptions for the *MISSIONARY INTELLIGENCER*. We hope many others will go and do likewise.

MISS EMMA LYON, of Nankin, China, has translated "The True Life of Christ" into Chinese. The very words of Scripture are used. The printing was done by the college press in Nankin. The work fills ninety-six pages.

THE Detroit Convention was most enjoyable and profitable. The exercises were of a high order throughout. There was not a dull moment from the beginning to the end. Many of those present were stirred up to do better things in the time to come.

ONE of our churches that became a Living Link church the past year is greatly pleased with the step. A leading business man in the church recently said, "I think next year we ought to support two missionaries instead of one."

THE missionaries at Detroit and the secretaries of the Society had a quiet dinner together. After dinner was served they had a conference about the work. This dinner was the one feature of the Convention that will be remembered by the participants longer than any other. Those present seemed to sit together in heavenly places in Christ.

C. R. NOE, Leon, Kan., one of the liberal supporters of Foreign Missions, says: "A million dollars for Foreign Missions would not be unreasonable for the brotherhood. If 50 per cent. of our people would give as the Lord has prospered them, this sum could be reached."

MISSIONARIES must succeed because the power and Spirit of God are in them. His word shall not return unto him void. It shall accomplish that which he pleases, and prosper in the thing whereto he has sent it. No weapon formed against this enterprise shall prevail.

BISHOP J. M. THOBURN, of the Methodist Church, is a son of a godly mother who, when her husband, having twenty dollars left after paying off a mortgage, set aside half for missions, and gave her half for a new cloak, said, "Put this with the other ten. I will turn my old cloak."

A GOOD example is contagious. When the Central Church, Des Moines, Ia., first began to support H. H. Guy in Japan, we had little thought of having thirty-two Living Link churches in our brotherhood so soon. The day is not far away when the number will grow to one hundred.

ASIDE from the amounts given for State Missions, the Disciples of Christ raised \$4,159 for general missionary purposes in 1873. Last year they gave \$521,384 for the same purposes. This shows the gain that has been made in thirty years. Surely we can say, "What hath God wrought!"

IN arranging for and in handling the Convention, the brethren in Detroit did admirably. The entertainment was eminently satisfactory. The writer heard no word of complaint from any source. A. E. Jennings and C. J. Tannar and their associates deserve all possible honor. They spared neither time nor labor nor money to make the Convention all that could be desired.

GEN. F. M. DRAKE telegraphed he would give \$5,000 towards the new Bible College in India. He has given like amounts to China and Japan. His name will be perpetuated and honored by these institutions for all time to come. He will be held in loving remembrance at home and abroad.

THE Canadian churches were largely represented. The faces of the delegates shone with delight. They helped to make the record of the year. The victory was due in part to their devotion and self-sacrifice. They had a right to rejoice and be glad. Sometime the Convention should be held in Toronto.

DR. CHAMBERLIN, of India, says that every church should support two missionaries, one for the thousands at home, and one for the millions abroad. This is a statesmanlike proposition. Churches seldom find it difficult to raise home expenses when they are really interested in the evangelization of the world.

ACCORDING to the report of the statistical secretary, \$7,135,065 was raised for all purposes last year. Of this amount, about \$260,000 was used in the regions beyond. This includes what was expended by the Foreign Society and what was used by the Christian Woman's Board of Missions in Jamaica and India. About three per cent. of all moneys given for religious purposes was used for Foreign Missions.

IT has been said it is easy to attend conventions for the deepening of the spiritual life. It is easy to sing consecration hymns. But of those who sing, "I will go where you want me to go, dear Lord," how many are willing to go? If their children volunteer, they at once begin to object. Christian man go to the ends of the earth to make money. They go to fill positions of honor. But when the Lord wants them to go to help him seek and save the lost, they begin at once to make excuses.

THE churches in Detroit manifested a most fraternal spirit. The Woodward Avenue Baptist people placed their magnificent building at the disposal of the Convention. The Central Methodist and the Woodward Congregational Churches did the same. Most of the pulpits of the city were open to the visitors. The pastors in charge could not have been more hospitable. A great change in public sentiment has taken place since the day when Alexander Campbell was denied admission to any leading church in that city.

THE missionaries present were as follows: W. P. Bentley, of Shanghai; Mr. and Mrs. Frank Garrett and Miss Mary Kelly, of Nankin, China; Miss Bertha Clawson, of Osaka, Japan; Dr. Mary T. McGavran, of Damoh, India; W. E. Gordon, of Mungeli, India, and E. M. Todd, of London, England. Each one told of the needs of the field and the condition of the work. The most urgent need is that of capable and consecrated men. The work can not go forward without reinforcements. The very best men the churches have are needed. The call is for wise master-builders.

ONE speaker said he tried an experiment to ascertain how widely missions pervaded the Bible. He opened the book at random at some twenty different places. Before reading a half a dozen verses he had a good text for a missionary sermon. He said no one could stick a pin in any part of the body without drawing blood. In like manner no one could touch the Bible at any point without finding missions. It is even so. If one could cut missions out of the Bible, it would bleed to death. No minister is confined to a few old, familiar texts. He can find good texts anywhere.

MANY churches give money for missions. They give more liberally from year to year. They would feel them-

selves condemned if they failed to respond to the appeals of the Society. But few churches feel it their duty to send some of their own members into the missionary field. There are thousands of churches that have never sent a single representative into the foreign field. The church is on a peace footing. The "church militant" is a figure of speech. The time ought to come when every large congregation will have one of its own members at work in the regions beyond.

MRS. LAURA DELANEY GARST, University Place, Des Moines, Ia., prepared a little booklet under the title of "My Little Sister in Far-away China." George Darsie speaks of this booklet as follows: "Your tract is a telling plea for missions. The picture you paint of cheerful, heroic self-denial for the gospel's sake, both on the part of your 'Little Sister' and her noble husband, Dr. W. E. Macklin, goes straight to the heart, and touches its loftiest impulses. How they shame our spirit of self-ease and indulgence, and bid us rise to imitate the spirit and daring of these two brave missionaries." The price is five cents per copy, 50 cents per dozen. Order direct from Mrs. Garst.

THE conference on Living Link churches was most instructive and interesting. The following spoke briefly: H. O. Breeden, of Des Moines, Ia.; H. C. Garrison, of Danville, Ky.; C. J. Armstrong, of Winchester, Ky.; C. S. Medbury, of Angola, Ind.; A. M. Harvuot, of Cincinnati; E. W. Allen, of Ft. Wayne, Ind.; R. F. Thrapp, of Jacksonville, Ill. The united testimony of these speakers was that supporting a missionary in the foreign field helps every other department of the church's life and work. It helps to pay off the indebtedness, and it helps the spiritual life of the membership. Before the year closes there should be fifty churches each supporting its own missionary. Any church having 300 members can do this.



# TWENTY-EIGHTH ANNUAL REPORT

— OF THE —

## Foreign Christian Missionary Society

### PART FIRST.—PREPARED BY THE CORRESPONDING SECRETARY.

The past year has been the greatest in our history. The advances in every department of the work have been most gratifying and encouraging. We rejoice that the interest has been deeper and more widespread. Never before have our people shown so large an interest in preaching the gospel to the lost. In many churches the spirit has been truly apostolic. They have come to realize that this is their one and supreme business. In a number of cases the liberality has been heroic. In the last commission of our Lord many have come to see his real heart's desire for the world's evangelization. They see as never before that the Christian life is essentially a missionary life. When all our people reach this rich experience, we will swiftly conquer the world for our divine Lord.

*Sources of Income.*—The following exhibit shows the receipts, and also the sources of the same, for the year ending Sept. 30, 1903, compared with the missionary year ending Sept. 30, 1902:

	1902.	1903.	GAIN.
No. Contributing Churches.....	2,322	2,825	3
No. Contributing Sunday-schools....	3,365	3,310	55*
No. Contributing C. E. Societies.....	388	455	67
No. Individual Offerings.....	1,024	1,096	72
Amounts.....	\$178,323.68	\$210,008.68	\$31,685.00

Comparing the receipts from different sources shows the following:

Churches .....	\$68,586.83	\$79,758.46	\$11,198.63
Sunday-schools .....	48,116.98	51,630.25	3,513.27
C. E. Societies.....	5,072.99	7,009.14	1,936.15
Individual Offerings .....	16,310.38	20,100.37	3,789.99
Miscellaneous .....	7,878.47	15,607.09	7,728.62
Annuities .....	29,410.98	30,930.50	1,519.52
Requests .....	2,947.05	4,945.87	1,998.82

Gain in *Regular Receipts*, \$28,166.66; gain in *Annuities*, \$1,519.52; gain in *Requests*, \$1,998.82.

\*Loss.

There is a gain in the number of offerings from each source, and also a gain in the amount from each. The aggregate gain for the year is the largest in twenty-eight years.

*Record of the Churches.*—The churches gave \$79,785.46, a gain of \$11,198.63. This is the largest gain from the churches in any year in the history of the Society. This is a gain of 16 per cent. This is certainly ground for thanksgiving and praise. The churches average \$28.37 each, and 814 reached their apportionment. This is

a gain of 157 churches on the Roll of Honor. The churches are taking an increased pride in reaching their apportionment each year. Six years ago the churches averaged only \$15.30 each, and this year \$28.37, a gain of \$13.07. Our churches are coming to have a missionary conscience. An ever-increasing number plan for this cause as they do for any local work. They regard missions as the life-blood of the church, the very marrow and fatness of the gospel. The March Offering is a milestone in the history of hundreds of churches. They plan to make it so. It is the most joyous day in the whole year. They look forward to it with gladness and with the highest expectancy.

We feel that next year we will be justified in asking the churches, as churches, for \$100,000 in the March Offering instead of \$79,785.-46. We believe they will be glad to undertake to raise this amount.

*Help of the Children.*—The children have passed the \$50,000 line in the annual offerings. Last year the Sunday-schools gave \$48,116.-98, an increase of \$3,513.27. The number of contributing schools was 3,310, a loss of 55. The number that reached their apportionment and that constitute the Roll of Honor was 1,251, a loss of 105. And 9,840 children gave or raised one dollar each for the Children's Day offering the first Sunday in June, and thus became members of the One Dollar League.

*Children's Day Exercise.*—The Children's Day Exercise, "Light and Life," by P. H. Duncan, was even more popular than those of former years. It is the opinion of many excellent judges that he prepares the very best Exercise published in this country. The demand for them last year was unprecedented. It is a pleasure, therefore, to state that he will prepare the Exercise for Children's Day the first Sunday in June, 1904. The title of the new Exercise is, "The Conquering Christ."

*Living Link Churches.*—One of the encouraging features of the year is the large number of new Living Link churches that have been enrolled. The number of new churches of this class is twelve. The following are the names of the churches, together with the names of the pastors and the missionary on the foreign field who is supported:

Church.	Pastor.	Missionary.
Springfield, Ill.....	H. T. Morrison.....	Dr. Susie C. Rijnbart.
Pittsburg (East End), Pa.	W. J. Russell.....	Not selected.
Union City, Ind.....	J. L. Hill.....	R. L. Prnett.
Denville, Ky.....	H. C. Garrison.....	James Ware.
Ft. Wayne, Ind.....	E. W. Allen.....	Miss Stella Franklin.
Warren, O.....	M. L. Bates.....	Dr. E. I. Osgood.
Bellaire, O.....	S. T. Martin.....	Miss Mary Kelly.
Jacksonville, Ill.....	R. F. Thrapp.....	H. P. Shaw.
Englewood, Ill.....	C. G. Kindred.....	Mrs. H. P. Shaw.
Dallas (Central), Tex.....	M. M. Davis.....	Mrs. E. E. Faris.
Winchester, Ky.....	Cecil J. Armstrong.....	G. L. Wharton.
Connellsville, Pa.....	Chas. M. Watson.....	Not selected.

A Living Link church is one that supports a missionary on the foreign field. And the missionary is a *living link* between the great

heathen field and the church at home. It requires only \$600 to provide the salary of a missionary. We have, all told, thirty-one churches of this class. We ought to have, and expect to have soon, no less than 100 such churches. One of our churches (Akron, O.) is now supporting two missionaries. The churches that have taken this bold step would not go back to the old plan. They have been blessed many-fold in their larger interests.

*Endeavor Societies.*—More societies have given, and the aggregate from this source is larger, than in any former year. The cry of the orphans at Damoh, India, touched the hearts of our young people. Their offerings have been timely and generous. We have 345 orphans at Damoh to be fed and clothed and educated. They are being trained in the right way of the Lord. If all our societies would come up to the help of these needy ones, it would result in far-reaching influences in molding the future of all India. It will be seen that they gave \$7,009.14, a gain of \$1,936.15. It has been suggested that we set the mark at \$10,000 for the young people next year. We have no doubt this amount will be promptly and gladly given.

*Personal Gifts.*—The number of warm-hearted friends of the work is large and growing. The increase in the amount from personal offerings is very encouraging indeed. Some who live where there is no congregation, remember the work with direct personal gifts. When a church fails to observe the March Offering, loyal friends do not forget the missionaries. The personal gifts number 1,096, not including Annuity gifts, a gain of 72; and the aggregate amount from these gifts was \$20,100.37, a gain of \$3,789.99. These gifts may be classified as follows:

Number of contributors giving less than \$10.....	629
Number of contributors giving \$25 or over.....	35
Number of contributors giving \$100 or over.....	19
Number of contributors giving \$250 or over.....	1
Number of contributors giving \$500 or over.....	3
Number of contributors giving \$1,000 or over.....	4

We believe the personal gifts for this year will amount to at least \$25,000. We hope, also, the time is at hand when we shall receive an increased number of larger gifts. There are those among us that should be giving thousands, where they are now giving tens.

*Average Offerings.*—The following indicates a comparative statement of average offerings:

	1902.	1903.	GAIN.
Average offering of the churches.....	\$24.30	\$28.24	\$3.94
Average offering of the Sunday-schools.....	14.29	15.59	1.30
Average offering of the C. E. Societies.....	8.93	15.40	6.47
Average offering of personal gifts.....	16.92	18.34	1.42

The constant increase in the general average of offerings is a wholesome indication.

*Legacies.*—The small amount received from this source from year to year indicates a lack of teaching in our churches upon the subject. Hundreds of our people of means are passing away every year without having remembered this cause in their last will and testament. Some make this cause an equal heir with their children. This is the least that should be expected. The receipts from legacies amounted to \$4,945.87, a gain of \$1,998.82. The amounts were as follows:

Estate of J. T. Phillips, New Castle, Pa.....	\$ 190.00
Estate of John W. Cassell, Cadiz, O.....	50.00
Estate of Julia A. Noel, Ware's Wharf, Va.....	100.00
Estate of E. S. Moody, Chatham, O.....	208.75
Estate of Eliza Hampson, Newton Falls, O.....	2,453.60
Estate of Ada Metz, Massillon, O.....	1,000.00
Estate of Wm. Davis, Hillsville, Pa.....	500.00
Estate of A. Killop, West Lorne, Ont.....	5.00
Estate of Eunice T. Harrison, Painesville, O.....	60.00
Estate of Belle Sinclair, Guelph, Ont.....	100.00
Estate of Sarah H. Campbell, Teegarden, O.....	26.40
Estate of Francis E. Gowing, Troy, N. Y.....	100.00
Estate of George Hosford, Ionia, Mich.....	37.12
Estate of Ann Eliza Reno, Hiram, O.....	100.00
Estate of Altha C. Weaver, Croton, O.....	15.00
Total .....	\$4,945.87

The whole amount received from legacies during the past twenty-eight years is \$118,856.48. Some missionary societies receive much more than this in a single year. One society received an average of over \$50,000 annually for sixty-seven years.

*Nankin Bible College.*—The special gift of \$5,000 from Gen. F. M. Drake enabled us to raise \$15,000 to enlarge and better equip the college in Nankin, China. This was greatly needed. The future of this important institution is bright with promise. The thanks of this Convention are due all who so generously helped with special personal gifts in this important enterprise.

*Annuities.*—There has been a constant and healthy growth in the Annuity Fund. The amount received during the year was \$30,930.-50, a gain of \$1,519.52. The total amount received for this fund from the first is \$175,323.50. Of this amount, \$111,410.92 has been expended in lands and buildings on the foreign field; and \$52,612.58 is now safely invested; and the remaining \$11,300 has been transferred to the General Fund. This fund is especially attractive to generous people who are growing old and who want a certain income for the remainder of their lives, and after their death desire the money to be used in the Lord's work. The following is a statement of the receipts and expenses of the Annuity Fund for the year ending Sept. 30, 1903:

Interest on Annuity Fund invested.....	\$2,561.97
Amount given by Annuitants.....	3,943.17
Amount transferred to General Fund.....	4,600.00
Total .....	\$11,105.14



Amount paid annuitants, less interest on amount invested  
in lands and in foreign fields..... 1,538.64

Profits of the fund..... \$ 9,566.50

This fund has proven a wonderful blessing to the work. During the past year \$4,600 has been transferred to the General Fund. Five bonds have been canceled. During the past year two annuitants have voluntarily requested that their bond be canceled. The missionaries rejoice in a number of new and much-needed buildings which could not have been provided without the assistance of this fund. It has also been the means of a large saving in rents. It is much more economical to pay annuities on money invested in the buildings than to pay rents. The rent expenses have been much reduced, and, besides, the new buildings are much better suited to the work of the missionaries.

The following is a statment of the receipts to the Annuity Fund during the year:

Oct. 8, 1902 .....	\$1,000.00	May 18, 1903 .....	\$ 1,000.00
Nov. 4, 1902 .....	500.00	May 26, 1903 .....	1,000.00
Nov. 14, 1902 .....	5,000.00	June 10, 1903 .....	500.00
Nov. 17, 1902 .....	100.00	June 22, 1903 .....	500.00
Nov. 22, 1902 .....	500.00	June 23, 1903 .....	500.00
Nov. 22, 1902 .....	500.00	June 25, 1903 .....	500.00
Nov. 29, 1902 .....	1,000.00	June 26, 1903 .....	200.00
Jan. 16, 1903 .....	100.00	June 30, 1903 .....	1,000.00
Jan. 17, 1903 .....	225.50	July 6, 1903 .....	275.00
Jan. 24, 1903 .....	80.00	July 10, 1903 .....	1,000.00
Feb. 25, 1903 .....	100.00	July 15, 1903 .....	50.00
Feb. 27, 1903 .....	1,800.00	July 17, 1903 .....	200.00
Mar. 2, 1903 .....	1,000.00	July 20, 1903 .....	100.00
Mar. 4, 1903 .....	500.00	July 31, 1903 .....	1,050.00
Apr. 3, 1903 .....	1,000.00	Aug. 2, 1903 .....	500.00
Apr. 3, 1903 .....	100.00	Sept. 3, 1903 .....	1,000.00
Apr. 6, 1903 .....	6,000.00	Sept. 3, 1903 .....	1,000.00
Apr. 14, 1903 .....	500.00	Sept. 15, 1903 .....	500.00
Apr. 30, 1903 .....	50.00		
		Total.....	\$30 930.50

During the year the following investments have been made from this fund for buildings and real estate:

Bible College, Tokio, Japan.....	\$11,000.00
Repairs on Buildings, Tokio, Japan.....	315.65
H. H. Guy's Home, Tokio, Japan.....	3,000.00
C. S. Weaver's Home, Osaka, Japan.....	4,500.00
Miss Kate V. Johnson's Home, Tokio, Japan.....	2,500.00
Bible College, Nankin, China.....	4,500.00
Repairs on Buildings, Wuhu, China.....	125.00
Chapel, Wuhu, China.....	2,750.00
Lot—Nankin, China .....	200.00
Lot and Chapel, Lu Cheo fu, China.....	700.00
Building, Hatta, India.....	2,000.00
Dormitory, Damoh, India.....	250.00
Wells, Damoh, India.....	150.00
Home, Bolengi, Africa.....	50.00

Total ..... \$32,040.65

### Contributions by States and Countries for the Year 1902-1903.

STATES.	Contributing Churches	Amount Given by Churches	Contributing Sunday-schools	Amount Given by Sunday-schools	Amount Given by Y. P. S. C. E.	Amount of Personal Offerings and Bequests	Totals
Africa	1	\$ 50.35				\$ 181.53	231 88
Alabama	19	212.54	12	\$ 247.57	\$ 46.59	6.35	513.05
Arizona	1	10.00	2	16.52			27 52
Arkansas	21	316.92	22	174.15	38 00	582.36	1,111.43
Australia		1,360.91				6 09	1,367 00
California	75	1,942.67	84	1,445.56	350 67	552.75	4,291 65
Canada	49	1,290.99	43	670.06	315.00	1,753.45	4,029 50
China	5	320.37				3,685.04	4,005 41
Colorado	19	497.38	33	585.16	72.50	50 40	1,205 44
Connecticut	2	79.09	3	54.03		70.25	203 34
Cuba	1	76.89	1	51.54		353 32	481 75
Denmark	1	291.39				1,168 17	1,459 56
District of Columbia	4	345.65	4	289.38	32.00	27 30	694 33
England	16	3,325.77	1	15.65		2,112 23	5,453 65
Florida	10	155.40	16	122.88	32 00	22 75	333 03
Georgia	33	583.38	22	205.55	60.25	1,507.35	2,356 68
Hawaiian Territory	1	56.05	1	44.50		.50	101 05
Idaho	7	58.90	9	91.51		11.00	161 41
Illinois	287	7,211.07	391	5,506 30	869 10	1,578 42	15,164 89
India	2	399.50	1	9 16		5,476.74	5,885 40
Indiana	310	7,955.35	379	5,268.37	678.15	5,894.06	19,795 93
Indian Territory	2	11.00	9	79.49	17.00	5.00	112 49
Iowa	180	3,619.35	290	3,328.67	443.64	7,524.45	14,916 11
Jamaica			1	9.74			9 74
Japan	13	429.20	1	2.50	10 00	1,659.11	2,100 81
Kansas	136	1,774.74	226	2,191.90	361 48	2,114.67	6,442 79
Kentucky	218	9,905.22	210	3,399.34	432 65	7,675.14	21,412 35
Louisiana	10	222.54	6	94.15	15.00	55.05	386 74
Maine	3	75.00	4	29.84		8.00	112 84
Maryland	15	497.04	13	233.66	11 00	24.25	765 95
Massachusetts	8	295.92	9	142.04	32.00	37.95	507 91
Mexico		8.00	1	7.00			15 00
Michigan	48	750.21	64	816.52	41 90	1,333.38	2,942 01
Minnesota	25	576.96	25	356.83	27.00	280.30	1,241 09
Mississippi	12	189.72	9	52.40		37.75	279 87
Missouri	236	5,956.96	343	4,543.17	567 96	803.37	11,871 46
Montana	12	149.35	14	185.00	20 00	8.50	362 85
Nebraska	76	939.64	116	1,267.44	192 23	704 21	3,103 52
Nevada						1.00	1 00
New Jersey	1	61.44	1	54.00		20 00	135 44
New Mexico			1	2.25		1.00	3 25
New York	39	1,415.79	42	1,368.79	134 57	2,256.29	5,175 44
North Carolina	45	699.44	30	349.60		116 10	1,165 14
North Dakota	1	15.00			4 75	10.00	29 75
Norway	7	1,097.50				2.70	1,100 20
Ohio	321	11,499.56	366	8,867.84	890 42	11,043.75	32,301 57
Oklahoma	23	306.91	57	468.31	45 63	121.11	941 96
Oregon	44	619.85	43	324.10	51 00	98.01	1,092 96
Pennsylvania	101	4,068.69	110	3,994.66	325.20	1,978.29	10,366 84
Philippine Islands	1	572.61				24.95	597 56
Porto Rico						45.00	45 00
Rhode Island	1	5.00	1	5.00			10 00
Russia						.62	.62
Scotland						2.00	2 00
South Carolina	16	98.75	16	43.95	1 00	18 35	162 05
South Dakota	9	156.86	13	134.55	20 00	57 23	368 64
Sweden	2	45.37					45 37
Tennessee	31	815.42	21	379.46	37 00	166 90	1,398 78
Texas	113	2,529.15	74	834.21	145.80	281.65	3,790 82
Tibet						27 00	27 00
Turkey	5	476.40	3	15.40			491 80
Utah	1	72.00	1	60.07			132 07
Vermont	1	57.87	1	10 62			68 49
Virginia	108	2,317.67	85	1,431.84	129.00	1,510 55	5,389 06
Washington	37	579.84	37	584.75	81 56		1,296 52
West Virginia	41	933.24	28	631 82	154 88	99 31	1,819 25
Wisconsin	14	222.43	20	253 16	41 65	132 37	649 61
Wyoming	1	10.00	2	17 53			27 53
Miscellaneous							5,815 58

It will be observed that Ohio leads with the splendid sum of \$32,301.57; Kentucky is next with \$21,412.35; and Indiana is third with gifts aggregating \$19,795.93. Note also the large sums reported from the mission fields. One missionary has given as much as a thousand dollars a year for many years, and sometimes even more. Last year another missionary gave \$600, and all gave generously. Often liberal offerings were made by the missionaries from private funds. The native Christians gave up to the limit of their ability. The brethren in Australia have given more than in former years. And our churches in England have remembered the work in a most generous way.

*Growth Illustrated.*—The following diagram illustrates the growth of the receipts during the twenty-eight years' history of the Society:

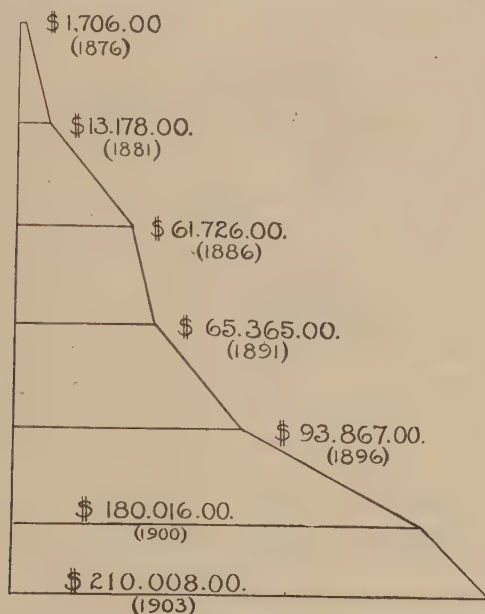


DIAGRAM SHOWING GAIN IN RECEIPTS FROM THE FIRST.

*New Life Directors and Life Members.*—There has been a very large gain in the number of new Life Directors and Life Members during the year. It will be remembered that \$500 constitutes a member of the Church of Christ a Life Director and \$100 a Life Member. We are happy to report an enrollment of forty new Life Directors and thirty-two Life Members since the last National Convention. We hope this is but the beginning of a renewal of interest in the membership of the Society.

*Student Missionary Campaign.*—The Student Missionary Campaign among our young people is receiving more attention. D. E. Dannenberg, of Hiram, O., has headed this movement. Other stu-

dents have also aided. Mission Study Classes have been organized. Mission Lesson Leaves have been introduced into about 300 schools; Many copies of "The Price of Africa" have been sold. Ninety-three Missionary Libraries have been sold. The people will never feel the need of the work until they know the facts of missions, and they will not know the facts without a hearing of them or reading about them. Mr. Dannenberg visited our colleges and laid the claims of the work upon the hearts of the students. His visits resulted in great good.

*Quarter of a Million.*—Is it not time we were striking for a creditable amount for our people to give for this cause of world-wide evangelism? While the amount raised in the past year is most encouraging in view of what we have been raising, yet it is by no means the measure of our ability. It is believed we should strive for a quarter of a million dollars this year. Even this would be less than twenty-five cents per member. What is this when compared to the importance of the work? What is this for a people more than a million strong? We are rich, and growing in wealth at a marvelous rate. We are growing in numbers at the rate of tens of thousands annually. Hundreds of new churches are organized every year. Our land and nation is in the enjoyment of marvelous prosperity. There is more than enough for all the needs of the people. Phenomenal amounts are spent for luxuries by Christian people. We can not plead poverty nor hard times. Above all, the work is our first and imperative duty. The last commission of our Lord has never been changed or abrogated. It remains with all the binding force with which it was first given. And behind the commission is the yearning heart's desire of our risen and reigning Lord. He wants this world evangelized by his church. For this cause he died; for this cause he sent the Holy Spirit; for this cause he established his church. We can not escape the obligation to preach the gospel to those who have it not. We treat the subject indifferently at our peril. To hesitate and falter will bring upon ourselves a swift and merited condemnation. The New Testament knows none other than a missionary church. It is not optional with the church to do or not to do this work, and yet be guiltless. The spirit of Christ is emphatically the missionary spirit. The world is crying for the Bread of Life. The Macedonian call is heard from every quarter of the globe. Will we heed it? The opportunities were never before so favorable for the speedy evangelization of the world. Now is the time to move forward. To raise a quarter of a million dollars would bless our missionaries, strengthen our churches at home, enrich our homes and our hearts in ways of which we have never dreamed. The Lord give us faith and love and liberality to report at the St. Louis Convention \$250,000 for world-wide missions.



PART SECOND.—CONTAINING REPORTS FROM THE  
FIELDS.—PREPARED BY THE PRESIDENT.

## INTRODUCTORY.

*New Missionaries.*—Nine new workers have gone out from America; two capable teachers have been employed in Japan. The new workers are as follows: Herbert P. Shaw, Lillian C. Shaw, and Miss Alma Favours, a trained nurse, who have gone to Lu Cheo fu, China; Dr. and Mrs. C. L. Pickett, who have gone to Laoag, in the Philippines; Dr. Susie C. Rijnhart and Dr. and Mrs. A. L. Shelton, who have gone to open a work in Tibet; and Miss Rose T. Armbruster, who has gone to Osaka, Japan.

*The Movements of the Missionaries.*—Those at home on furlough have returned to their fields. Thus, R. L. Pruett and family and M. B. Madden and family have returned to Japan; Miss Effie D. Kellar, to China; Miss Stella Franklin, to India; and Dr. and Mrs. R. J. Dye, to Africa. They went back refreshed in body and mind, and praising God that to them was this grace given that they should preach among the nations the unsearchable riches of Christ. Others have come home on furlough. These are as follows: W. P. Bentley and family, of Shanghai, China; Frank Garrett and family and Miss Mary Kelly, of Nankin, China; and Miss Bertha Clawson, of Osaka, Japan. While restoring their wasted energies, the missionaries will visit the churches and conventions and will rehearse what the Lord has done through them. This season of rest will be a double blessing. It will be a blessing to the missionaries in that it will give them new health and new energy, and will enable them to catch up with the best thought of the age; it will be a great blessing to all who hear and entertain them in their homes.

Three workers resigned, and are now at home. Miss Edith Wright went to Japan last year. She could not stand the climate. Her physicians advised her to return at once to America. G. W. Coffman and family came home from India on account of Mrs. Coffman's failing health. Some months ago they resigned.

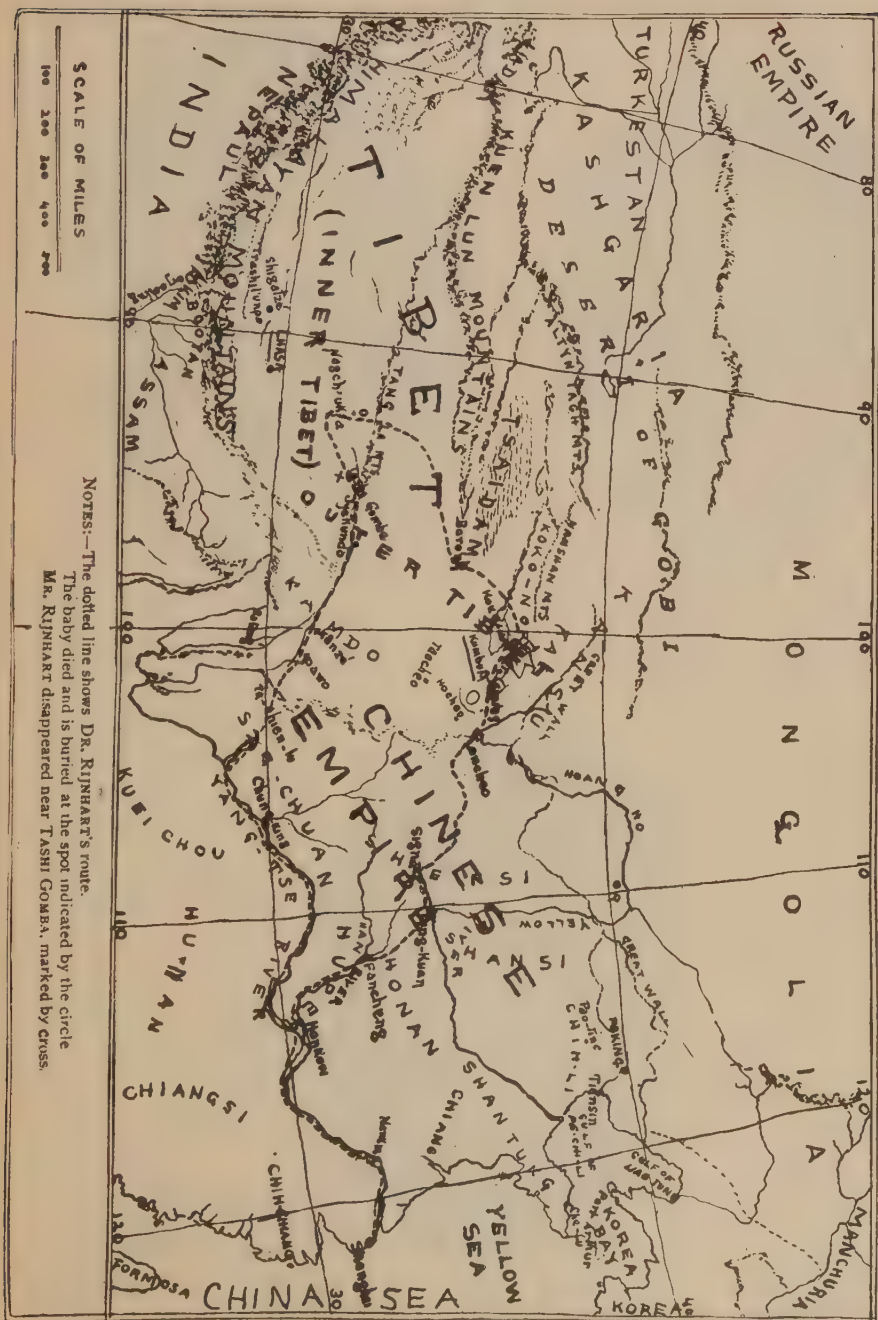
*Changes in the Location of Missionaries.*—At their own urgent request, W. H. Hanna and H. P. Williams and their families were transferred from Manila to Laoag. This place is in the northern part of the island of Luzon. They were able to do almost nothing among the Americans in Manila. The unsettled state of the American population accounts for this. They organized a church of Filipinos in Manila, secured a building, and left it under native control. The Society is looking for a good man to take charge of the work in Manila. It is believed that a strong church can be built up there in a few years. The outlook in Laoag is bright. A. E. Cory and family have been transferred from Lu Cheo fu, China, to Nankin. He goes

there for the present to assist in the college. A man has been appointed for that position. He is now preparing himself by taking advanced courses of study. When he reaches China, Mr. Cory will return to the evangelistic work. Miss Nellie Daugherty, of Nankin, was married to Dr. Butchart, and has gone to live in Lu Cheo fu. John Johnson has left Smyrna and will go to China. He is now resting in Scotland. David Rioch and family have removed from Damoh, India, to take charge of the new mission in Hatta. Miss Maude Plunkett and O. J. Grainger were married. They live now in Harda.

*The Evangelistic Work.*—The gospel has been preached far and near. Every missionary agent is a herald, and makes it his business to speak good words for the Lord Jesus. The medical work is auxiliary to the evangelistic. The physicians make it their first concern to press the claims of Christ home to the hearts and consciences of all with whom they have to do. Every school is a center of evangelism. Every publication has for its object the redemption of the readers. Great numbers have heard the word of truth, the gospel of their salvation. As in apostolic times, many hearing, believed, and were baptized. And now, as then, some disbelieved.

*The Medical Work.*—In the year about sixty thousand patients were treated. Most of these were suffering from serious diseases. Some came hundreds of miles for relief. The poor were treated without charge; those who were able to pay were asked to assist the work. Every patient received a portion of the word of God. He heard the gospel message. Every one carried back to his family and kindred some knowledge of the true God and his Son Jesus Christ. The medical missionaries are better equipped than ever before. The hospital in Lu Cheo fu has been finished and dedicated. This is a spacious and convenient building. Dr. Macklin has an accomplished assistant. Mrs. Lily W. Molland has charge of the hospital and the patients. Her services are an immense advantage to the institution. The Chinese will get new ideas of cleanliness and sanitation.

*The Educational Work.*—Day schools have been conducted as heretofore. In addition, work of a higher grade has been begun. A college has been started in Japan. This school bears the honored name of F. M. Drake. H. H. Guy is in charge. He spent two years in America preparing himself for the position. The school opened with fifteen students. There are two Japanese teachers assisting the president. A graduate of Eureka College is preparing himself to teach in this institution. Fifteen thousand dollars has been secured for the enlargement of the college in Nankin, China. This money will be used to provide additional buildings and equipment. G. W. Brown has a training-class in Harda, India. This is the nucleus of a Bible college.





*Land and Buildings.*—A suitable tract of land has been scoured in Tokio for the college. Suitable buildings are in course of erection. A home for President Guy is being built. Land has been bought for a home for Miss Johnson. In Osaka, land has been purchased for a home for C. S. Weaver and for a chapel. Both buildings will be completed within a few months. The street chapel in Wuhu has been bought. A strip of land has been bought adjoining the compound in Nankin, and another strip in Lu Cheo fu. The chapel which C. B. Titus has been using has become the property of the Society. R. R. Eldred has built a hospital on the Congo. The funds have been provided by the teachers and students in Cotner University. Two homes are being constructed at Bolengi.

*The Needs of the Work.*—The chief need is that of thoroughly equipped evangelists. There is no lack of young ladies. It is not difficult to get medical missionaries. But it is difficult to get men in sufficient numbers to preach. In the coming year a dozen evangelists, at the very least, should be sent out. A hundred could be used to advantage. The Lord taught his disciples to pray for laborers. This is about the only specific thing for which he taught them to pray. This prayer is seldom, if ever, heard. The command of our Lord has been forgotten or ignored. If suitable men offer, parents and pastors discourage them. It should be borne in mind that this is the Lord's work, and it is the Lord that calls for men. Far better for a man that he had never been born than that he should make the "grand refusal." Prayer for the work and workers is needed. Every Christian should pray that the word of the Lord may have free course and be glorified. His language should be, "For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace, till the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp that burneth." When the whole church engages in believing prayer, the millennium will be at the doors.

*New Enterprises.*—For four years the Society has contemplated entering Tibet. Dr. Rijnhart's publications and addresses have awakened an unprecedented interest. Several organizations sought the honor of paying her salary. Others wished to contribute for her outfit and traveling expenses. This seemed to be the finger of God. There was nothing for the committee to do but to make the necessary arrangements. The first group consists of three: Dr. Susie C. Rijnhart, of Canada, and Dr. and Mrs. A. L. Shelton, of Kansas. The workers in the Philippines asked for a dispensary in Laoag. Medical work is much needed there. It is believed that it will be almost self-supporting from the beginning. Dr. and Mrs. C. L. Pickett have been chosen, and sent to Laoag. They are both physicians. They are prepared to minister to body and soul. A new station has been opened in India.





DR. A. SHELTON, TIBET.



MRS. A. L. SHELTON, TIBET.



DR. SUSIE C. RIJNHART, TIBET.

*Good Tidings of Great Joy.*—The first church has been established on African soil. Week after week those who have confessed their faith in Christ have been baptized. There is a large number of inquirers. These are under instruction. The establishment of this church is an event of capital importance. It marks a new epoch in the history of our work. India reports the best year in the history of that mission. In Japan there has been a great evangelistic campaign in connection with the Osaka Exposition. H. H. Guy, P. A. Davey, C. S. Weaver, and others, have taken part in it. Thousands have signified their intention to inquire further. In other parts of Japan the work of the Lord is flourishing. China is open as never before to the gospel. The Boxer movement advertised Christianity as nothing else could have done. There are open doors on all sides.

*Enlargement of Effort.*—The records show that not more than one-third of the churches make any contribution to the work of the world's evangelization. Two-thirds of the churches and more than two-thirds of the members make no response whatever to the appeals of the Society. They do not give a penny, nor a prayer, nor a single interested thought in a year to this work. The problem before us is how to enlist the entire membership. If this could be done, there would be no lack of volunteers and no lack of funds to support them. The missionaries could be equipped for the most effective service. They could be supplied with homes, chapels, schools, orphanages and the latest and best apparatus. It goes without saying that every believer should have fellowship with the Lord in the support of this divine enterprise. He should say as the prophet said: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as a brightness, and her salvation as a lamp that burneth." It is high time we were giving on a scale worthy of those who expect to conquer the world for Christ. What is here proposed is not impracticable. God is able to make all grace abound toward us, that we always having all sufficiency in all things may abound unto every good work. He has assured us that if we sow bountifully, we shall reap also bountifully.

*International Co-operation.*—As in other years, the churches in Australia, in England and in Canada have contributed generously to the treasury of the Society. The brethren in Australia support P. A. Davey in Japan, Miss Rosa L. Tonkin in China, and Miss Mary Thompson and F. E. Stubbin and wife and M. J. Shah in India. The women of England support Dr. Mary T. McGavran and Miss M. L. Clark in India. This is only a part of what is being done in England for the work. The women in Ontario and in the Maritime Provinces of Canada support Miss Mary Rioch in Japan. The Endeavorers propose to give on a large scale for the Tibetan mission. The churches and Sunday-schools contributed to the general fund.

This fellowship in the Lord's work is most delightful. It is greatly to the advantage of all who participate in it.

*Missionary Interest in the Colleges.*—One of the most significant and cheering facts of our time is that the colleges are making provision for the education of the entire student body in missions. In Hiram College Professor Paul has the largest mission class in the world. Mrs. Bourne has taught a class in Kentucky University. The Bible College has placed missions in the curriculum. A. W. Taylor has taught a class in Eureka; W. J. Lhamon, in the Missouri Bible College; Miss Mary Carpenter, in Drake University; Professor Truedley, in Athens (O.) University; classes have been taught in Bethany, in Butler, in Cotner, in Texas Christian University, and in other institutions of learning. Those who study missions in these classes will always feel an interest in this divine enterprise.

*The Dead.*—The following had a profound interest in world-wide evangelism: T. D. Garvin, of California; H. W. Stewart, of Canada; Osman Pixley, of Illinois; D. W. Storer, E. F. McMahan and A. F. Armstrong, of Indiana; Lewis Harvuot and Mrs. Lydia Galbreath, of Iowa; Mrs. Mary A. Wills, Kentucky; Alex. Newcomer, Maryland; J. H. Lockwood, of Ohio, and C. P. Williamson, of Virginia. These all died in faith. They rest from their labors, and their works do follow them. Doubtless others died of whom mention should be made. But their names are not known in the Mission Rooms of the Society.

*The Will of God as Related to Missions.*—"This gospel of the kingdom shall be preached in the whole world for a testimony to all the nations." This agrees with the commission as given by Mark, "Go ye into all the world and preach the gospel to the whole creation." In order that God's will may be done, qualified men in sufficient numbers must be willing to go out into the whitened fields. It was said of old time, "Thy people offer themselves willingly in the day of thy power." This is the glorious day the Psalmist saw from afar. Those who remain at home must send and support those who are called into this high service. We are to do this by our prayers and sympathies and by our means. The supplication of the righteous avails much in its working. As we abound in everything, in faith, and utterance, and knowledge, and in all earnestness, we are to see to it that we abound in the grace of giving also. Having received a gift, we are to minister it as good stewards of the manifold grace of God. If the whole body of believers will undertake this task in earnest, it will not be long till the prophecy will be fulfilled, "All the ends of the earth shall see the salvation of our God, for the mouth of the Lord hath spoken it."

*Reports from the Field.*—These are as follows:

## CHINA

**Stations.**—Nankin, Shanghai (2), Wuhu, Luchowfu and Chu Cheo.

**Out-stations.**—South Gate, Hsia Kwan, Pukeo, Luhoh, Woo-ee, Yu Ho Tsz, Kwan Wei, Tswein Tsiao, Wu Wei Cheo, Tsungming, Tungcheo and Tseu Tsao.

## NANKIN.

**Missionaries.**—F. E. Meigs, Mrs. F. E. Meigs, W. E. Macklin, Mrs. W. E. Macklin, Frank Garrett, Mrs. Ethel B. Garrett, Mary Kelly, Emma Lyon, Mrs. Lily W. Molland and Mrs. Nellie D. Butchart.

**Dr. W. E. Macklin.**—The new cases at Drum Tower Hospital were 1,886, and old cases, 3,253; at South Gate Dispensary, new cases, 2,565, and old cases, 4,481; a grand total of 12,185. One hundred of the 674 in-patients were paupers; 574 paid board. Three hundred and ninety-six operations requiring anæsthetics were performed. Operations such as opening ordinary abscesses are not counted. The total collections were \$802.16, and disbursements, \$898.08, leaving \$95.91 due the hospital, but a cholera fund of \$239.44 was received, so that the actual balance in hand is \$143.52. A terrible epidemic of cholera decimated our Nankin population. It was due to filthy water, bad drainage, etc. Dr. Lucy Gaynor started special cholera work, and later I joined her. Our Commissioner of Customs, F. A. Aglen, Esq., took up a subscription, the Viceroy giving \$100, and we purchased remedies in Shanghai. Medicine for forty to fifty thousand was given out, and I am sure great good was done. I have conducted preaching among the patients, but the work is too great for me, and there should be an evangelist to care for this work. I have regularly itinerated to my out-stations, and made three trips to Luchowfu, taking different routes so as to reach as many people as possible. The work of our scholarly preacher, Chu Kwei Poh, at the South Gate Dispensary, was very valuable. He takes no pay from the church, and does excellent service. I translated the "Life of Bacon," "Life of Jefferson," "Abstract of John Caird's Ideas," and have commenced Green's "History of the English People."

**F. E. Meigs.**—Christian College has been full during the entire year. The health of the school has been excellent. The examinations have shown satisfactory work. There were four graduates, two of whom are assisting C. B. Titus, one as schoolteacher and one as evangelist; one is with James Ware, teaching, and one is conducting a day school for Frank Garrett. Two more will graduate at the close of this year. The year's expenditure has been about \$500, about one-half collected from students. Seven students were baptized. Thirty-three of the fifty are Christians. The C. E. and Y. M. C. A. have carried on their work earnestly and with increased spirituality. An ever-increasing number have applied for admission, but few could be received. The society is sending \$15,000 for enlargement. A Science Hall is in process of erection at a cost of \$4,000. It will contain gymnasium, printing-office, chemical laboratory, physical laboratory, a museum, with class and lecture rooms to correspond. This, with the main building, when completed, will increase our capacity to 120 students. It is a fine start for the only boys' high school of our mission. We want to make it a great institution. We can do twice as much work with half as much money as can be done in America. Our school is growing in efficiency and favor. A. E. Cory will be associated with me in September, to organize the long-hoped-for Bible College work. His coming, while a great loss to Luchowfu, will be invaluable to the work in Nankin. Mr. Garrett having gone on furlough leaves the carrying on of his extensive work mostly to me. I am already overworked, so that, without assistance, it would be impossible to go on.



**Emma A. Lyon.**—We have had the best work done the past year, and the largest number of pupils, since the opening of the Girls' Boarding School. The two Chinese teachers have done well. Two of the older girls have also helped in teaching. My work has been, in the past year, teaching, overseeing all the departments, examining classes taught by Chinese teachers, and buying food, besides looking after the children out of school hours, and caring for the sick ones. I have unbound the feet of four girls. The most difficult part was in obtaining the consent of the parents. After Miss Kelly left for home, I itinerated to Pukeo once a month when the weather permitted, and kept up the meetings and day school at Hsia Kwan, Misses Daugherty and Dale, or Mrs. Garrett, going when I could not leave the school. The Boarding School closed June 25, but I continued the meetings and day schools at Hsia Kwan and South Gate chapels until the third week in July, and also worked on the translation of a book for use in the school. During the year, we have come in contact with quite a number of women and girls in their homes, at the chapels or our home. Some have become interested in the gospel. A short time ago, a poor old woman said, "Won't you baptize me and wash away my filth?" Pray for the girls in the school that the spiritual growth may be still greater, and for the evangelistic work that the seed sown may bring forth fruit. May the Lord send forth more laborers into the vineyard.

**Mrs. Lily W. Molland.**—I commenced work in Dr. Macklin's hospital, Oct. 1, 1902. To go into the daily routine would make a very long report. Suffice it to say, the days are full of work. Dr. Macklin has been most kind and considerate, giving me a free hand. Had he not done so, the work would have been fully twice as hard as it has been. When going to Nankin, I realized that it might not be very pleasant for Dr. Macklin to have some one always about the hospital doing things contrary to his long-established custom, but he helped me in every possible way, and I have enjoyed working with him. In October we received a box of bedding, the gift of Dr. Daisy Macklin and her friends, and in March, fifty yards of sheeting, the gift of Miss Effie D. Kellar, for which gifts we are exceedingly thankful. The Board granted our request for fifty iron beds, and we expect the beds will arrive in Nankin before the end of the summer. It will mean a great deal to have good, clean beds. We have improved the garden as well as hospital, and now have flowers growing for the benefit of the patients. We expect soon to have the hospital not only the pride of the Christian mission, but of every mission in China.

**Miss Mary Kelly.**—The regular weekly women's meetings were continued in the three localities in Nankin. At Hsia Kwan there were several inquirers. At least one of these has been baptized since I left for home. Another, who had been attending our meetings at the Drum Tower for some time, brought her idols to Miss Lyon shortly after I left, and asked for scrolls with Christian texts to place in their stead. The monthly meetings in the two localities at Pukeo were held regularly with good attendance at the East Gate. The two day schools at Hsia Kwan and South Gate were doing satisfactory work. The mothers of the children made such remarks to me as the following: "I can not force my child to worship idols since he has come to the school." "My boy preaches all the time." "My children will not eat their food until they have given thanks."

From September until the middle of December, I took several itinerating trips. One trip embraced seven towns and a city, at each of which we remained a day and a night. In three of these towns the people had never seen a white woman before. Consequently, we reached thousands of women who had never heard the name of Jesus. They came in crowds from early

morning until we wanted to retire at night, and then had to ask them to go away. Four trips were made to Gian Pu Hsein. At the last one, eight women came to me and said, "Do you think it would be possible for us to become Christians? We are only ignorant women. We can not read the Holy Book, and what you tell us is so good, we would like to become Christians, if we could only understand enough." But who shall instruct these women sufficiently? With our present force of workers it is impossible.

Just before leaving China, the Chinese sisters gave a farewell reception for me. Eighty women were present. Eighteen of these were members of the church. I had witnessed the baptisms of all of these except two or three. Our North River women were not present. We have about as many Christian women there. Not only had these eighteen women professed Christ, but every one gave some word of testimony that afternoon. The majority of them led in prayer.

Six months of my furlough have passed already. I have spoken in a number of churches in Ohio and the same elsewhere. In every place I find a desire to hear of God's work in China, for which I praise him.

**Frank Garrett.**—This is the seventh year of my work in China. It is the final and best year of my first term. With added experience and a fuller knowledge of the language and the people, the telling of the story of the Father's love and the Saviour's life is day by day an increasing delight. As I more fully realize that the so-called religious life of the Chinese is but fear, dread and devil-worship, I am the more led to exclaim, "Woe is me if I preach not the gospel."

The evangelistic work has moved along in Nankin as usual in all departments. Among other signs of a higher, purer life the church has taken a stand against the use of tobacco. Some of the oldest and worst smokers have quit clean. The Chinese Christians of the five missions in Nankin have established a union monthly meeting. They enjoy it, and it promises much good.

I have carried on an increased and more systematic itinerary. In a district north of the Yangste River, twenty miles wide and forty miles long, are fourteen cities and villages which I have visited each five or six weeks. With preaching to the masses, instructing and examining inquirers, training and developing the young churches, these have been busy, fruitful and happy days. Besides the conversions, there is a widespread influence for good from this work that is hard to tabulate. Five years ago, on my first visit to the village of Kao Wan, I was urged strongly, in words, by the gray-bearded elders and mildly, with sticks and stones, by the rabble, to move on. All declared that preaching could do no good there, but that they would kill the first one who believed. On my last visit I was received as a guest by these same elders; they said they believed the gospel. I was told that six of the large storekeepers believed. I examined a good class of inquirers, some of whom are making commendable progress. Kindly, persistent preaching is thus rewarded.

There have been twenty-nine baptisms during the year. There were baptisms the last three Lord's Days before I left Nankin. The outlook was never more hopeful. I am anxious to return to China.

#### SHANGHAI.

**Missionaries.**—W. P. Bentley, Mrs. W. P. Bentley, James Ware, Mrs. James Ware and Miss R. L. Tonkin.

**James Ware.**—The year has been marked by incessant work, the solemn responsibility of "caring for all the churches," and great joy in preaching the gospel. There has been a genuine growth in grace by some, but the great majority are "babes in Christ," scarcely one competent

to assume responsibility in church growth and government. Truly, we have need of patience, dogged perseverance, and oneness of idea. The Yangtsepoo services have been well attended, and the building's capacity often overtaxed at Sunday-school. The work of Miss R. L. Tonkin with the Bible woman, in the surrounding homes, has brought out several women. Many outsiders attend, particularly the Saturday night prayer-meetings. On several occasions some members have assisted in open-air meetings. One Mr. Ching has given striking spiritual testimonies, greatly surprising the more sedate members. Mrs. Ware's classes for teaching the women to read have borne good fruit. Several visits have been made to Tsungming. Thousands have heard the gospel, and there are many inquirers. One wealthy old gentleman, who reads Christian literature, supports an old people's home, where our helper preaches by permission. A few helpers filled with the Holy Spirit would speedily win the whole island to Christ. Interest is spreading at Tungchow and Tseu San. From Tseu San, Farmer Dzau comes regularly to my monthly workers' conference of eight members. More room is needed in the day schools for both boys and girls. I have continued the Translating Bible Committee work, and served as mission treasurer. When W. P. Bentley left on February 21, he turned over his work to W. M. Cameron, of the Diffusion Society, who has given it very satisfactory superintendence. The Danville (Ky.) Church has adopted me as its foreign missionary. During the year, two members have died, one expelled on account of opium, two received from other churches, and twenty-seven baptized. Besides these, I recently baptized four in the Institute."



MRS. JAMES WARE AND HER WOMAN'S CLASS,  
Shanghai, China.



**W. P. Bentley.**—The regular church, Sunday-school, Christian Endeavor, street-chapel and colporteur work has been continued uninterruptedly. There were eleven baptisms in the nine months, and the colporteurs sold Gospel portions at the rate of 18,000 a year. Thousands heard the word of the Lord in the street chapel. Our baptistery is in great demand, some two hundred foreigners having been immersed in it during the last three years.

We are utterly unprepared to meet the educational situation. Several hundred Chinese boys are unable to gain admittance to the present missionary schools. It is my opinion that here is the greatest educational opportunity open to the Disciples of Christ in the world of missions. Twenty-five thousand dollars would lay the foundations of what would grow into one of the leading institutions of China. We have been praying about this for years. Some day it will come, but it ought to come now. The Institute school is flourishing. We enroll over 150 boys a year. After the elementary grades they pass out from our care. How long must we wait for a school in which to complete their courses and conserve their influence for our work in China?

We devote a part of almost every day to literary work. No work pays better. The Diffusion Society is publishing two of my books this year. It has been my pleasure to act as secretary of the Tract Society for several years. Last year it sold eight millions of pages.

Duties connected with the Educational Association of China, and the Missionary Alliance, have called for a portion of my time. I assisted in the preparation of special appeals for help from the Diffusion Society and the Educational Association. Talented young men can find no more useful fields in all the wide world than in the work of these societies.

Women's work ought to be opened in Shanghai. Hundreds of women and girls are fully accessible. They are dying without the light. Our work is suffering untold loss from the neglect of this work, so full of promise.

**Rosa L. Tonkin.**—I have continued my study of the Shanghai dialect. As I did not have great success in speaking the first year, it was thought advisable for me to largely confine myself to that particular branch. In March and April and May especially, I went regularly with the Bible women to the villages and hamlets around us. We visited about fifteen in all. We were kindly received, and listened to very attentively. We also did quite a little visiting along the Yangtsepoo road. As a result of this visiting, we had a large number of women attend our Sunday afternoon service. Frequently there were forty, with several young girls, and all from the outside. Mrs. Ware still has her Wednesday afternoon meetings, and though the attendance is not what we could wish, we are encouraged as we see the changes in those who have become Christians. We have opened a girls' school, and it has been successful as regards numbers, there being some twenty scholars. I have been able to do but little, but I do pray that the year soon to be opened to me will find me more useful. I have read several works on China and her people.





GROUP OF INQUIRERS:—BA-NGA TSUNG,  
Tsungming, China.

#### WUHU.

**Missionaries.**—T. J. Arnold, Mrs. T. J. Arnold, Miss Effie D. Kellar, Miss Edna P. Dale.

**T. J. Arnold.**—"The year is crowned with thy goodness." Beginning with many misgivings, we have been strengthened for increased responsibilities. It has been our effort to sustain the work at its former high level. Although there have been no baptisms, we believe the church has made real progress. In response to a pressing need, a committee of good men was appointed to attend to the financial matters and to assist in the oversight of the Christians and inquirers. This trains them to bear responsibility. Two offered to help in the preaching at the night service.

The native church provides for the lighting, cleaning and the wages of the chapel-keeper and have a substantial balance each month. They all give. The regular contributions, with the items of expenses, are posted in a prominent place every month. They have offered \$200 toward the cost of a suitable church building. This speaks well for the future of self-support.

Wu Wei Cheo, according to their ability, have likewise borne expense and responsibility. Sickness and business affairs have prevented much desirable visiting. The country work there is promising. In three towns, chapels could be opened if we could afterwards oversee them.

I have preached and conducted Sunday-school almost every Sunday. I have had a weekly inquirers' meeting, prayer-meeting and preaching service three evenings.

The day school is on a new footing. Only the teacher's salary is drawn from the mission funds. We rejoice in the purchase of the street chapel for about \$3,600. Plans are being made for enlargement. Some land adjoining our dwelling has also been purchased.

The Wuhu church membership numbers 103; the inquirers, 73. General contributions from foreigners, \$59; from natives, \$78.30. The average attendance at day school, 20. The Wu Wei Cheo membership is numbered 73; inquirers, 20; day-school pupils, 15.

Edna P. Dale.—Again, this year, my chief concern has been the language study. While it has not been as uninterrupted as I have desired, I have tried to make the best of the difficulties which have presented themselves. Several times it has been necessary to change teachers because of incompetency. Four months this spring were spent in Nankin, where I had excellent teachers. I am beginning to be able to speak, and oh! how sweet it is to feel that one's lips are being opened to give the message the heart has so long held! Preferring interior work rather than at the large port of Shanghai, it was decided at our convention in Nankin last fall that I should go to Wuhu to supply the vacancy caused by Miss Kellar's return to the home land. How I wished that in these days we might have "the gift of tongues," so that instead of having to plod along for months, I might enter at once upon the work where it was dropped by the faithful ones who preceded me. Perhaps, though, it is best thus, for I am sure He teaches in many lessons during these months which are no less important than the language. The two Bible women had kept up the Thursday afternoon women's meetings since Miss Kellar and Mrs. Molland left, and though the attendance was smaller, those who came were much interested. They seemed happy indeed to have a foreigner with them again, and made me feel welcome. It has been a joy to me to be with them and to learn to know and love them. My heart is filled with praise to the heavenly Father for his lovingkindness, guidance and blessings during the past year.

### CHU CHEO, ANI WUI PROVINCE.

**Missionaries.**—W. R. Hunt, Mrs. Annie L. Hunt, Dr. E. I. Osgood, Mrs. Frances H. Osgood. *Native Evangelists:* Shi, Chen, Chu, Woo and Koh.

This city lies west of Nankin, on the north side of the Yangtse River. It is a walled city of ten thousand inhabitants. Through it pass the northern caravans *en route* for Nankin. Within the district are four walled cities, over fifty market towns, and hundreds of villages and hamlets. One China Inland Mission station, fifteen miles away, bears us company in evangelizing the region. Exclusive of them, our nearest missionary neighbors are forty-five miles east at Nankin; 100 miles west at Lu Cheo fu; and a recently established Presbyterian mission station, 100 miles northwest.

The work was begun here by A. F. H. Saw and E. P. Hearnden in 1889. At first no one would rent or sell the foreigners property within the city. They were thus providentially led to take up quarters in a market town not far from the present flourishing out-station at Yu Ho Tsz. This is a little wayside village, the home of Shi Kwei Piao, the strongest evangelist in our whole mission. At that time he had just broken a twenty-year opium habit, and received baptism at the hands of Dr. Macklin. Single-handed, he returned to his home to fight opium, idolatry, and to withstand the persecution of old acquaintances. By day he worked as a servant in an inn. By night he preached on the street. Not long after the coming of A. F. H. Saw and E. P. Hearnden, a church was established and persecution gave way to respect. Finally a man was found in Chu Cheo, who feared neither "God nor man," of whom they rented a straw-thatched building, the dwelling-place of our missionaries for eight years.



HELPERS IN CHU CHEO DISTRICT, CHINA.

W. R. Hunt and T. J. Arnold joined the others in 1889. These four came out of the training-class of W. T. Moore, at the West London Tabernacle. In the early work of breaking ground they did yeoman service. The former two have finished their itinerating here below and entered their home above. Malignant typhus fever took one, and the other went through the swollen waters of the Chu Cheo River. W. R. Hunt is now the senior missionary at this place. The church at Seventh Street, Richmond, Va., supports him. T. J. Arnold has charge of the Wuhu station.

Decimation of the force at Nankin called Messrs. Saw and Arnold to that place. Later they opened Luhoh, a city twenty miles west of Nankin.

In the summer of 1896 came the death of E. P. Hearnden. He was returning from a service held in the home of a Christian. Attempting to ford the swollen river, his horse became entangled in the reins, and while struggling for its own life, caused the death of its rider. His death made a profound impression upon the district. The beginning of the present church dates from that event.

A. F. H. Saw left the growing work in Luhoh and gave the rest of his life to this district. During the winter and spring of 1898 the city was filled with famine refugees from the north. The missionaries ministered to these in gateways, mat-sheds, tumble-down temples, wherever shelter had been found. They fed the hungry, clothed the naked, and gave medicine to the sick. W. R. Hunt and family went home on furlough. A. F. H. Saw contracted the fever, and died. For seven months the station was empty of foreign workers. Evangelist Shi came from Yu Ho Tsz and did what he could.

T. J. Arnold and family returned from furlough in the fall. They, with Dr. Osgood and wife, took up the work until the return of W. R. Hunt and family the next year. With the coming of Dr. Osgood regular medical work has been established. The C. E. Societies of Ontario, Canada, furnished the means to build a dispensary. Out-buildings have been added for in-patients,



the most of whom enter to break opium. All the mission forces must, however, spend the best part of their time in direct evangelistic work. The district is large. Four out-stations are established. Five evangelists (native) and two colporteurs have done much to bring the surrounding country to a knowledge of the gospel. Of the 140 Christians, the larger part have been won from the country people.

The church at Chu Cheo had for a long time scarcely a member outside of those employed by the foreigners. Men would become inquirers for a time. Some would show evidences of great sincerity, and even receive baptism. When the "loaves and fishes" failed to materialize, the Christian life lost attraction to most of them.

Finally there came one farmer, named Chang, and his son. They were faithful to the gospel. Their house was thrown open to the preaching of the Word. It was on a return trip from their home that Mr. Hearnden was drowned.

The first ingathering took place in 1900. The entire family of this first Christian entered the church. With them came a host of friends and clansmen. Sad to say, one of his sons, who was the most zealous in the drawing of these to Christ, was using it for a blind to cover his own sin. Some of the others fell away, but the Church of Christ has been established in this place. Now conversions are common.

**Native Evangelists and Out-stations.**—Mr. SHI is strong, yet gentle in appearance. He dresses plainly, for his luxury is to help the poor, not himself. His face is dark and tanned. Although fifty-eight years old, and for twenty years an opium-smoker, storyteller and tramp, he still stands straight. The effects of the opium have never left him. His natural ability as a speaker, which he formerly used to fascinate audiences on the street corners, is now used with great power in the service of Him whose love has constrained the man. Himself saved by grace, he has thrown the rest of his life into the saving of his fellow-men. He inspired their little church to build their own building. It cost the magnificent sum of \$35 and much hard work. He did much of the carpenter work himself. Now he is raising funds for a second chapel, to be raised in a market town near which most of their membership live. Our C. E. Society at Stanford, Ill., has supported him for several years.

Mrs. Shi is what the Chinese call a "hot-hearted" woman. She was the first in that place to understand and accept the gospel. She ably assisted Mr. Shi in all his efforts. Like most of the women, she did not read. Now the Bible is an open book to her. At both her home, and in Chu Cheo, she is doing splendid service as a Bible woman. Especially is she helpful in the medical work, entering the homes of the women, overcoming their prejudices, and bringing them to the dispensary. Their little adopted daughter, "Aitsz," was about to be cast out by her mother, who had nothing for the unwelcome baby girl. Mrs. Shi took her for own. She is now a pupil in Miss Lyon's school.

Tswein Tsiao, a hien city of five thousand inhabitants, under the jurisdiction of Chu Cheo, lies twenty miles south. An out-station was opened there in 1898. The evangelist, CHU PANG KWEI, became a Christian under the ministry of E. P. Hearnden. He was but an ignorant farmer, unable to read a character. He has persistently applied himself till he has changed from a stammerer to one who fearlessly tells the gospel story. He is being supported by the church at West Mansfield, O. Both his son and son's wife are educated in the mission schools. The former is studying medicine with Dr. Osgood. In spite of the fact that some have misled the common people in the name of the church and foreigners, Tswein Tsiao has been favorably disposed toward the gospel. The first convert baptized in that place is a



converted gambler. He has now entered an honorable business. In the presence of some of the influential men of the city, he made the confession, and they in return congratulated him upon his determination to live a better life.

Woo-ee was opened in 1900. It is twelve miles southeast. There is yet but one believer in the place, but the chapel is crowded whenever the door is opened. Much of the preaching is done at night. Mrs. Gerould furnished a room there for the accommodation of the missionary families in their traveling back and forth, much to our comfort. Woo LI KWAN is the evangelist in charge. He was a boatman whom Mr. Saw led to Christ. He was persecuted and driven from his employment; then suffered imprisonment on a false charge. He came back to us by invitation. The C. E. at Englewood, Chicago, supports him.

CHEN LI SENG first came in touch with the gospel when he took the place of teacher to Dr. and Mrs. Osgood. He was already a Chinese graduate of the first degree. From his mother he inherited an unusually high moral character for a Chinese. In the course of study the New Testament is a much used text-book. He read it without hearing much exegesis. He gave up his Confucianism, his former ambitions, met the disapproval of parents and friends, and entered the new life. It is hard for us to understand the significance of such a step. It was a revolution, an entire making over of the whole being and scheme of life. The false pride and selfishness of the average teacher has been cast aside. He does whatsoever his hand finds to do. His wife has also become a Christian.

KOH HSUIN CHEN heard the gospel through the Methodist mission. He served his apprenticeship as a photographer, and has become quite expert. In his itinerating journeys he reached Chu Cheo. He at once identified himself with the Christians. By his own request, he was immersed. The gospel message took hold of him as he publicly and privately witnessed, leading him to give up a more lucrative business and enter the ministry. He works with Mr. Hunt among the Christians in the country districts surrounding this city. The C. E. at Larned, Kan., supports him.

These evangelists are in constant training under Mr. Hunt. They study the Bible, history, homiletics, and general comparisons of methods of evangelization, then go out and preach what they have learned. Thus the arms of the missionary are lengthened. But the numberless calls are still unanswered. The field is too great. We want more men and women in this field. Two families can not care for churches growing in four out-stations, carry on the medical department, superintend much-needed schools, evangelize and carry on classes for evangelists. If the evangelists must be taught, how much more the multitudes who never even knew that there was a gospel of salvation. We have petitioned the Board for more helpers. Will the home churches hear our prayer and supply the need?



MISS ALMA FAVORS.

A trained nurse, Lu Cheo fu, China.

**Dr. E. I. Osgood.**—The medical work has grown considerably this year. For the first time, in-patients have been regularly treated. There have been 1,326 new cases, 1,351 return visits, and 120 in-patients, making a total of 2,797. Thirty operations were performed. Fifty-eight entered to break opium. Two, after having smoked thirty years, were cured. One, who last fall was taking one ounce of the raw drug a day, is now a Christian. The gospel has been daily preached to all. Thanks to the American Bible Society, each has carried away a Scripture portion. Forty days have been spent in systematic itineration, traveling 850 miles on horseback and preaching in thirty cities and market towns. Tswein Tsiao, my out-station, has been visited ten times. The first three converts have been baptized. One had been a gambler and another a Chinese story-teller. A band of inquirers are studying Blakelee's "Life of Christ." One year ago, we opened a small preaching-hall at the other end of this city. Reviling almost immediately ceased, and we have continually had good audiences. The firstfruit has just been received, a blacksmith whose shop is directly opposite being baptized in June. Teacher Chen has spent much time in the evangelistic field, traveling five hundred miles. He has alternately visited the out-station, and preached regularly at the dispensary and street chapel. He was secretary of the last general native convention, and also of the local annual meeting. Both Mr. Hunt and myself have used him in translation work. Mrs. Shi has been very active and helpful in bringing women to the dispensary and in removing their fears of a foreign physician. The other helpers have been faithful. Much time has been well used in teaching Christian tradesmen how they may prosper and still be Christians. In this, we have a wide field to practically illustrate Christian living.

**W. Remfry Hunt.**—The city work is deepening and enlarging. The church is exercising a profound impression on both city and village life. Our evangelistic campaigns have brought many inquirers. The daily preaching, visiting, lantern exhibitions, lectures and individual work have been full. Twenty-one in all have been added to the church. We have a new work at North Gate, Christians furnishing the house. Evangelists Koh and Tai co-operate with me in evangelization. We have preached in Feng-yang-fu, Ting Yuen, Lia-ang, Hwai Yuen, Chih Hoh, and a large number of towns. My colporteur scouts traveled 2,622 miles, visited 167 towns, sold 4,397 Scriptures and realized \$12.26. With the evangelists, I have held fewer classes, but have more closely directed their studies and work. Evangelist Shi and wife work out from the Yu Ho Tsz church. At the spring conference, five were baptized; church membership, forty; daily witnessing and fruit-bearing. Shi preaches with power and is advancing in spirituality. Mrs. Shi does splendid service among the women. Mr. Shi's executive ability and zeal command respect. Kwan Wei is our extension work. A new, well-built village church is ready for dedication, built with funds from home Sunday-schools and native churches. Evangelist Shi will also superintend this church. My visits are once a month. It is a center for wide work. Evangelist Woo is in charge at Woo-ee. He holds fine night services, itinerates, and is efficient and faithful. There are only two converts there. In all the district we are encouraged. Small but genuine Christian fraternities surround us. The "baser sort" would fain take the kingdom by force. We rejoice that the converts are jealous for the purity of the church. The Lord has blessed us, tried us, and established us in the work. We are prayerfully working towards a forward movement in evangelization.

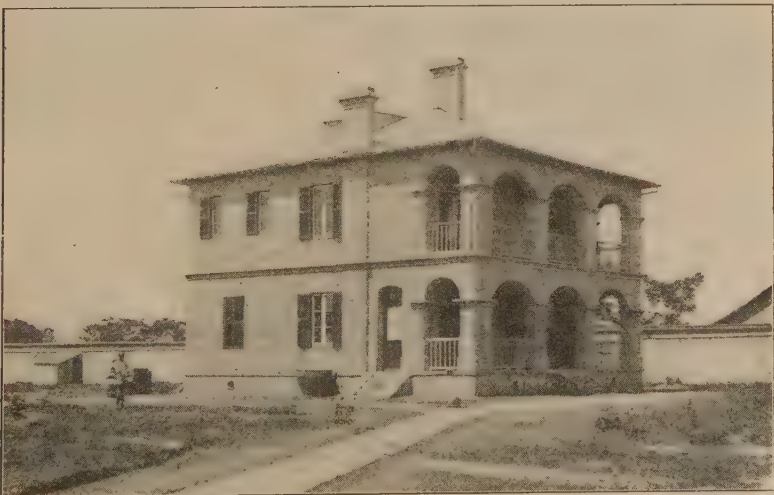
**Mrs. Annie L. Hunt.**—We are still working among the women and children of China, and long for the time when Christ shall have the highest seat in their hearts and homes. With the valuable assistance of Mrs. Shi, we have

been able to reach some homes. She is full of faith and good works. Our neighbors are clannish and idolatrous, and while they receive us courteously, they do not believe, but cling to their idols. It seems the best way for us is to win the children to Jesus. Pray that we may be able to do this. The Christian women in Chu Cheo and Yu Ho Tsz are an example in behavior and cleanliness.

#### LUCHOWFU.

**Missionaries.**—Dr. James Butchart, C. B. Titus, Mrs. Eunice C. Titus, H. P. Shaw, Mrs. Lillian C. Shaw, Mr. and Mrs. A. E. Cory.

**C. B. Titus.**—This year four long itinerations have been made to Chu Cheo, Pukeo, Chang Chih Kuan and Wu Wei Cheo, respectively—1,026 miles in all. On these trips, and at the chapels, a large number of tracts, maps, Scripture portions, and over 3,000 calendars, have been sold. One street chapel, formerly Dr. Butchart's dispensary, was put under my supervision on January 29 last. An option to buy this property for \$840 Spanish holds good until next Chinese New Year. Mr. Cory took charge of the other chapel during February, March and April with good success. At both chapels, regular daily preaching has been maintained. The day school of fifteen pupils has been well conducted this year by a graduate of Mr. Meigs' school, Tsiang Ting Pan. The church-members expressed their appreciation of Mr. Cory by a present of vases on the eve of his departure. They also sent over \$3 to the F. C. M. S., \$3.25 to the native convention, \$2.15 to Kwan Wei church, expending \$1.50 in tracts for free distribution, and added to their building fund \$34.37. The church continues to be well attended. Several interesting meetings were held on special occasions, as hospital dedication, Christmas and Chinese New Year. An annual conference was inaugurated this year. June 19-21, at which the home workers showed considerable zeal. The day-school pupils recited in concert the twenty-third Psalm, the names of the twelve apostles, and sang "Jesus Loves Me." Seven young men publicly expressed their wish to become Jesus' disciples. In the language, I have written magazine articles on "Avoid Litigation," "Repentance," and "Our Plea," and read Macklin's Luke, Smith's "Chinese Proverbs," etc. We praise the Lord for sending the new workers, Mr. and Mrs. H. P. Shaw, and Mrs. Dr. Butchart.



RESIDENCE OF MR. AND MRS. C. B. TITUS, LU CHEO FU, CHINA.



TABULAR VIEW OF THE CHINA MISSION FOR 1903.

MISSIONS.	MISSION-ARIES.				NATIVE WORKERS				CHURCH STATISTICS.						EDUCATIONAL STATISTICS.						MEDICAL WORK.		Contributed by Missionaries.....								
	Ordnained	Physicians	Wives	Single Women	Total Missionaries	Evangelists	Teachers	Other Helpers	Total Native Helpers	Places of Regular Meeting	Organized Churches	Members Last Year	Added Since	Present Membership	Sunday-schools	Sunday-school Membership	Boarding-schools	Pupils	Students for the Ministry	Day Schools	Pupils	Total No. under Instruction	Hospitals and Dispensaries.....	In-patients.	Out-patients	Contribution for Self-support.....	Total Native Contributions .....				
Nankin.....	5	2	1	3	4	10	4	15	16	35	5	1	214	21	234*	1	130	2	82	6	4	69	157	2	674	12,185	\$25 25	\$72 08	\$97 33		
Shanghai.....	2	2	2	1	5	3	4	6	13	5	2	163	41†	201†	2	150						3	75			30 00	90 00	120 00	\$220 00		
Wuhu .....	1	1	1	1	3	2	4	3	9	2	1	106	5	111	1	35						2	35			10 00	68 30	78 30	59 00		
Chu Cheo....	1	1	1	1	4	2	4	2	12	4	2	132	21	153	3	120						7	1	120	2,677	203 83	84 00	287 83	250 00		
Luchowfu..	1	3	1	3	7	3	4	7	14	3	1	19	1	20	1	98						1	15	1	300	11,581	13 30	34 37	47 67	205 07	
Total.....	6	13	9	3	11	6	29	18	29	36	83	19	7	634	89	719	8	533	2	82	13	10	184	289	4	1094	26,443	\$282 38	\$348 75	\$631 13‡	\$784 07
When Established.....	1886	1890-95	1888	1888	1896																										

\* Dismissed 1. † Not including others baptized at the Institute. ‡ Removed 1; Deaths 2. § To this may be added \$100 contributed to the native Christian Convention.



**Mrs. Eunice C. Titus.**—We feel greatly encouraged in the women's work. The Sunday afternoon meetings have averaged fifty. Our guest-room work has been a great factor in leading many to these services. Women of all classes come to visit us, and we in return have visited in many homes. Last fall I gave four of the smaller schoolboys a month or more of kindergarten work. Occasionally I have invited all the pupils to tea and sweetmeats, and then exhorted them to become true Christian men. A class of five young girls practiced singing once a week. One twelve years old says she would now believe in Jesus, if she were hung for it. We admire her zeal, but hope she will not be put to the test. On Christmas Day I made a feast of nuts, oranges and Chinese sweets for the schoolboys, their mothers, our nearest neighbors, and their little ones. Mrs. Chu, my Bible woman, talked, and I told them of the happy children in our home lands. Mrs. Chu wishes to send greetings to the foreign teachers—Eph. ii. 18. We have earnestly prayed for the conversion of our servant woman. I trust my little work this year will, like the dewdrop, do its share in glorifying the Master. We feel we have been greatly blessed by the coming of our Mr. and Mrs. Shaw. We regret to lose our Mr. and Mrs. Cory, but we trust it will be for the best interests of the work. We have been greatly cheered by the many visits from members of our own and other missions, including Mr. and Mrs. McGinnis. We have much for which to praise the Lord, and are hopeful for the future.



RESIDENCE OF MR. AND MRS. H. P. SHAW, LU CHEO FU, CHINA.

**H. P. Shaw.**—Mrs. Shaw and I reached Shanghai, March 18, 1902, after a pleasant voyage and two weeks' visit in Japan with friends and school-mates. We reached Nankin, March 21, where we were royally received, and entertained for two weeks by the young ladies in their "Home;" also shown every kindness by the rest of the mission. April 1, in company with F. E. Meigs and Miss Daugherty, we started for Luchowfu. At Wuhu, T. J. Arnold joined our party, and after a houseboat trip of three days, arrived at Luchowfu on April 5, where we received a most hearty welcome. On April 13 we began studying the language, but made little progress before starting for Kuling on April 30, in company with A. E. Cory and family. The trip to Wuhu and thence to Kuling was long and tiresome, though interspersed with some thrilling as well as dangerous experiences. Having arrived at our destination, we felt we had much for which to thank God, because of his deliverance and presence with us.



MR. AND MRS. H. P. SHAW,  
Lu Cheo fu, China.

**Dr. James Butchart.**—The new visits number 5,674; the return visits, 5,907, a total of 11,581. The in-patients number 300. I made thirty-nine calls on the outside and treated fifty-five cases of attempted suicide. The collections from registration amounted to \$196.66, and other contributions, \$601.81. The expenses outside of estimates were \$959.58. There were contributions for special objects as follows: Miss Mitchell's donation for the poor, \$25; Mrs. Gerould's contribution for hospital furnishings, \$23.81; the Butchart family for special furnishings of wards, \$156.26.

The past year has been one of great advance materially. We rejoice in the added responsibility and opportunity it gives. The hospital building has been completed and a home begun. The hospital opening brought us in touch with a large circle of people in a social way and helped to identify us with the civic life of the place, as it did also some work in connection with getting a teacher for the Government school, and also the drafting of the plans for the building of the school. The visits of the members of the mission from other places have been of great value to us. We are grateful for such visits. We rejoice in the prospect of a home soon to be completed.

The number of patients has been larger this year than ever before. This has meant more work, so that, with building, it has been almost impossible for me to meet the requirements of the evangelistic work. Here I have been greatly helped by Mr. Chen. He has had trouble and misunderstandings with his wife. It has hindered his usefulness very largely, but the trial has left him more humble and a stronger man with more sympathy for others. Mr. Tsao, who has spent six years in the work as assistant in the hospital, now hopes to go out and practice for himself, after a period of faithful and efficient service. Mr. Liu continues as assistant, showing a faithful, consistent Christian life. His medical work has been too heavy for his strength. The Sunday-school this spring has been embarrassed by the numbers from outside who

came in at times. Including the patients and Mr. Titus' day school, the average number attending was about fifty. There have been no baptisms in the year. Though some have applied, it was considered wise to keep them under instruction.



DR. BUTCHART'S CLASS IN ENGLISH, AT LU CHEO FU, CHINA.

**Mrs. Nellie Daugherty Butchart.**—This year being my second in China, I have not yet taken up real mission work, but have continued the study of the language. After Miss Kelly left for home, I went with a Bible woman to some of the meetings held for women and used what influence I possessed



HOSPITAL, LU CHEO FU, CHINA.



to persuade them to come and hear the gospel. I have tried to talk to them at different times. In order to relieve Mr. Meigs, who was already overworked, I accepted the position as assistant editor of the *Central China Christian*. This required not a little of my time and as much as I could afford to take from my studies. I was sent out to take Miss Kelly's place in the work established for women in Nankin, but this year has made a change in my plans. I have changed from Nankin to Lu Cheo fu.

**A. E. Cory and Wife.**—During the year we have worked in several lines; namely, superintending the completion of the home in Luchowfu. It was a pleasure to turn it over to Mr. and Mrs. Shaw for their use. We availed ourselves of the opportunity to preach to the visitors to the new home. We acted as treasurer of the native church in Luchowfu. We were in charge of a street chapel for ten weeks. Preaching was done daily. Many calendars, Gospels and tracts were sold. We have made several trips to the markets and tea-houses in the city, and to the market-places and villages round about we preached and distributed literature. In the early summer we moved to Nankin, in order to be ready to take up the college work in the fall. We regretted to leave the Christian friends in Luchowfu. We appreciate the friendships and tokens of the Chinese Christians. During vacation time we spent three weeks in Nankin when others were away. The harvest is ripe in China. We believe in Christ's triumph.

## INDIA.

**General Remarks.**—In some respects the missionary year just closed has been the most successful in the recent history of the mission. The number of baptisms has been greater and the general improvement and present condition of affairs seem to be better. In Harda, the largest of our stations, the improvement has been least. There were but ten baptisms in the year. The membership appears smaller than a year ago. This is due in part to removals. For several years the evangelizing work in this station has not been as thoroughly done as it should have been, owing to pressure from famine, illness, transferring of missionaries and other causes. The last month of the missionary year O. J. Grainger has had charge of that department, and the future holds out better promises. The work is now better organized than formerly, and this will doubtless help in bringing about good results. Besides the evangelistic work in charge of Mr. and Mrs. Grainger, the large medical work, with two hospitals, dispensaries and leper asylum, is in charge of Dr. Drummond. Miss Mildred Franklin has the girls' school. Miss Mary Thompson is the zenana missionary. The boys' school, the English church and the Bible training-class of young evangelists are in charge of G. W. Brown.

In Bilaspur the work is divided between the Foreign Society and the Woman's Board. The boys' school, including three village schools, and the evangelistic work, are carried on by the Foreign Society. M. D. Adams is in charge. In the past year there were fifty-one additions to the congregation there, and a general enlargement of the work. The future is full of promise, and as soon as we can find the man, we will open a new station in that locality.

In Mungeli the general conditions are the same as in Bilaspur. The two places are about thirty miles apart. In the year there were twenty-three added. Mr. and Mrs. Gordon are stationed at that point. Besides the congregation worshipping in Mungeli, there is a church at Pendridih, a village nine miles away. Three village schools are carried on. There is also a leper asylum with seventy-five names. Mrs. Gordon has a large medical work. There are two dispensaries outside of Mungeli which are visited regularly.



In Damoh the main work is the orphanage. The greater part of the year this has been under the care of W. E. Rambo and David Rioch. About the first of April Mr. Rioch was transferred to Hatta, leaving Mr. Rambo in sole charge of the orphanage. There are now 345 boys enrolled. Some of these boys are being taught trades. The schooling of the boys is in charge of Miss Josepha Franklin. The church, which now numbers 147, exclusive of the missionaries and helpers, is composed mainly of the older boys of the orphanage. As in Harda, so here also, not much impression has been made yet on the outside population. The evangelistic work has been in charge of John G. McGavran, who, however, had to oversee the erection of the new bungalow at Hatta. Dr. Mary T. McGavran has a hospital and dispensary in town, and Miss M. L. Clark is engaged in zenana work. No missionary was regularly appointed to Hatta until April 1, when Mr. and Mrs. Rioch were sent there. The bungalow is now nearing completion, and is hoped that Mr. Rioch and family will be able to occupy it after the rains are over.

The detailed reports are as follows:

#### HARDA.

**Dr. C. C. Drummond.**—*The Medical Work.* During the year the medical work has gone on very much as in former years. The gospel has been preached regularly to both the in-and out-patients. Up to February the attendance at the hospital was very large. That month there was a marked decrease, due to the fact that two cases of plague had occurred, and to the fact that the Government had issued strict orders regarding the isolation of all persons who were suspected of having the disease, or who had been exposed to it. Rather than run the risk of being thus treated, the people remained at home. But, through the mercy of God, we are spared an epidemic of the scourge, and as the year closes, the fears of the people seem to be passing away. The attendance at the Timarni Dispensary was affected in the same way as it was at Harda.

Besides the medicines distributed at Harda and Timarni, the evangelists at Handia, Rahet Gaon and Khari have been supplied with simple remedies and have treated a number of cases. This has brought the mission into better standing with the people in those districts. During the month of January, Samson Powar, the hospital assistant, was away on leave. I was obliged to carry on the work with only Mrs. Drummond's help.

The register shows that at Harda we treated 9,980 out-patients and sixty-nine in-patients. At the dispensary there were 20,277 attendances. We performed fifty-nine surgical operations. One of these was the amputation of the lower limb. Of the patients treated, 5,810 were males, and 4,170 were females. There are 7,010 Hindus, 2,144 Mohammedans, 270 Indian Christians, 481 Eurasians, 45 Europeans and 30 Parsees.

The report for Timarni is as follows: Number of cases treated, 3,854; attendances at the dispensary, 4,999; in-patients, 66; surgical operations, 35. This makes a total of 13,834 out-patients; 26,276 attendants at the dispensaries; 135 in-patients and 94 surgical operations. The medical fees collected during the year amounted to about \$83.

The work at the leper asylum has gone on much as in former years. The attendance has varied from twenty to thirty. The inmates receive regular instruction from the Bible and a number of them are Christians. Four of them were baptized in the year.

**Samson Powar.**—*Medical Work in Harda.* Our method of carrying on religious work at the hospital has not changed. In the morning, when the people gather for medicine, we sing a hymn and read a portion from the Bible, and follow this by an explanation of what has been read. After this

we have prayer. As a rule, the people listen well. This year we have begun to sell Gospels and have disposed of quite a number. The attendance has suffered some on account of fear of plague. There was a rumor that the Government thought the population was increasing too fast, and, in order to lessen it, sent doctors to put some sort of poison in the streets and wells that would cause the plague. But now that the people have come to know that the Government has no control over the plague, the people are no longer afraid to come to the dispensary. Besides my work at the hospital and dispensary, I assist in the bazar, preaching. My wife and I each conduct a Sunday-school. We pray that God may enlighten the minds of the people that they may seek after the truth as found in Jesus.

**S. P. Isaac.**—*Medical Work in Timarni.* Medical work is carried on here in largely the same way as in Harda. We give tracts to the patients, which they may take to their homes and read to others. We also pray daily with the in-patients when they are provided with food. This year there were two patients who were very sick. They said that if they recovered they would surely become Christians. They both died, but they died in faith. In the afternoons I go to the villages near Timarni, and preach. The people hear gladly. Many believe that the Christian religion is true, but, on account of caste, are afraid to become Christians. I conduct two Sunday-schools, with an attendance of 107 children. I also attend the sick in their homes, both in Timarni and in the surrounding villages.

**G. W. Brown.**—My work the past year has been largely the same as in the preceding twelve months. In addition to the work mentioned below, I at first labored hard on the study of the language. Having now obtained a working knowledge of it, I find daily intercourse with the people a great help in its acquisition.

**Boys' School.**—Most of the year I taught daily in the boys' school. The school system consists of a primary school, in which the instruction is given in the vernacular, and is composed of four classes: a middle school, also consisting of four classes, in which the instruction is partly in the vernacular and partly in English; a high school of two classes, in which the instruction is wholly in English. Besides this, there is also another primary school located in a different part of the town, and attended mainly by the children of the poorer classes. The school year closed March 31. The new year opens with prospects of a larger and better school. The high school has won the approbation of the Government to such an extent that it has promised to grant from that source \$330 for the current year. With the fees collected, that will enable this work to be carried on at a greatly reduced expense to the mission. The present enrollment is as follows: High school, 30; middle school, 60; two primary schools, 125; total, 215. Another small school building has just opened up in a part of the town where there is no school, and where the people, being mainly of low caste, have practically no educational advantages. The school will be opened during the coming year. The girls' school, under the management of Miss Franklin, is reported elsewhere. In all these schools the Bible is taught daily, and most of the pupils also attend the Sunday-schools.

**Bible Training-class.**—There have been three students in this class the greater part of the year, though there were others who were in it for a short time. The work of this kind is hampered somewhat by the fact that suitable text-books in the vernacular are not available, and also because it is difficult to obtain boys to train who promise to be worthy helpers in the mission. I have given more of my time to this work than to any other one thing. It is undoubtedly a work of prime importance, if we would grow as a mission.

*The English Church.*—There have been five baptisms in the year. The number to draw from is small; there is not a very large population of English-speaking people here, while the Roman Catholics and the Church of England have also congregations in this place. The church has lost some members through removal to other places. There is a moral and spiritual growth noticeable among the members, which manifests itself by the firm stand which the congregation is taking against dancing and drinking, the two great evils from which these people suffer most. I have done most of the preaching, and also acted as superintendent of the Sunday-school, and president of the C. E. Society. The church membership is now about thirty. The C. E. has about twenty members, and the Sunday-school varies as the children are sent away to boarding-school, but in the winter has forty or more. In the church the collections amounted to about \$58, in the Sunday-school to about \$37, and in the C. E. Society to about \$19.50.

I have spent some time out of the station. For a short time I was in the district itinerating, and also attending one of the great melas or religious fairs near Harda, where, accompanied by native helpers, we carried on preaching almost constantly for three days. We were listened to by thousands, though we can not hope in such cases to make any great impression. I was also away about a month performing my duties as secretary of the mission.

*Mrs. G. W. Brown.*—My work has been practically confined to the English church, among the members of which I have done a great deal of visiting. I have also worked in the school while in the station, and have tried to interest the people in temperance work. I have learned a great many things about this class of people, and believe that it is harder for them to live right in this land of darkness than it would be in a place not blighted with heathenism.

*Miss Mary Thompson.*—*Zenana Work.* I was able to visit only a few villages in the year. I assisted the other missionaries in two melas. I carried on my Sunday-school as usual, and have had several meetings with the women. The rest of the time was spent in visiting the women of Harda. In this work I have been assisted by two Bible women. About two hundred homes have been visited with more or less regularity. In all of these, Bible lessons are given, and in many of them the women are taught to read.

*Miss Mildred Franklin.*—*The Girls' School.* The girls' school is progressing slowly, but steadily. The total enrollment is ninety-three; the average daily attendance, nineteen. The school was visited by the Inspector General of Education in the Central Provinces, by the Inspector, and by the Deputy Inspector, also by the Commissioner of the Nerbudda Division. All these are lending their aid to overcome the prejudice of female education. Two months ago I was away doing village work, and one month I was absent on account of sickness. In my absence Miss Gertrude Archer and Mrs. Grainger took my place. In the two months I spent in evangelistic work I visited eighty villages and attended one fair lasting five days. To my study of Hindu I gave most of my time. I have made considerable progress in Urdu, and have gained some knowledge of Marathi. Harda is a place of only 16,000, and yet there are seven distinct languages spoken in it, to say nothing of the dialects. It makes me almost despair, and long for the gift of tongues.

*O. J. Grainger.*—The main thing in my work has been the study of the languages. I studied at the hills until the end of the monsoon season. On returning to the plains I began to speak the language, with some difficulty at first, but with increasing ease, until I am now able to preach in the vernacular and make the people understand. At the Bilaspur Convention last March I passed the second year's examination. So far I have not had the responsibility of any department of work, but as my ability in the language proceeded,



I have assisted the other missionaries in their departments. I have conducted and taught in a native Sunday-school; have talked and preached in the weekly bazar meetings; have taught Bible classes in the day school, and during the absence of Mr. Brown on duty as secretary of the Advisory Committee, I taught the class of native evangelists. My first regular sermon in Hindi before the native church was preached in January of this year. I have preached a number of times since. At the Bilaspur Convention Mrs. Grainger and I were given charge of the evangelistic work in the Harda district. We accepted it with great joy. By the help of God we hope to accomplish much for him among this people.

**Mrs. Maude Plunkett Grainger.**—The work that I have done has been for the most part the study of the language. From May to October was spent in the hills studying, and from October to May I was in Harda. Besides the study of the language in Hindi, I have had charge of a native Sunday-school class, and since the first of December of the native Junior Endeavor Society also. In December and January and part of February I assisted in carrying on the girls' school. All the time, as I have had opportunity, I have visited with Miss Thompson in the zenanas and among the low-caste women, learning something of their customs and life and helping in the teaching wherever I could. In March I passed the first Hindi examination. In December I was married to Oswald J. Grainger. Our future labors will be the evangelistic work in Harda and the surrounding district. We trust we may be able to do much toward the evangelizing and uplifting of the people.

#### HANDIA.

**M. J. Shah.**—I thank God for keeping me safe and sound this year, enabling me to do the following work. I have been more attentive than usual, devoting the whole of my time to town and village preaching. I have visited 140 villages; part of the time I was in the company of Miss Mildred Franklin. The villages within ten or twelve miles of Handia have been visited. The people seem interested in what is being taught. Our Sunday-school has seventy scholars. They are well taught.

I have also given medicines to 262 sick people. Dr. Drummond supplied me with some medicines and tracts for distribution. This has been a great help to the people, as there is no doctor or dispensary in this village. In company with some other workers I attended the annual fair of the Hindus at Gangagi, sixty miles from Handia. At this mela, preaching was carried on at four or five places simultaneously. The ladies also spoke to the Hindu women at the same time. Large numbers of Gospels and tracts were sold. In the year I sold seventy-eight Gospel portions in the villages in which I visited, and gave away about five hundred leaflets to those who could read and understand. Though we have labored hard, there has not been a single soul in any of these villages to come forward and confess his sins and acknowledge Jesus as his Saviour. This may be accounted for partly by the obstinate stupidity with which the people cling to their beliefs, and partly by the want of clearer faith in what they hear. Their belief in the caste system and in fate makes them indifferent to the gospel. Perhaps my condition is like that of the disciples who were trying to help the demoniac at the foot of the Mount of Transfiguration, but, like them, I am also waiting and hoping for fuller power from the Lord, that I may overcome the evil one.

#### BILASPUR.

**Missionaries.**—M. D. Adams, Mary L. Adams, W. E. Gordon.

**M. D. Adams.**—During the past year I have not only been responsible for the work in this station in all of its departments, but I have done most of



it, as I have been alone. But God has given me tokens of his presence, and I am confident that it has been my most fruitful and useful year.

*The Church.*—I have found joy in preaching the gospel to the church, and I have been able to do so nearly every Sunday since April, 1902. We have been favored by a sermon from each of the following brethren: G. W. Brown, J. G. McGavran and David Rioch. The membership is now 188. Three have been excluded and three have been given letters of commendation. I have baptized fifty-two. Of these, twelve were from the Girls' Orphanage and nine were from the Damoh Boys' Orphanage. The latter were baptized in Damoh. The other baptisms were mainly from villages near the out-stations of Nipania. I believe the church has grown in grace, and that a better understanding of Christianity and the aims of the missionary are being reached each year. The church has paid \$68 on the furniture in the house of worship. The collections for the year amounted to \$58. Some of this money must have been given from great poverty. The young people contributed \$25. They support a leper in the asylum at Mungell.

*The Sunday-schools.*—The Sunday-schools have grown. There are now four schools, with about five hundred pupils in attendance. Three of these are conducted by young men of Bilaspur and villages as far away as eleven miles. They are held in our schoolhouse in connection with our day schools. The school of the Bilaspur Church has twenty-seven pupils who entered and passed the examination of the Indian Sunday-school Union. One girl from Miss Kingsbury's orphanage again secured the honor of standing at the head of the list for all India.

*Day Schools.*—There are four day schools for boys, with an enrollment of 350 pupils. One of these is located in Bilaspur; one in Nipania, eleven miles away; one at Birkona, five miles distant, and the other in Masturi, eleven miles from Bilaspur. In each place we own the schoolhouse, which is built of mud and straw, after the manner of all the native houses. Each school is a center of Christian influence, and is, in fact, an out-station of the Bilaspur mission. The schools require frequent visits and constant supervision, and in this, as in much of the other work, I am without trained Christian agents. I have seventeen famine orphan boys, some of whom are now in a teachers' normal training-class. When they have completed their course, we hope we will receive much good from their labors.

*Our Out-station.*—Our out-station is in Nipania, where we have a school, chapel, two houses for workers, and a church of sixty-six members. In the day school, which is carried on there for the education of the children of the Christians, teaching of the Scriptures is made a chief feature. These Christians live in five different villages. They require constant visiting and much persistent instruction in the first principles of the gospel of Christ. Some of them, I suppose, will bear the marks of heathenism even in eternity, but with patient labor they are showing great improvement in all that pertains to the Christian life. We see unmistakable signs of the transforming power of Jesus Christ.

I am now finishing my twentieth year in service in India. These years have nearly all been spent in Bilaspur. I selected this place when there was no mission in the district, no Christian population, and no place of worship without its idols. I have seen great changes take place. There are now six stations with their out-stations. There are nearly two thousand native Christians. There are six church houses dedicated to the worship of the living God. In the past decade the Hindu population has decreased six per cent., while the followers of Jesus Christ have increased over 300 per cent. We believe that these are the firstfruits, and that we shall see these multiplied by scores and hundreds of thousands of believers in the Son of God. But we believe, also, that before the harvest-time comes there must be great, self-denying toil.



## MUNGELI.

**Missionaries.**—E. M. Gordon, Dr. Anna Gordon.

**E. M. Gordon.**—In the past year we have both consolidated and expanded our work. We have realized as never before the great possibilities of our mission at this point. Much time has been spent in helping the Christians to bear greater responsibilities, in advising them, in encouraging them in their efforts towards self-reliance and self-support.

**Church Work.**—Last year we reported a church membership of 168. This year we have a net increase of twenty-three, making a total membership of 191. The church has contributed regularly the first Sunday in every month. At harvest-time it is a pleasing sight to see the farmers carrying their bags and baskets of grain to the church to lay them before the pulpit as an offering to the Giver of every good and perfect gift. The pastor of the church continues to be paid by the church-members without a cent of help from the missionaries or the Society. In Oriental countries there is a practice of supplying pure drinking-water to thirsty wayfarers during the warm months of the year, when water is scarce. This practice is the equivalent of building public fountains in western lands. Some of the Christians at the out-station have this year clubbed together and paid a waterman to provide a drink to wayfarers who went by their village. As this was done at their own initiative, it shows a philanthropic spirit which is most commendable.

**Schools.**—Four schools have been conducted in the past year—two for boys only and two for boys and girls. We have had a definite promise of a monetary grant from the Government in aid of the two older schools, while the other schools, which have been but recently started, must be placed on a firmer footing before we can receive a grant for them. The attendance at the schools has been satisfactory. At one time non-Christian parents positively refused to send their children to our schools, for fear of Christian influence. Now they are often very desirous that we should teach their children. On several occasions a father has brought his boy to the school, and, having his name registered, has asked the teacher to see that the boy attends regularly. At two points the people are asking us to open new schools, and I have no doubt that in twelve months we could open several schools if we only had suitable men to conduct them. We sadly need good Christian teachers. I believe in time we shall have them.

**The Leper Asylum.**—The Mission to Lepers continues to support the asylum at this station. The management is ours. The funds come from Scotland. The Indian Government has recently sanctioned a handsome grant-in-aid of the lepers here. While the asylum has not been enlarged, it has been greatly improved in many ways in the past year. One of the lepers can show an ugly scar just below the chest, which was undoubtedly at one time a deep wound. On inquiry we have learned that, on first realizing that he had leprosy, he tried to stab himself with a sickle to quickly end his trouble. He recovered from the wound, and now he feels the joy and hope of the Christian life. Many lepers have been admitted to the asylum in a bad way, but, after a few months' residence, with good food and raiment, they have been greatly helped. The disease, however, will never leave them.

**The Out-station at Pendridih.**—This point is nine miles from Mungeli. The work there has also been making steady progress. Sunday services have been conducted regularly. It has been my endeavor to take the morning service at the out-station and the evening service at Mungeli. In the warm months this can only be done by rising at three or four o'clock in the morning in order to cover the eighteen miles on horseback before the heat of the day becomes intense. The Christians at Pendridih are all farmers, and they have proved themselves industrious and have paid their rents faithfully.



*Industrial Work.*—With the help of Bible scenes shown through the magic-lantern, I have on several occasions addressed large audiences. One night a prominent religious teacher was present with a great crowd of his followers. Another time, when a feast was given in the town among the weaver caste, we arranged to have a lantern exhibition especially for the benefit of the visitors, many of whom had come a long distance. Seven o'clock was the time fixed for the service. To be explicit, we told the people to come promptly at lamplight. They all promised to come to the church in good time. At the appointed hour everything was in readiness. Seats were arranged, the lantern was lighted, and a good choir of children was chosen to help in the singing of the gospel hymns. Seven o'clock went by, and there was no audience. We looked for the people until ten o'clock, and then retired for the night. At half-past eleven, with characteristic Oriental punctuality, a great crowd came, awaking us out of our sleep and asking us when we would have our service. Instead of coming before the feast, they had decided to come when it was over, and had not informed us of the change in their plans. We hurriedly got together the choir and the helpers, and the people listened to our teaching and the singing until one o'clock in the morning. While this service was inconvenient and unusual, we had the satisfaction of knowing it was apostolic. See Acts xx. 7-11.

*A New Work.*—The year closes with taking possession of a very desirable piece of property in the town of Mungeli. This point of land is in the midst of the residences of the best people in the town. We now own the land and the building thereon, and it is our purpose to have a resident worker at this point and to open a book-stall. Already a Sunday-school has been opened and is under Mrs. Gordon's direction. Our hope is that this point will become the center of strong Christian influence in the midst of the Hindu residence.

*Our Greatest Need.*—While we are continually needing funds for the extension of our work in its various branches, our greatest need is something which money can not buy. As the work grows, we realize more and more that we ourselves must only be supervisors and directors; for the details of the work we need locally raised helpers who will live with the people and for the people. This, then, is our greatest need, and we pray the Lord of the harvest that he may thrust such laborers into the harvest.

*Dr. Anna Gordon.*—Mungeli: Outdoor patients, 9,698; indoor patients, 342; Tukketpore: Outdoor patients, 2,272; Kanteli: Outdoor, 999; total, 13,311. There has been an increase in the total treatments this year, due largely to our branch dispensaries, which are carried on during the cold season only. The treatments at Mungeli were about the same. We have more and better accommodations for in-patients this year, as a small building was erected by local funds in which we have placed four beds. Our great need, however, is an isolation ward where cases of smallpox and cholera can be segregated. During the epidemic of chicken-pox last May I had a shed erected of bamboo matting. As the heat was very great, the patients suffered much for want of good protection. Our branch dispensaries are carried on in a very simple way. The evangelist who accompanies the doctor begins preaching after taking up his stand at a central point, while a rug is spread and the drugs and bottles are placed in order. A good hour's preaching is done while the people are gathering, and then medicine is given out to the needy ones. The demand is usually very great, as the weekly bazar or market brings in people from hundreds of villages. These village folk, apparently so simple and ignorant, often question the preacher on doctrinal points, such as the miraculous birth of Christ and man's free will. When our little Doris accompanies me she is usually the center of attraction to the women. I was much amused one day when a woman, who was looking at her very intently, was drawn away by another. This led to quite a dispute between the two women, and



on inquiry I learned that the woman who was drawn away when gazing at Doris considered it an insult, for it implied that she had an evil eye and that her gazing at the child would result disastrously. There is a form of paralysis in this district known as lathyrism, or teora poisoning. This disease is supposed to be caused by the eating of a particular kind of grain in certain circumstances. It is quite a usual sight to see persons going about supporting themselves on two bamboos, and dragging their feet on the ground. This form of paralysis has reached such a point that the Government of India has appointed a special commissioner to investigate the question. I had some correspondence with the officials regarding a number of cases which had been under my treatment. To my great astonishment, I received an urgent letter one evening from the special commissioner, saying he would visit my hospital the next morning and could only remain a few hours. I was requested to bring together the cases of paralysis for his investigation. The local officials rendered assistance, and the next morning some twenty-five paralyzed men, women and children were gathered on the veranda of the hospital. The medical commissioner arrived at about ten, and spent four of the warmest hours of the day with me in making notes and inquiries. He gained considerable information, and will issue his report in time, with suggestions which will help to stay the evil effects of this poison.

Hera Lail, my assistant, has passed his final examination in compounding, and has received a certificate from the Government. Dhansai, my second assistant, attends the leper patients for two hours every day at the asylum. The Sunday-school teachers' class, which was under my supervision last year, has been taken over by Mr. Gordon. We have a very interesting Sunday-school. I have charge of the class of babies from two to five years. This is a help to the mothers to attend the other classes without distraction. I have been surprised at the attention of the little ones and their interest in the Sunday-school pictures. It is our practice, at the close of the regular Sunday-school, to divide the teachers into two parties; one goes to the Leper Asylum to hold classes at that place, and the other party accompanies me into the town to have a service with the Hindu residents.

In all my work I have realized the importance of emphasizing things spiritual. A weekly meeting has been started for my medical helpers for spiritual uplifting. I have received great help and encouragement by thus coming into close contact with them.

Personally, the experiences of the past year have been to me in some respects the saddest, but I have realized that:

"There are songs which only flow in the loneliest shades of night;  
There are flowers which can not grow in a blaze of tropical light;  
There are crystals which can not form till the vessel be cooled and stilled—  
Crystal and flower and song given as God hath willed."

#### DAMOH.

**J. G. McGavran.**—A large part of the past year I have spent in work in and about Hatta. G. W. Coffman had scarcely begun to open up the station there when it became necessary for him to give up the work and return to America with Mrs. Coffman. I was then deputed by the Advisory Committee to take up the work of erecting the bungalow there, and of preaching in the adjacent territory. I had scarcely begun the work there when I was met with a usual form of opposition, which hindered the work for two or three months. Hatta is a very orthodox city. No cow had ever been killed within its sacred environs. By a bit of misfortune, the Mohammedans got a license to kill beef just at the time I went to Hatta. It raised a storm of religious hatred in which the Mohammedans vowed all sorts of retaliation. The Mo-

hammedans seized the presence of the missionary as an excuse, and shielded themselves by saying that the missionary could not live without beef, and that the butcher-shop had been opened solely on his account. The missionary had brought his influence to bear on the Government, and so the license had been issued, although the Mohammedans did not want beef at all! It ultimately became known that the missionary had not signed the petition, or had anything to do with opening the meat-shop, and the agitation gradually simmered down. The real backbone of this opposition was broken by the chance discovery that the principal offender was the owner of a village which had received timely aid in the famine from the mission. He collapsed when he learned that it was the same missionary who had saved some of his people from ruin.

As long as there was no regular missionary in charge of Hatta, I considered it more important to press the preaching about Hatta than to push the building during the precious cold weather. The building took second place and got along as well as was expected. David Rioch was appointed to Hatta in March, and took charge almost at once. A number of villages in the Hatta district were visited during the year. As usual, the call on all sides led us to go to more villages than our own judgment approved. But even at the rate they were visited last year, it would take two or three lifetimes even to scatter the seed in the Damoh district. The missionary's aim must be to visit a few villages, but to visit them often. Nearly all the villages heard the gospel gladly; some, indifferently; and one or two were distinctly unfriendly. Mrs. McGavran sometimes with me, but more often alone, had a great many meetings with the women. Some of these were very encouraging.

My duties as treasurer of the station took up considerable time, especially in the early part of the year. I had charge of the Industrial School during Mr. Rioch's holiday for about six weeks. I enjoyed this work very much.

A Christian mela—a sort of convention of our native Christians—was held in Damoh during the year. It was not a large gathering, but it represented Harda, Mahoba, Bilaspur and Damoh, and was very helpful. Such gatherings promise to be very helpful in the evangelization of the country.

Mrs. Rioch spent several weeks with us in camp, looking after the sick, and having all the patients she could attend to. John Rioch was also with us a short time.

**Dr. Mary T. McGavran.**—Miss Clark has helped me in the dispensary and in visiting among the women of the city. Together we have been able to do more work and to do it better than we could have hoped to do if we had acted singly. We have felt the need of a hospital very much. I am glad to say that I shall have one by the time I return to India. We have had to turn away people and to keep others in small mud houses. Even with such discouraging conditions, the work has been exceedingly interesting and we believe we are doing much good. We lose no opportunity of teaching the gospel. Some hear only once; others come again and again.

The Sunday-school has been carried on in the dispensary almost all the year. In the spring it was taken to another place on account of the plague in that part of town. Almost every Sunday there were patients to be seen. On this account the Sunday-school has been in my care. Two classes from the orphanage under Sarawan and Balli came to help me. Tabitha Bai taught the women out under a tree in the courtyard. We have felt that this school is a great help in reaching the people in that neighborhood.

The plague reached Damoh early in the spring and many of the people we have known well were its victims. Some of these were connected with the mission. The orphanage has not suffered, and none of the Christians have

died. I returned to America in May on furlough. We are looking forward to days of greater usefulness in the new hospital. The year has been a prosperous one, and therefore the suffering among the poor has been less marked than heretofore.

**Miss Josepha Franklin.**—*School Work.* This work has varied little since last report. The enrollment and attendance are as follows: Day school, 239; infant school, 27; night school, 31; total, 297. Daily average attendance for the year, 269. The Bible work for the year consisted in a course of study in the Gospels for the lower classes, and an outline study of the whole B.ble for the higher classes. Ninety-four boys from the school made the confession and were baptized, the Bible instruction in the school being one of the agencies to bring about this result. The comments on the school by the school officials and visiting missionaries have all been favorable. One of the English school officials described the gymnastics as being "distinctly smart." Another official, in mentioning the good physical appearance of the boys, said, "No doubt the daily drill in gymnastics helped much to bring this about." A Canadian Presbyterian missionary said that the gymnastics were not excelled anywhere, and asked for a boy from the orphanage to teach gymnastics in his own mission school. In February of this year the Inspector General of Schools gave twenty of the boys fifty cents each as a prize for proficiency, and expressed himself officially and privately as being much pleased with the whole school. The grant-in-aid from the Government for the year was \$110. In connection with the school there has been a daily normal class in which all the teachers and seven large boys learn the theory of teaching, and also a model class in one of the rooms several times a week, where these theories are put into practice.

*Sunday-schools.*—The Sunday-schools, of which I have had charge for most of the year, have varied in number from four to seven. Three of these were properly organized; the others were carried on more as open-air meetings. The orphan boys and a class of male teachers and clerks composed the main school. The others were chiefly of outsiders whose attendance varied. In March all Sunday-schools in town had to be closed on account of the plague. The orphanage school alone remained, and that was meeting on the mission premises.

*Correspondence.*—During the year I have helped Mr. Rambo in the correspondence relating to orphan boys and their supporters. I have translated or overseen the translation of many letters in this connection. I have also written over ninety letters myself to people supporting the boys.

**W. E. Rambo.**—*Orphanage.* During the year two boys have been restored to relatives, six have run away, five have been expelled, and fourteen have died, making a total loss of twenty-seven. As the same number have been admitted, it leaves our numbers unchanged; namely, 345. The average cost per boy has been \$16.30. I doubt whether it can ever be reduced to \$15, the amount allowed by the committee. The number of deaths last year was unusually large. I have long been of the opinion that a physician should be sent here to look after the boys' health and morals. The Civil Surgeon of this district, whose duty it is to inspect the orphanage monthly, has strongly protested against the policy of the mission in entrusting the health of so large a number of boys to a hospital assistant. He urges the appointment of a male physician whose first duty shall be to see to the health and sanitation of the orphanage.

*The Church.*—There were eighty-five additions by baptism, ten by letter. We lost six. The net gain is eighty-nine. There are 157 names on the roll at the present time; of these, ten are missionaries. The gain in numbers is all from the orphanage. These are, indeed, "babes in Christ." As such they add but



little strength to the church for the present. Many of this number represent the less promising element of the orphanage. But they are not for this reason to be despised. With some the future is bright with promise. I believe that these, our own boys, will grow up with less of heathenism than frequently adheres to adult converts. Outside the orphanage, the great wall of paganism stands apparently as solid as ever, to mock, like Jericho of old, the hosts of Israel. But, like Jericho, it must fall. The usual services have been carried on regularly. The place of worship is neither suitable nor adequate. Two meetings have to be held each Sunday to accommodate all. The evangelizing class in the church, largely represented by the orphan boys, has been only feebly active during the past year, owing to hindrances over which I had no control. A few trips were made, however, and some very good meetings were held.

*The Industrial School.*—For practically the whole year, this has been in charge of David Rioch. I took charge of it on the 4th of April, so that beyond the formation of plans for the future, I have but little to report in connection with it.

*Buildings.*—The mess-house, cook-house, and the dormitory containing fifteen rooms, mentioned last year, have been practically completed. For the dormitory a few more tiles are needed, and the material for the floor of the mess-house could not be obtained. Little or nothing has been done on the hospital. The two helpers' houses have been completed. They are very comfortable, but have cost more than I expected. I regret to report only a small success in collecting materials for the new buildings provided for last year. This was due to several causes. My work has had many interruptions. I have not been able to get a reliable overseer for the buildings. The materials and laborers were almost unobtainable. Contracts which I had made were ignored. As we had an abundant harvest this year, the people seemed to give themselves over to weddings and merry-making. Workmen who were faithful in other years, would leave their work for weeks together.

The wells ordered last year have not yet been begun. No money was received for them before the end of the year. This is a great pity; first, because the water question has been a constant annoyance, and, second, because we have spent nearly as much for water during the year as the estimated cost of the two wells. This scarcity of water has caused much suffering, especially in the hot season. It has been impossible to maintain that cleanliness, both of person and premises, which should be maintained for the best health and comfort and morals of the orphanage.

*General.*—I spent two months at the hills, one of them in attending on my children, who suffered severely with measles. In December I attended the Decennial Missionary Conference at Madras, as one of the delegates of our Society. I have not space here to speak of that epoch-making conference. The report is in print for all who are interested in Indian missions. Mrs. Rambo was in poor health the greater part of the year, so was not able to do what she would, but she did what she could. Her best work was in connection with the mothers' meetings, for the encouragement and help of the young women who have recently, for the first time, entered into this sacred relationship. I have spent much time in private conferences with boys who needed my special advice and help and correction. Little of such work shows directly on the surface or can be told in a report. But it is none the less an important and trying work. I should mention that nine boys, blind or with defective sight, have been in the Canadian Presbyterian Blind School at Ujjain, central India. We have a good report of these. Four of them have been baptized.



**David Rioch.**—The past year's work of the industrial school has been the most successful the institution has yet experienced. Decided progress has been made in every department. The policy has been, as far as possible, to do away with all outside help, and thus reduce the running expenses. A strong effort was made to teach the boys that the work and everything connected with it was for their own benefit, and that it should be done as far as possible without the help of outsiders. In all the industrial work, the progress in the farm has been most marked. The whole face of the jungle has been changed. Double the land tilled the previous year was put under cultivation. A tank was built for irrigating purposes. This cost \$10. The work was done by the boys. The tank is not only a great help to the farm, but is also much used by the boys for swimming. Had it not been for the tank, our rice crop would have been a failure. The growing of rice calls for a great deal of work, as banks have to be built at short intervals across the field to retain the water. In our part of India the time in which this work can be done is limited, so, in order to get the work done in time, I put every boy to work at this who was able to go. It was an interesting sight to see from 250 to 300 boys at work in the field at one time. The expenses on the farm for the past year have been mainly for seed grain and the hire of oxen. It is to be hoped the latter item of expense will be done away with another year. The boys built a long shed 83x16 for the cattle. All the woodwork was done by the carpenter boys, while the roof, which is of thatch, was put on by the field boys, who also cut the grass of which it is made.

The previous year we spent a large sum of money for hay. In order to save this expense this year, an effort was made to provide our own hay. In India, hay is not put up as in America, but the grass is bound in small bundles and sold by the hundred or thousand. A harvest week was arranged for among the boys, and while not so successful as it might have been, they cut about 125,000 bundles of grass. After the boys had finished, I called in the people of the town and let them cut on shares, they receiving half and we half. Altogether we secured about 400,000 bundles of grass. This will not only be sufficient for our own cattle, but will give us some to sell. The rice crop was damaged about one-third by heavy torrents of rain which fell just at cutting-time. The amount realized, however, was sufficient to pay all expenses, and there was a small profit in the fall crops of wheat, linseed and gram. Considering the fact that two-thirds of the land was plowed for the first time, and that the work of clearing the jungle, plowing and sowing was all done by the boys, it will be agreed that they deserved great credit for all that they have done. Much of the credit for the year's work on the farm is due to Mr. W. J. Brown, a young assistant, who entered into the work with a great deal of zeal and earnestness.

In the garden the boys grew only such vegetables as they could eat. The crop was very encouraging. As the fowls were not paying, and were also a source of annoyance, they were sold. The dairy has continued to produce good butter and ghi, etc., but owing to a lack of our own cattle and place to keep them, there has been no real advancement.

In the workshop the boys have accomplished more and better work. In the carpenter shop, which is the most advanced, nearly all the work has been done by the boys. A more efficient teacher is now needed. Some of the furniture made by the boys has been much commented on. In wood-turning one of the boys has become so proficient that a teacher in this line is no longer needed.

In the shoe department, many pairs of shoes have been made, the native kinds by the boys. The weavers have been making coarse woollen and cotton blankets. There has been no real progress in this work, but we have asked for money for a new machine, that a better grade of work may be done.

Two years ago, when I took over the workshop, there was a debt of 2,000 rupees on it. This year, when I gave it up, there was a balance of over 300 rupees to its credit. This excellent showing has been entirely due to the work of our boys. In play, as well as in work, the boys have shown an improvement. A three days' program of Coronation sports was arranged in Damoh in honor of the accession of the new king. On the first day, when the schoolboys under sixteen participated, our lads took the lion's share of the prizes. On the next day, when the events were open to all, our boys took every first place, and did it with ease. Time and again the people exclaimed to me, "Your boys are wonderful." In the cricket match, the great event of the series, our boys played against the whole town. The town people were sure of victory, but were completely defeated. It was not only a glorious day for the boys, but was also one of the best object-lessons the people have ever had of the superiority of good, clean, Christian living over the heathen practices. Their victory was especially gratifying to me, as I had trained them for the sports. The presentation to them of a cricket set by Dr. Mary McGavran, made it possible for them to win the cricket game. Out of a hundred rupees given in prizes, our boys received about seventy. One native gentleman was so pleased with the boys that he treated them to sweets. The whole influence on the boys has been for their good, as the number of baptisms will show. During my vacation in the hills, Mr. McGavran had charge of my work, and on my return I was gratified to find that everything was in as good condition as if I had been there all the time.

As I had had charge of the entire work of the orphanage for some months last year, I felt that our forces could be better utilized. At the Bilaspur Convention I asked to be given other work. This request met the approval of the missionaries. The entire orphanage work was given over to Mr. Rambo, and we were appointed to take up the work in Hatta. It was with great sadness that I have given up my connection with the orphanage, as my work with the boys has been one of great interest and pleasure. But now that we are going into the work for which we came to this country, we are rejoicing and are looking forward to good things accomplished for our Master.

To be concluded in the December issue.]

## SUMMARY OF TREASURER'S REPORT

FOR YEAR ENDING SEPT. 30, 1903.

Cash on hand Oct. 1, 1902.....	\$10,460.62	
Receipts during the year.....	210,008.68	
A deposit .....	200.00	
Loans returned .....	17,792.93	
Total .....		\$238,462.23

## PAYMENTS.

China .....	\$43,723.91	
India .....	39,679.18	
Japan .....	50,352.88	
England .....	8,448.18	
Scandinavia .....	7,512.02	
Turkey .....	6,199.19	
Philippine Islands .....	5,544.74	
Cuba .....	5,083.70	
Africa .....	8,134.92	
Hawaii .....	420.00	
Tibet .....	2,322.89	
Miscellaneous .....	10,008.29	
Administration .....	18,117.85	
Grand total .....	\$205,547.75	
Loans and investments .....	30,000.00	
Miscellaneous .....	2,061.37	
Cash on hand, Sept. 30, 1903.....	853.11	
Total .....		\$238,462.23

## PERMANENT FUNDS.

E. Otto Fund .....	\$500.00	
Margaret Jackson Fund.....	850.00	
J. K. Teeter Fund.....	4,020.00	
Mary B. Harmon Fund.....	200.00	
Dr. H. Gerould Fund.....	9,000.00	
Herbert B. Knowles Fund.....	600.00	
Total .....		\$15,170.00

## FUND STATEMENT.

Cash in General Fund.....	\$653.11
Amount deposited (A. J. C.).....	200.00
Whole amount received from Annuity Fund.....	175,323.50
Transferred from Annuity to General Fund.....	11,300.00
Annuity Fund expended in foreign lands.....	111,410.92
Annuity Fund invested.....	31,998.42
Permanent Funds invested.....	15,170.00

S. M. COOPER, Treas.

## SUNDAY-SCHOOL DEPARTMENT.

## A WORTHY RECORD.

During the missionary year that has just drawn to a close, the Sunday-schools contributed \$51,630.25. This was a gain of \$3,513.27, as compared with the previous year. We are sorry to report, however, that there was a loss of fifty-five in the number of contributing schools. May we not hope that during the coming year every school that has ever contributed to this work will stand loyally by it?

## THE WATCHWORD FOR THE NEW YEAR.

The watchword in the Sunday-schools for the new year will be "*Sixty Thousand Dollars for Foreign Missions.*" This amount can easily be raised if every Sunday-school will set about it systematically and at once. The majority of the superintendents whose schools made good records last year, testify to the importance of beginning preparations for the offering early in the year. Many of them apportioned each class a certain amount at the very beginning of the missionary year, and thus gave them plenty of time to raise their apportionments. This is an excellent plan. Let each class devise its own ways and means of raising its apportionment. Some may do it by giving class socials, others by the use of a self denial box, others by the sale of useful articles which their own skillful hands have made. "Where there's a will, there's a way."

## THE BIRTHDAY BOX.

One important aid to a worthy Children's Day Offering is our old friend and standby, the *Birthday Box*. If you haven't one, write to F. M. Rains, Box 884, Cincinnati, O., at once and receive one free of charge. One live superintendent says: "We get from \$15 to \$25 from the Birthday Box every year." Think of it! And that isn't an enormous Sunday-school either. If you prefer, we will send you also the *Birthday Envelopes*; as many of them as you need. Each Sunday one of these envelopes is placed in the hands of every child that is to have a birthday during the current week, with the request that it be returned the following Sunday with a penny in it for each year the child has lived. These sums are added to the *Birthday Box* fund.

## MISSIONARY LESSON LEAFLETS.

The Missionary Lesson Leaflets for the last quarterly review Sunday in the year 1903 will be ready in due time. The subject will be "Africa." There will be three grades, as usual. If you are not using these leaflets, send us your order at once. They are furnished absolutely free of charge. The object is to interest and instruct the children along missionary lines.



THE WATCHWORD FOR  
THE COMING YEAR;  
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FOR  
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# CONSTITUTION

OF THE

## Foreign • Christian • Missionary • Society.

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ARTICLE I. The name of this organization shall be "THE FOREIGN CHRISTIAN MISSIONARY SOCIETY."

ART. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

ART. III. This Society shall be composed of Life Directors, Life Members, Annual Members, and Representatives of Churches, Sunday-schools, Sunday-school Classes and Missionary Associations.

ART. IV. Its officers shall be a President, five Vice-Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be elected annually.

ART. V. The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers during the intervals of the Board meetings. A majority shall be competent to transact business.

ART. VI. Any member of the Church of Christ may become a Life Director by the payment of \$500, which may be paid in five annual installments; or a Life Member, by the payment of \$100, in five annual installments; or an Annual Member by the payment of \$10; or any Church of Christ or Sunday-school, or Sunday-school Class, or Missionary Association, may be represented in the directorship or the membership for fifteen years by paying, respectively, \$500, or \$100, in five annual installments; provided the representative is a member or the Church of Christ.

ART. VII. The officers of the Society and the Life Directors shall constitute a Board of Managers, who shall meet at least once a year for the transaction of business.

ART. VIII. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; enact its own by-laws and rules of order—provided always that they be not inconsistent with the Constitution of this Society; fill all vacancies which may occur in its own body during the year; and, if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. It shall establish such agencies as the interests of the Society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of its proceedings during the past year. The action of the Board of Managers is subject to revision by the Society.

ART. IX. The Treasurer shall give bond in such amount as the Board of Managers may think proper.

ART. X. The annual meetings of this Society shall be held at the same time and place as those of the General Christian Missionary Convention (unless otherwise ordered by the Board of Managers), and its proceedings may be published as a part of the proceedings of that Convention.

ART. XI. This Constitution may be amended at any regular meeting of the Society, by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board, or a year's notice shall have been given.

WE NEVER HIT HIGHER THAN WE AIM.—W. F. Turner.

THE DAY OF LARGER THINGS IS UPON US.—F. P. Arthur.

# The Missionary Intelligencer

THE FIELD  
IS THE WORLD.



"GO YE INTO ALL  
THE WORLD."

Vol. XVI.

No. 12.

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A. McLEAN  
F. M. RAIN'S  
Editors

# FOREIGN CHRISTIAN MISSIONARY SOCIETY.



# The Annuity Fund.

**T**HE rapid growth of the Annuity Fund of the Foreign Christian Missionary Society is a striking testimony to the favor with which the plan is regarded by the intelligent men and women who are friends of Foreign Missions. ☛

## THE PLAN.

The Society receives gifts of \$100 or more and binds itself by a bond to pay the donors, so long as they shall live, a fair rate of interest. The interest depends upon the age of the donor and is paid semi-annually. There is no expense for repairs or taxes. At the last the money goes for the advancement of the gospel in all the earth. The advantages to the Society are obvious. What are its advantages to the donors?

**1. CERTAINTY OF INCOME.** In the judgment of many of our best business men, the character and standing of the Foreign Society make its bond as safe a guarantee as Government bonds. The interest paid is larger.

**2. PERMANENCE** Most investments are liable to expire within a few years, or to change in value. Reinvestments are often perplexing, and safe and satisfactory ones are difficult to secure. All uncertainties and perplexities of this kind are avoided by the Annuity plan. The interest is promptly paid when due.

**3. MONEY DOES GOOD.** Money placed in the Annuity Fund begins its usefulness at once, and it goes on repeating itself in blessings for all the years to come.

**4. AVOIDS COST AND DELAY.** After death there is no cost or delay of the settlement of this part of an estate. You have enjoyed a life income, and the money is now the property of the Foreign Society to carry on the Lord's work. There is no expense or litigation in the settlement of the estate.

For further information concerning the Annuity Fund, correspond with

F. M. RAINS, Cor. Sec.,  
CINCINNATI, O.

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# THE Missionary Intelligencer

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Vol. XVI.—DECEMBER, 1903.—No. 12.


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## THE SUMMONS TO LARGER THINGS.

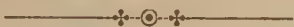
A quarter of a million by all means! Every gift of God is an invitation to claim a greater—grace for grace—and every advance brings the obligation of yet bolder advances, of yet nobler achievements. We have only been laying foundations. Now for the glory of the superstructure. Forward is the word! Two hundred and fifty thousand dollars for the regions beyond.—F. D. POWER.

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I most heartily approve the undertaking of the Foreign Society to raise \$250,000 for Foreign Missions during the ensuing missionary year. It is not impracticable, but, on the contrary, a very reasonable and possible achievement. It is only the beginning of great things for a great cause. With assurances from a great brotherhood of success, the thing is as good as done.—E. L. POWELL.

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Six years ago, after seven successive years of trying, we reached \$100,000 for Foreign Missions. We have been a greater people ever since. That year marked the beginning of our large conventions and large giving. Last year we attacked the task of raising \$200,000, and rejoiced in it just as a strong man to run a race. In the fullness of our joy, we could not be stopped short of \$210,000. Now we shall not be content without \$250,000—a round quarter of a million—this year. We are to have our new work in Tibet, our new college in India, twelve new missionaries—all causes for great rejoicing—and we shall need the \$250,000.—I. J. CAHILL.

## COMPARATIVE STATEMENT FOR OCTOBER, 1903.

	1902.	1903.	GAIN.
No. of Contributions from Churches .....	26	36	10
No. of Contributions from Sunday-schools .....	20	30	10
No. of Contributions from C. E. Societies .....	50	65	15
No. of Contributions from Individuals .....	18	29	11
Amounts .....	\$3,142.80	\$1,848.10	\$1,294.70*

Comparing the receipts from different sources shows the following:

	1902.	1903.	GAIN.
Churches .....	\$720.17	\$401.36	\$318.81*
Sunday-schools .....	120.83	195.26	74.43
C. E. Societies .....	476.80	500.52	23.72
Individual Offerings .....	203.00	110.97	92.03*
Miscellaneous .....	662.00	639.99	17.99
Annuities .....	1,000.00	.....	1,000.00*

\* Loss.

Loss in *Regular Receipts*, \$294.70; loss in *Annuities*, \$1,000.

We must do better than this, if we reach a quarter of a million dollars this year. There was an encouraging gain in the number of offerings. We are hoping for a better showing for the month of November, which will appear in our January number.

## SPECIAL NOTICE.

We request the preachers to promptly notify us of any change in their post-office address that they may receive the *Missionary Intelligencer* without any interruption.

WHEN we hold back gifts, we hold back life.

SUCCESS always sprouts from good missionary seed.

A CHURCH needs to be reminded of its relation to missions as well as to be informed.

THE missionary sentiment is the mainspring in the life of a smooth-running church.

SWING it to the breeze, "*A Quarter of a Million Dollars for Foreign Missions This Year.*"

THE church at Tazewell, Va., last year averaged \$1.33 per member for Foreign Missions.

In missions we may speak in tongues; we may heal the sick; we may educate the ignorant.

SOME churches are already planning for the March Offering on the first Sunday in March, 1904.

We ask the immediate co-operation of friends in raising \$25,000 for a Bible College in India.

ONE brick never built a house, neither did one sermon ever fill a church with the missionary spirit.

THE preachers do not half believe in the churches when they do not undertake great things.—C. S. MEDBURY.

THE divine imperative which commands all Christians to evangelize all men, is the eternal, life-giving imperative for all lands and for all time.

DR. SUSIE C. RIJNHART and party expect to locate at Ta-Chien-lu, on the border of Tibet. They are making their way in that direction at this

time. They expected to stop for a time with our missionaries at Nankin, China.

WE know of a few churches that would be in the Living Link rank were it not for the lack of faith of their pastors in the enterprise and liberality of their brethren.

"A QUARTER of a Million Dollars" for Foreign Missions is a goal not too far away if measured by past progress. Measured by ability, it is far short of that to which we ought to attain.—F. W. NORTON.

CLARENCE H. POAGE will preach at Montgomery, W. Va., next year, and he expects to combine a number of churches on the C. & O. Railway into a Living Link group. The same thing could be done by hundreds of our preachers.

THE church at East Orange, N. J., averaged \$9.85 per member for missions last year. So far as our information goes, this is the largest amount per member that any one church among us has ever given for missions before.

MISS KATE JOHNSON, of Tokio, Japan, has adopted another little girl. She needs \$35 a year for her support. Perhaps some Endeavor society that wishes to do a special work, or some kind soul, would be willing to undertake to support this child.

Nor long since a sister died leaving a will providing some \$4,000 for Foreign Missions. It was not drawn properly, and there is fear her purpose will not be carried out. In drawing a will, let the following form be used:

"I give and bequeath to the Foreign Christian Missionary Society of Cincinnati, Ohio, a corporation existing under the laws of the State of Ohio, the sum of \$———, and the receipt of the Treasurer thereof shall

be a sufficient discharge to my executors for the same.

If real estate is bequeathed, it should be accurately described and located.

P. H. DUNCAN will have the Children's Day Exercise for Children's Day the first Sunday in June, 1904, finished in good time. The title is *The Conquering Christ*. The music ranks high and the whole Exercise will equal, if not surpass, his former productions which have proven so popular.

THERE is a fallacy floating in the minds of many that missions is a small business and not very popular in the churches. The very converse of this is true. Missions is the greatest subject, and there is no more interesting question when faithfully presented to the people.

THE Marshall Street Church, Richmond, Va., expects to enter the Living Link class in the March Offering, 1904. B. H. Melton is the far-seeing pastor. They are expecting to build a house of worship soon. The Living Link is the first step toward the new building. The light that shines farthest shines brightest nearest home.

ONE hundred millions of dollars, it is estimated, are spent annually by people of Christian lands for Christmas presents to one another. Other estimates place the figure at three hundred millions and more. Would it not be well for Christian people to remember the missionaries and the cause of missions at Christmas-time?

HARDA, India, is the center of the plague. Most of the people have left the place. There have been 300 deaths in all. So far, none of the Christians have died nor have even had the disease. One of the missionaries states that Dr. Drummond is a very quiet and modest man. He is daily visiting and treating plague cases without any hesitancy. So far, he has been very successful. None

of his patients have died, when he was called at the beginning of the disease. Miss Mildred Franklin was telling her teacher how many plague patients Dr. Drummond had. He listened silently and then remarked, "And the Government physician, a Brahmin, ran away."

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THE following cheering word has just been received:

"We shall express our approval of your motto, 'A Quarter of a Million Dollars for Foreign Missions This Year,' by endeavoring to become a Living Link church."—R. H. MILLER, Richmond Ave., Buffalo, N. Y.

At least fifty churches should take this step at once.

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A SUNDAY-SCHOOL of three classes and fifty scholars has been organized in Laoag, in the Philippines. The missionaries preach four times a week in their own homes and once a week in the market-place. They visit the towns round about and preach in them. At the request of the Bible Society, they are revising the Ilocano New Testament.

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IN this issue and in the issue for November the Annual Report will be found. The Annual Report, together with the minutes of the Detroit Convention and the entire receipts for the year, has been published separately and mailed to many of the contributors. Any one wishing a copy of the same can send a postal card to F. M. Rains, giving name and address. The price is ten cents.

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CLEVELAND, O.—"Measuring by Millions" is a cry of the times. Despise not the day of *big things*, is the way we construe the old saying in these days. The Methodist Church set about to raise a twentieth-century offering of twenty millions, and lo! the thing was done. A few months ago the alumni of the University of Vermont appointed a committee to raise a million dollars, and the alumni of Trinity College resolved to collect five mil-

lions. Every one knows that when President Harper asks Mr. Rockefeller for a gift, he *scorns* to ask for *less* than a million. It is high time the Disciples of Christ were getting accustomed to this mellifluous word "million," and the missionary secretaries are doing right to put us in a course of training with the watchword, "A Quarter of a Million Dollars for Foreign Missions This Year," on our lips and in our hearts.—EDGAR D. JONES.

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THE first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. If you find you have no interest in missionary work, before you criticise it, go to some quiet place of soul-communication with God, and let him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety, test your relationship to God by your interest in this great work.—*G. Campbell Morgan.*

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MISS JOSEPHA FRANKLIN speaks of the horrible, bestial, loathsome influence of heathenism. Until she gained a more complete knowledge of the language she did not know of the existence of some sins. She states that little children of six or eight years of age who have entered the orphanage have often been addicted to unnatural crimes of which her father does not know the existence to this day. Day by day and hour by hour she sits in her schoolroom giving her life-blood, drop by drop, to these boys. When they go out into the field or workshop a dozen besotted and unnatural monsters make the very atmosphere rotten with their talk and deeds. There must be an ennobling influence among the boys or they will not rise above the level of the heathen around them. If it were not for the thought of Christ and Calvary, she would not endure this for a day. What is true in her case is true alike of all missionaries.



THE Annuity Plan of the Foreign Society has received a most cordial reception from our people. More than one hundred gifts have been received, amounting to nearly \$200,000. While it has been a convenience and help to our brethren, it has been an untold blessing to our work and workers on the foreign field. One business man has made six gifts, amounting to \$23,000.

MISS HOSTETTER reports six baptisms in Sendai, six in Fukushima, and two in Haranomachi. At the close of one evening service there were nine inquirers. R. L. Pruett reports two baptisms in Osaka; Miss Oldham reports two in Tokio; Miss Johnson, two at Sendagi; David Rioch, six in the orphanage; Melvin Menges, two, and states that others have applied for baptism, but were held back. G. N. Shishmanian reports the baptism of

two Turks, father and son. The son wishes to come to America to be educated. Perhaps some friends would be willing to contribute to his support while receiving his education.

DAVID RIOCH reports that he took nine boys out of the orphanage in Damoh, India, to work on the bungalow in Hatta. These boys do more work and better work than the native carpenter. On Sundays they go out to the villages to preach and sing, and the people are filled with wonder that the boys could speak and read and also do carpenter work. They knew one boy. When they saw him last he was starving. It was in the time of famine. Now they see him clothed, well fed, able to read, and to do the work of a skilled mechanic. That was a good object-lesson of what Christian people in America are doing for India.

## TWENTY-EIGHTH ANNUAL REPORT.—CONCLUDED.

### JAPAN.

**Missionaries.**—H. H. Guy, Mrs. H. H. Guy, P. A. Davey, F. E. Hagin, Mrs. F. E. Hagin, Miss Kate V. Johnson, Miss Lavenia Oldham, Miss Mary Rioch.

**H. H. Guy.**—The past year has been one of great things for the cause of Christ in Japan. The Osaka Exhibition taught us in a very impressive manner the great material advancement made by Japan during the last few years. In connection with this Exhibition was held a great religious meeting. Thousands expressed a desire to study the Christian religion. From early morning until late at night the meeting-place was well filled, the entire meeting lasting from April until the last of July. The most conspicuous thing on the meeting-place was the cross lifted up. A few years ago this cross was trampled in the dust by haters of the foreign religion. An edict was promulgated in which the very God of heaven was forbidden to teach the Christian religion. A few months ago, when the Emperor was in the city of Osaka, he looked on the cross, hated and despised by his ancestors, lifted high above the earth, lifted for the healing of Japan. This uplifted cross is an emblem of reproach to one generation and of glory to another. It signifies to-day that the time of religious persecution has forever passed; further, it signifies that the truth of the Christian religion is irresistible. A few years ago and we were a despised and hated sect; to-day no man can write the history of Japan and rightly leave Christianity out of account. Two years ago I left Japan for a furlough and was absent only two years, but in that time great changes

had taken place. The boisterous audiences were things of the past. The missionary is welcome in all places. Mr. John R. Mott had been invited to speak at the Imperial University. The Y. M. C. A. had placed Christian young men in many of the Government schools, and everywhere religious men were sought to fill positions of trust in Government schools and colleges. It was a new Japan to which I returned. My time was largely taken, at first, in getting *en rapport* with the new spirit. Invitations were not few to speak for schools and churches in the interior. I have made trips to Mito, Otamachi, Osaka and Sendai. In all of these places great interest was shown in what we had to teach. This was especially true of the city of Osaka. Here it was my privilege to assist in one of the greatest meetings of my life. In one week over three hundred men and women signified a desire to become Christians. In the second meeting there were more who desired to become students of the "way." Besides the work in the cities away from my home, I assisted in work in the city of Tokyo. Meetings were held in all of our churches, with splendid results. The Japanese evangelists are all enthused over the change in the attitude of the people toward Christianity. The church is moving as she has never moved before in this great forward movement.

Perhaps here is the place to say a word concerning Drake College. The Bible College was opened in February with nine young men studying for the ministry. Some of these were self-supporting; some were supported by the mission. They come from country homes for the most part. Courses have been given in "Introduction to New Testament," "Introduction to the Literature of the Old Testament," "The Apostolic Age," "The Gospel of Matthew," "Life of Paul," Greek, English and Hebrew. I have been assisted in this work by Mr. K. Ishikawa and Mr. Y. Miyazaki. Mr. Ishikawa was for some years a teacher in the Nobles College in Tokyo. He has been asked to take the headship of the Academic Department. His work this past year has been done mostly in the Bible College. Mr. Miyazaki is one of Japan's literary men. He is the author of a book which is to Japan what Irving's "Sketch Book" is to English-speaking people. He studied under me for some time, and has spent much time on Greek by himself. He has done work in the "Life of Paul" and New Testament Greek. We feel very thankful that we have these two strong men to assist in the work. We are not entirely academic in Drake College. I think we have done as much work outside of the classroom during the past year as we have within. The school has charge of one of the churches in the city and of one out-station. Mr. Miyazaki and Mr. Ishikawa both teach Bible classes in two of the city churches. The students, also, have been busy assisting the pastors and evangelists. We have been a happy, busy company. This school has been Japan's greatest need for years, and now that we have actually begun work we are happy. Many of our churches in the country are without men; we can not supply these from the ranks of untrained workers; they must come from the school. It takes about sixty dollars to educate a young man for one year. There ought to be hundreds of churches in America who would willingly undertake the responsibility of educating one young man for Japan. We hope to have our buildings up next year, and then there will be room for many more men than we can now accommodate.

I have preached during the last year for nearly all of our own churches and the American Christian Church, M. E. Church, Baptist Church and Canadian Methodist Church. I spoke at the Dr. Pentecost meetings in Tokyo, at the tenth anniversary of the Y. M. C. A., and delivered the baccalaureate sermon for the Baptist Girls' School in Tokyo.

**Miss Mary M. Rioch.**—The report for this year does not differ materially from last year. The work under my care has been much the same. There has been some advance, however; namely, the building of the new school-

room, with its extra day-school class and a Sunday-school and two extra Bible classes. The day school has 110 names enrolled. The average attendance is eighty-five. There has been much sickness on account of the continuous rains. The new schoolroom is very nice. It has a capacity of forty-two. At present we have only twenty-five, but the beginning of the year will see it well filled. Besides the Sunday-school we have always had in the old building, we started one in the new schoolroom. Three of the Christian young men from the chapel started it and are now carrying it on. In addition to these two classes, we have the Sunday-school at the chapel, making three Sunday-schools in all to be looked after before church services. I can not be every place at once, though I would like to be, for somehow they do not do so well when I am not there every Sunday. My aim is to get the young Japanese Christians to work so as to train them to preach the gospel. This must be done by them sooner or later. The mothers' meeting in a school has been held once a week. The attendance has been good, though there has been no visible result. None have asked for baptism. This has grieved me much.

The work at the chapel has been full of encouragement. The pastor, Bible women and members have all been faithful. They have worked with the one object of bringing souls to Christ. There have been many baptisms. The attendance has been good at all the services. We held two protracted meetings this year. In the first, fourteen were added, and ten in the second.

Much visiting has been done and many socials have been held in my home to get better acquainted with one another. My Bible class held before the preaching service on Sunday evenings is increasing in interest, attendance and results. Quite a few have joined the church in the year. The Christian women's meeting, which was formerly held in the chapel one afternoon in the week, is now held from house to house. We find this plan very satisfactory. Our weekly class of young girl students has been full of interest. The weekly Bible class, held in the Formosa University, under the auspices of the Y. M. C. A. of the school, has been a great pleasure. The students have been faithful in attendance and eager to learn. Three have been baptized since the opening of the class last November. Besides this class I have had two English classes and one music class.

Our home is a long distance from my chapel and school, which is a great inconvenience and prevents me from doing much that otherwise I could. However, I have been at home to my Japanese friends every Thursday afternoon, and many have taken advantage of it and called, some to inquire the way more perfectly, and some to get better acquainted.

Our little girls are eight and seven years old respectively, so they have ceased to be babes. Every morning before breakfast, I give them a writing and drawing lesson, and in the afternoon, after they return home from day school, Miss Oldham gives them an English reading lesson. They are doing remarkably well for little tots. The older girls are all doing nicely in school, and have been kept in health, with the exception of one who has been called to her reward.

The out-station at Otamachi has been visited once every month by the pastor and twice by Mr. Guy, who went in my stead. There have been five additions in the year.

P. A. Davey.—Part of my work in the year has been that of editing *The Bible Way*. I have also served on the Union Hymn-book Committee. In November I rented a small house in Kolshikawa for a preaching-place. My teacher had a night school in his home, and I invited the scholars to my meetings. Until April my teacher and I taught them the word of God three nights in a week, and, in addition, held a Sunday-school. The ages of the scholars ranged from fourteen to twenty years. Some of the older persons also at-



tended. They were about twenty-five in all. Of these, five were baptized. My teacher has applied to have his school made a Government school, and now neither he nor the scholars can attend the preaching services. Meanwhile, F. E. Hagin found an excellent place of work nearer the heart of the ward. So I at once began work in our preaching-place on Takehaya Street, and invited those who had become Christians to meet with me there. We have not a better place for work in the whole city. It is near the new Higher Normal School and Formosa school and several student dormitories, besides being in the midst of homes. From twenty to thirty persons attend regularly. Fathers and mothers come. The parents desire a kindergarten. Ishikawa San has been teaching a Bible class on Wednesday nights. He has had twenty persons for over two months. Takeshita San is acting as my helper in this work. His wife and Mrs. Hagin hold regular women's meetings. My Bible class there numbers ten young men. The Sunday-school is growing in numbers and in interest.

Throughout the year I enjoyed the sweet fellowship in the work, of F. E. Hagin at Hongo. I taught a weekly Bible class at Hongo, and preached once a month there in English and a number of times in Japanese. By invitation of the pastors, I also preached several times in Drake College chapel and once in Ushigome. I made evangelistic trips to Innai, Konosu and Shonai. At Konosu I addressed an audience of 150 in the theater, and sold nineteen Gospel portions at the close of the meeting. At Professor Guy's request, I taught one of his classes, when he was away taking part in the first series of Exposition meetings conducted in Osaka. The second time he went I went with him. I spoke once a day for a week in the Exposition meetings. From 10:30 in the morning until 10 at night, with intervals for meals, we sang the songs of Zion with all our might. I am sure the Lord has been using me this year, and it is my definite purpose to serve him with all my power wherever and in whatever way he chooses while life lasts.

**Miss Lavenia Oldham.**—Two of our faithful Christians died in the year. Ohira San worked without pay with an ardor and persistence unprecedented in Japan to win souls for Christ. He was a member of our first Sunday-school. After he became a believer, he became a leader among our student Christians. He preached on the streets and from the pulpit, and gave liberally to the cause. Osada San was one of my own girls. She came to me years ago when only eight years of age. She was the quickest in her books of any girl we have ever had. She was always an obedient, good girl.

Our work has done well this year. A number have been baptized. We held one series of meetings. The church was filled every night for two weeks. After the preaching, numbers remained to hear more. Our women's meetings have been well attended, and there has been a marked increase in the number of women present at our Sunday services. The church work this year has been one continued joy. The Sunday-school has done remarkably well. The children at this place are, many of them, from Christian homes. Some of them are talking of becoming Christians.

Hachioji has been visited regularly each week. This place is about thirty miles from Tokyo, and is a prosperous manufacturing place. The homes and shops are new, and everything shows that a thriving business is being done. We have rented a neat chapel and supplied it with benches, but no stove. This is about a mile from the railway station. To save expense, we usually walk through all kinds of weather to and from the stations. We have walked through mud and snow to our Toklo station, a distance of about a mile, and have waited there in the cold until the train came in. Then, taking an unheated third-class coach, we have ridden, damp and cold, for two hours. Again we walk through the snow for a mile to reach the chapel, cold and tired. Here we had no warm room awaiting us, but, instead, hovering over



a handful of coals in a brazier, we have taught the people who came to inquire. Later in the day we have walked the streets and preached on vacant lots. Returning, we have first gathered in the children and taught them, after which came the meeting for older people. We have been treated very kindly in these meetings. The journey home was as long and as uncomfortable as the journey out. But we are happy in the thought that we have been doing the Master's work. We have gone from house to house and invited the people in to our meetings, and have in every way tried to do as our Master bade us do.

**F. E. Hagin.**—The close of the third year of service in Japan finds us hopeful for the work, grateful for this ministry, and encouraged by every promise of a life service here. My main work has been the charge of the Hongo Church, situated near the Imperial University. Ten services a week have been conducted in the church, three of which were in English. Many souls have heard the Word. Baptisms at the Hongo Church for the year number twenty-two, and six were added otherwise. Over fifty dollars was contributed for self-support. Among the members now are a number of heads of families. The church has grown in strength. They are truly a precious band, called from darkness to light. They have joy in their fellowship. They love and help one another.

The most of my time has been given to the study of the Japanese language. Toriide was opened as an out-station, where I go once a month. There have been four baptisms there. I accompanied E. S. Stevens on a twenty-three days' evangelistic trip through the north, last September. Besides, I have visited Kofu and Sendai, and spent a number of days with R. L. Pruett on a tour through the island of Sado. Tracts and Testaments were sold on the journey. I still maintain a Bible Depository, and have sold many from my house. I have served on our Advisory Committee and School Committee; also as secretary and treasurer of our corporate body, the Shadan, for holding property. During four months of the year considerable of my life was consumed in transferring our seven pieces of property in Tokio into the Shadan. This we now hold, not exactly in our own name, but as a Japanese body, composed of missionaries, under the favor of the Japanese Government. I have also represented our mission as a member of the co-operating Committee of Christian Missions, and was elected to the Executive Committee of that movement.

The open doors in Japan were never wider open. Not only are the common people more willing to hear the Word, but among officials and those of the upper classes is an increasing friendliness to the missionary and respect for his message. The only limit to our work is the natural limit of time and strength. Financially, the times have been hard for the masses. The Imperial Diet has been prorogued three times and dissolved once, but nothing of a social and political turn has given the work a setback. The only cloud upon the horizon is the uncertainty of the Manchurian question, and we earnestly pray that the God of nations will save this dear people from war and the distraction of our work that it might bring. Slowly but surely the leaven of the gospel is effecting its mighty changes here. No greater joy could be ours than our share in making Christ known to individuals and aiding such to develop into his fullness.

**Mrs. F. E. Hagin.**—During the past year, my time has been taken up mainly in teaching and caring for our children. In addition to that, I have conducted, or had oversight of, four women's meetings and one Sunday-school. Many dear ties of friendship have been formed. The happy time has come when we can share with these people their joys and sorrows without the help of an interpreter. If ever so delicious food be fed us by another's hand, it loses flavor. It is just so in speaking through another; however simple or weighty the subject, it seems to lose meaning. As a result of this year's work, three persons have confessed their Saviour.

# TABULAR VIEW OF JAPAN MISSIONS FOR 1903.

NAME OF STATION.	MISSION-ARIES.				NATIVE HELPERS.				CHURCHES AND SUNDAY-SCHOOLS.				EDUCATIONAL.				NATIVE CONTRIBUTIONS.				Total Baptisms Since Beginning of Work...							
	Ordned	Single Women.	Wives	Total Missionaries	Ordned Preachers	Teachers (Men).	Teachers (Women).	Bible Women.	Total Native Helpers	Out-stations and Regular Meeting-places	Organized Churches.	Communicants	Added by Confession and Letter	Average Attendance.	Sunday-schools	Sunday-school Scholars.	Students (Girls).	Students (Theological).	Other Schools.	Pupils (Boys).		Pupils (Girls).	Total Under Instruction.	Churches and Chapels	For Church and Congregational Expenses	For Education.	Total Native Contributions	
Tokyo City.	18 0	3	2	8	3	3	4	3	13	4	4	441	112	170	10	410	8	9	2	78	62	159	3	Y 39,78	34	Y 378.78	441	
Shizuoka	1897	1	2	5	1	1	1	1	4	1	2	43	3	7	1	21	1	1	1	1	1	1	1	1	1	1	43	
Osaka	1899	2	1	3	1	1	2	1	4	1	2	43	18	25	2	75	3	1	1	1	1	1	1	1	1	1	43	
Sendai City.	1891	1	1	3	1	1	1	1	2	2	1	65	11	20	1	9	4	1	1	1	1	1	1	1	1	1	65	
Akazu.	1891	1	1	1	1	1	1	1	1	6	1	57	2	20	1	10	1	1	1	1	1	1	1	1	1	1	57	
Izumi	1892	1	1	1	1	1	1	1	1	1	1	10	1	1	1	1	1	1	1	1	1	1	1	1	1	1	10	
Sanuwa	1891	1	1	1	1	1	1	1	1	1	1	18	1	1	1	1	1	1	1	1	1	1	1	1	1	1	18	
Fukushima	1897	1	1	1	1	1	1	1	1	2	1	77	12	22	1	50	1	1	1	1	1	1	1	1	1	1	77	
Kori.	1898	1	1	1	1	1	1	1	1	1	1	26	6	13	1	20	1	1	1	1	1	1	1	1	1	1	26	
Faranomachi.	1899	1	1	1	1	1	1	1	1	4	1	104	9	30	4	200	2	1	1	1	1	1	1	1	1	1	261	
Aki a City.	1884	1	1	3	1	1	2	1	4	4	1	43	5	1	1	1	1	1	1	1	1	1	1	1	1	1	58	
Innai	1890	1	1	1	1	1	1	1	1	1	1	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	15	
Honjo	1887	1	1	1	1	1	1	1	1	1	1	6	1	8	1	20	1	1	1	1	1	1	1	1	1	1	6	
Tsushizaki.	1889	1	1	1	1	1	1	1	1	1	1	37	19	22	1	15	1	1	1	1	1	1	1	1	1	1	65	
Tsurugak.	1887	1	1	1	1	1	1	1	1	1	1	15	1	1	1	1	1	1	1	1	1	1	1	1	1	1	15	
Sapporo (near)	1897	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	60	
Discontinued Places.																												
Totals.		7	6	6	19	9	8	7	4	28	29	14	92	198	337	24	931	17	9	2	79	62	169	8	912	40	940	1,263

## OSAKA.

**Missionaries.**—R. L. Pruett, Mrs. R. L. Pruett, C. S. Weaver, Mrs. C. S. Weaver.

**Clifford S. Weaver.**—I think it may be said with assured confidence that the Lord's work in this part of the world is prospering. In support of this statement I would cite the fact that in Osaka in the past year there have been upwards of twenty baptisms, and further, that these people are being led into higher spiritual living. Those who have become Christians are taught how to pray, how to give, and how to carry on decently and in order various branches of Christian work. Viewing the results from an American point of view, these results are not very encouraging, but they do encourage us and consequently we are happy.

Japan is not a Christian nation yet and may not be so termed until long after we have laid our burdens upon other shoulders. The progress in that direction is steady and healthy. I suppose Japan is the most contradictory country on earth. We have found many instances of western civilization, and these facts are taken by a great many people to mean Christianity. Japan will teach the lesson that the products of modern civilization may be utilized without acceptance of the gospel. Quite recently I rode on the so-called Fast Express on the principal railway in Japan. This train was lighted with electricity, carried two English sleeping-cars, one dining-car, which was cooled by electric fans, and other conveniences of Japanese trains. The journey continued on through the night, and with the new day came the glorious sun. A passenger sitting by me arose, faced the sun, clapped his hands and reverently worshiped the orb of day. He had been lighted all the night by an electric light, fanned with an electric fan, and pulled by an American locomotive, and sat in an English railway carriage, yet he knew nothing about the true God. He worshiped the creature rather than the Creator. This illustration might be duplicated by many others each day. It seems to me that the lesson taught is quite plain. We thank God for the steady progress we are enabled to make. We pray that the outward signs of civilization will not deceive us. Our brethren have sent us here in order that we may urge upon the people their duty toward God. Our efforts have been blessed, and we look to the future with hopefulness. We stand only as representatives of those who remain at home. The work in all parts of Japan is equally encouraging.

**Miss Bertha Clawson.**—The five years spent in Japan have been the happiest in my life. The close association with the workers on the field, and the sweetest and most holy fellowship of the loyal disciples of Christ in Steuben County, Ind., who have supported me in my work on the field, have done much towards enriching my life.

The record of the past year has not been different from that of other years. The usual services at our little chapel have been maintained with a marked increase both in attendance and in interest. The Sunday-school has never been so interesting, and the joy in seeing some of the children turning to the Saviour has amply repaid us for all our efforts. From our classes for young men and young women there have been those also who have gladdened our hearts by accepting Christ as their Redeemer.

The four little girls which we have under our care are growing daily in spiritual things. The older two are earnest Christians, and the two little girls are under Christian influence continually, so that there is little doubt as to the outcome.

More calls have been made and received this year than ever before. Many pages of Christian literature have been distributed, and in whatever form it has been presented, the people have received the Word gladly. The meet-



ings that have been held in our house have been greatly blessed of God. To see the young people, of whom our church is largely composed, growing daily in grace and in the knowledge of our Lord, has been our chiefest joy. Opportunities were never so plentiful as now, and it is a priceless privilege to be allowed to work in Japan at this period of Christian history.



MISSIONARIES AND CHRISTIANS IN OSAKA, JAPAN.



## AKITA.

**Missionaries.**—E. S. Stevens, Dr. Nina A. Stevens, Miss Jessie J. Asbury.

**E. S. Stevens.**—The year has been a busy one, and the results are gratifying, although we do not report many baptisms. We have engaged some in the work of teaching and visiting for the first time. Outside the city of Akita there are three or four towns that promise good results. We have arranged for Saito San, one of our best evangelists, to enter the south end of the province, and, together with my assistant, to open a new place and organize two or three new churches.

Mr. Charles C. Champlin, the teacher in the Middle School in Yokote, has succeeded in a surprising manner in opening that school and town, so that I expect to organize a church there within a year. These foreign Christian teachers are our strongest auxiliaries in the conversion of this nation to Christ. I have employed a colporteur during the year, and his sales were sufficient to repay me all that I expended on him; besides, he is useful in arranging for meetings. My language teacher and otherwise assistant, Mr. Kawamura, was able to begin teaching the Scriptures and to preach. He assisted me in the translation of the "Life of George Mueller." The first edition being about half sold, we will perhaps need a second edition. Kawamura San has a school for ex-convicts, and it has met with such favor that high officials and some men of wealth have formed a Board of Trustees and are now raising an endowment for his institution. The coming of Saito San to Akita to do general evangelistic work is the most important turn that our work has taken since I have had charge here. This district has only three evangelists. Kudo San at Tsurugaoka, who is sixty years of age, has been preaching for thirty-one years. He is even more useful now than formerly. Takagi San, at Akita City, is forty-four years of age, and has been working for twenty-nine years. Saito San is nearly fifty years, and has been kept at work for over twenty years.

We have built a parsonage, of which fifty dollars was given by Mrs. Gerould, of Cleveland, O., on the condition that the church raise as much more. They did so, and, with \$175, we remodeled a house and made a good home for the evangelists. The table of statistics will show the number of additions to be about thirty-five.

**Dr. Nina Asbury Stevens.**—My mornings have been given to the study and preparation for meetings and Bible classes. On Monday mornings the Ladies' Aid Society meets at our house. Tuesday afternoon we have a Bible class of teachers and nurses. Wednesday afternoon I go to one of our teaching-places, and have a Bible class of young ladies from the Girls' Middle School. On Thursday afternoon I teach a cooking class twice a month. The members and wives of the high officials, physicians and bankers and a wife of a newspaper man attend. The alternate Thursdays I have a Bible class of these ladies, and all attend except two. At first one of the ladies was very much opposed to Christians. One day, when talking about the Sermon on the Mount, something was said which seemed to open her heart, and she asked if I would let her borrow that book. She has it yet, and comes between lessons to ask questions. On Fridays we are at home to callers. I can not tell just how many we have entertained in the year. One month we kept count, and there were 250. I think we have averaged 200 a month. I have made 250 calls. Many delightful hours have been spent in teaching and reading to our boy Henry. Little Dan Hagin, of Tokio, came to Akita in May and spent six weeks with him, and it was pathetic to see his happiness in having an American child to play with. We have a W. C. T. U. organized with twenty members. We have had several meetings in connection with it. We have also a Loyal Temperance Legion with forty members.



KINDERGARTEN SUNDAY-SCHOOL CLASS, WITH TEACHER, AKITA, JAPAN.

The work for women in Akita is very promising, and we know if we do our best the Lord will give the increase.

**Miss Jessie J. Asbury.**—My mornings have been given to the study of the language with two teachers. By their help I have been able to begin Bible teaching. My course of study during the year has been as follows: Fourth and Fifth School Readers, with the study of Chinese characters; the ancient stories of Japan, gospel stories, child stories, biography of Hideyoshi, and the study of the Gospel of John. I worked only in Akita City.



WHERE THE MISSIONARIES BAPTIZE.  
Sendai, Japan.

The Sunday-schools have made good progress toward becoming graded schools. We have four schools and five assistant teachers, including the evangelist, and an enrollment of 200. Since January three schools have been taking up a collection weekly, half of which is to go to Foreign Missions on Children's Day. The children are gradually buying a Sunday-school library. One young man has been baptized. I have the larger girls to teach, thirty-eight in all, some of whom have been attending our Sunday-schools for five years. These girls I make my special care. I visit them in their homes, circulate literature among them, and insist on their buying Bibles. We have been successful in getting some of them to join the temperance society. At two meeting-places we have a monthly woman's meeting, the lesson being taught by the evangelist. The women attend well and are very earnest. Some are mothers, some are teachers, and many young girls about sixteen years of age. By the help of two women, who are in our home preparing for work, we visited about 150 homes each month, advertising the women's meetings. Among my special classes I have three classes in the study of English, from which I am beginning to see results, since four have shown a desire to become Christians. I also give organ and Bible lessons to one of my assistant teachers.

TURKEY.  
CONSTANTINOPLE.

Joseph Haigazn.—At the beginning of the year we had a great joy. A doctor and his wife, of Switzerland, were baptized, and united with the church in Constantinople. After a few weeks they departed for their own country. Their frequent letters have done us much good. The church in this city has ever been like a bridge. There are many members, but they are passing, and are scattered to the four winds.



TABULATED VIEW OF TURKISH MISSIONS FOR 1903.

STATIONS.	When Established	NATIVE WORKERS.				CHURCH STATISTICS.						Contributions for Self-support	Missionary Contributions	Day Schools	Number of Pupils
		Evangelists	Teachers	Other Helpers	Total Native Helpers	Organized Churches	Membership Last Year	Added Since	Present Membership	Sunday-schools	Sunday-school Membership				
Tocat.....	1884	3	5	2	10	7	257	9	266	5	240	\$ 35 00		4	120
Marsivan.....															
Haji Kemi.....															
Charshambek.....															
Kapon Kara.....															
Aza Baghee.....															
Aglia Goone.....															
Sivas.....	1883	1	3	4	8	1	64	8	72	1	130	125 00		1	125
Constantinople.....	1879	1	4	2	7	1	20	2	22	1	80	234 00	\$25 20	1	93
Birhias.....	1885	1	1		2	1	32	2	44	1	45	38 00	22 00	1	35
Giul Dagl.....	1882	1	1	3	5	1	36	2	38	1	60	22 00	8 80	1	28
Alcippo.....	1896	1			1	1	26	4	20			45 00	8 80		
Bir-jik.....	1887	1			1	1	29	7	36			35 00			
Licomidia and Bardizag.....	1881					2	22		22						
Total.....		9	14	11	34	15	486	34	520	9	555	\$86 80	\$565 00	8	401





JNO. JOHNSON AND FAMILY,  
Smyrna, Turkey.

In the school the average number of pupils has been ninety-five. Most of them attend Sunday-school and church services also. We could expect more success if we had a higher school in the city. A higher school or a Bible College would be the greatest blessing in this country.

Bro. Ketchedjian is doing good work in Biredjik. He is a faithful servant of the Lord. He is never too tired to preach. He preaches not only in his own church, but in the last few months he has taken a journey to the near villages and has preached there, and his labors have been effective. In Biredjik there have been five additions. G. N. Shishmanian, on his way home, found two more believers ready, and baptized them. In the village of Bithias we have a good church and school. Bro. Hammalian is there. He preaches once every other Sunday in the church of the Gregorians. The church in Bithias needs a building. If they had \$180, with what they can

TABULAR VIEW OF MISSIONS IN DENMARK AND SWEDEN FOR THE YEAR 1902-03.

STATIONS.	NATIVE WORKERS.				CHURCH STATISTICS.						Contributions for Self-support ..
	Evangelists .....	Teachers .....	Other Helpers .....	Total Native Helpers ..	Organized Churches.. ..	Membership Last Year.....	Added Since .....	Present Membership.. ..	Sunday-schools.....	Sunday-school Member-ship .....	
When Established.....											Missionary Contributions.....
DENMARK.											
Copenhagen .....					1	118	14	127	1	65	\$45 00 \$1,434 56
SWEDEN.											
Malmo-Limhamn .....					1	48	8	35	1	80	26 78
Helsingborg-Ramlösa ..					1	12		10			1 33 6 21
Total.....					3	178	22	172	2	145	\$57 38 \$1,467 55

raise themselves, they could have a new house for a school and place of worship. We have many little churches like those in Nicomedia and Bardizag, where the people do not have preaching more than once a year, because the laborers are so few. We need more helpers in this country. The Master has kept the good wine for the future, and we do believe that a few more missionaries should come to help us in this field. This empire has ever been an arena of religious combat. For several centuries the Catholics have been spending much money and effort. They relieve the poor, and render service in the courts to those who are afflicted. It is no wonder that their principles are taking root all over this land more than ever. We believe that the time is not far off when full religious liberty and personal protection shall be proclaimed. Then we will rejoice that we have had some part with our Lord in bringing about this great end. The seed of truth we are sowing now in sorrow and difficulty will bear fruit abundantly. The word of the Lord will not return unto him void. The powers of darkness shall not be able to prevail against the truth.

## SIVAS.

**G. N. Shishmanian.**—The present number of the church in Sivas is 120. In the Sunday-school there are 130 enrolled. The contributions for self-support in the year were \$125.

In the year we lost four by backsliding and one by death. I report also two baptisms in Constantinople, and two in Biredjik. I expected to have a much larger number of additions to report, but my detention for nearly two months in Diarbekir greatly disappointed me. I continue to correspond with all the scattered brethren of the churches in Turkey from time to time. My knowledge and my experience justify me in saying that though the laborers are very few in Turkey, the ripening harvest is great, and the Lord will surely bless with abundant success those who will respond to the Macedonian cry that comes from all parts of the empire.

## TOCAT.

Dr. Garabed Kevorkian writes for seven points. His report is as follows: "The church in Tocat is in a healthy condition. It is vain to expect or desire success there without the necessary means for the work. The same is true for all our mission stations. The churches in Marsivan and Aza Baghee are doing as well as could be expected in the present circumstances. The churches at Haji Keni and Charshambeh are not in a flourishing condition. They have no house of worship and no trained preachers. The church in Kapon Kara is the largest church in the Turkish mission. But the people are exceedingly poor and needy. With all their suffering, they love to hear the gospel of our adorable Lord. We are continuing the day and Sunday schools as usual. I have been greatly cheered by the kind visit of our highly esteemed American Consul, Dr. M. A. Jewett, of Sivas, and his good wife. They spent fifteen or sixteen days with me in Tocat. Dr. Jewett is a true friend to the mission, and he did a great deal for us in the way of protecting me and our work.

## SWEDEN.

**I. P. Liljenstein.**—There were eight additions to the church in Malmo in the past year. The present membership is thirty-five. In Helsingborg there are ten members. All departments of the work in Malmo are in good condition. The editor of the local newspaper in that place has thrown in his lot with us. The work here is all up-hill, but there are always encouragements. One of the members intends to start this year for Des Moines to take a course in the university, with a view to preaching the gospel in his native land.





## DENMARK.

## COPENHAGEN.

**Dr. A. Holck.**—I send you to-day the tabulated report for the past year's work. The figures will show that fourteen have been added to the church in that time, and we have lost only two. Our present membership is 127. The year has, as usual, been one of struggle and effort against the almost impenetrable prejudice of the state church. The internal condition of the church is satisfactory. We are planning our winter work and praying for wisdom and guidance. Bro. Johnson left here for Norway at the end of April. We are praying for the harvest which must come in return for patient work.

## NORWAY.

**E. W. Pease.**—I am glad to report that the work has moved forward, and that a certain amount of the advancement has been in surmounting difficulties, establishing principles and laying a foundation for the future. It would take much time to describe all the difficulties and storms that have threatened our work, and the final results. Many times we have hoped for that we have not seen, and with patience have we waited for it. The Lord has been faithful to his promises, and the gospel still proves to be the power.

In reference to the work in general, we can well say that the brotherhood is now stronger, and confidence is being established. We are beginning to gain many of those that parted from us in the years past, and to have the respect of all. Our present force consists of Julius Cramer, J. P. Danielsen, J. Borglin, Mrs. Pease, E. Westlund and myself. Mrs. Cramer deserves to be mentioned for the work she has so willingly done. J. Pihlestram and O. Sanderson have also helped much. Their work has been a free, willing offering. Julius Cramer has been stationed at Fredrickshald, where he and Mrs. Cramer have done a good work. The church at Fredrickshald alone will tax the strength of any one who is faithful to his duty, and Julius Cramer has also had the oversight of the work at Tistedalen and Hov, where we have good church buildings. J. Pihlestram has helped much in Tistedalen, preaching almost regularly and creating much interest in the Sunday-school and prayer-meetings. There has been a great interest in the church at Fredrickshald, where we always have large attendance, and where we hope to baptize a goodly number in the near future. J. P. Danielsen has been stationed at Christiania, where work has been especially difficult. Here our members have diminished in the last year, but many who are acquainted with the station wonder the cause is alive at all. The work there could not continue upon the former basis, and so the last year has been one of renovation. At the present there appears to be a better organization and a deeper and more permanent interest than at any time since I came to Norway. The people at Fredrickstad have been visited once a month by the writer. There is an active church there. In the last year they rented a hall in the neighboring town called Selbak. I personally conducted there several meetings and an interest was awakened. In Fredrickstad I preached constantly with the following question in view: "Is Jesus the Christ, the Son of the living God?" In this series I preached upon "The Type and Antitype," "Christ's Crucifixion," "His Resurrection," "Ascension," and "Glorification." I also held forth first principles in Bible study and other meetings, and have found that work along these lines is not only profitable for our own, but awakens interest among others, and gives character to us as a people. Many of the members live at a place called Thorsnaes and also on an island called Hvaler. In Thorsnaes, the Fredrickstad church has a building where O. Sanderson has worked faithfully for several years. His work there has been

without pay. The members at Hvaler deserve mention, for they are good foundation members for the work. E. Westlund has worked for the last year upon the west side of the Christiania fjord. At Tonsberg, where he lives, a new church was organized last December. This church, with eleven members, with the help of eight dollars from the Society, has rented a hall and has had meetings regularly. This is a center for a large work. Bro. Westlund has also supplied regularly in Svelrik, Kragero and Risor, besides visiting and preaching at many other places.

The church in Svelrik consists of a few faithful women, who do about all they can. In Berger we have won the church over into full fellowship. Here the Plymouth Brethren succeeded in sowing their tares, but the Berger church could not tolerate their growth. I would like to have many of our Americans visit a good meeting in Berger. The work at Kragero has been revived and is in a healthful condition. Here is a field that we ought to help. We have good members there that stand well for the New Testament teachings. If any one would visit the church at Risor, he would be deeply impressed by the Christian fellowship that exists there. While we must admit they have ideas that need to be borne with, yet we must regard them as faithful to the teaching, and as a sample of the people bound to one another by the bond of love. The churches at Nersnaes, Naessodden and Lysaker are in good condition. Two years ago Lysaker severed fellowship from us, but we have been welcomed during the last year. Nersnaes is almost a type of faithfulness. It is one of our strongest churches. If possible, we ought to help them more.

In the last year J. Borglin, as well as myself, has been traveling and holding extended meetings at the various places. This awakened a great interest over Aremack, near the border of Sweden. I visited that section one day last winter when everything was frozen solid. After traveling three hours before light, I arrived at Mysen, thence in a farmer's old sled for forty-two miles to a meeting-place, where I found a congregation of five hundred people. I found that it was planned for me to drive ten miles more after preaching, to get lodging. But as one invited me to remain that night near the church, I accepted. The next day I had to return over the same forty-two miles, and take train in order to meet my other appointments. I do not have such cold trips often, but they emphasize that a missionary here must have a warm heart, together with a lovable disposition, patience and willingness to suffer for Christ's sake. I might also add we are gaining ground in Horten, Sande and Porsgrund. There is a large opportunity in Laurdel and Sandsvaer and upon the main islands among the coast. With reference to the islands, there are many that are never visited by a preacher and where we could do a great work without hindering our other work. The summer will soon be over, and the time of our greatest activity will soon begin. We lay our plans for what we now have, and will do our best to obtain good results. We could do far better work with a little additional help to facilitate matters. In the last year I worked hard to help Norway to develop herself. In that respect we are on a better basis. I am glad that many say that there is now a future for our work and to report that since the July conference many have helped to support what we are doing.

#### CUBA.

#### HAVANA.

**L. C. McPherson.**—We can not give a glowing report of our work in Havana. What the seed already sown may produce, we are unable to foretell. We trust in the Lord for the results of our endeavors honestly and ceaselessly made. We invite the brotherhood to know fully and in detail of our work from the day we landed to the present. We were sought to

come, and have been tried as by fire. Prayerfully endeavoring to bear the burdens we voluntarily assumed, with those forced upon us against our wisdom and our will, we have been borne up by the prayers of the dear churches in Atchison and Buffalo, where our record stands and where are affections imperishable for us.

Doors of opportunity here, which we should and could have entered, have been shut forever in our faces, and to our deepest disappointment. Giving up what must go in order to come here to pray and plan and work for the Master the remainder of our lives, our interest and knowledge regarding this field must be more than of those who may have come for a few days of sight-seeing, cut short by fear of yellow fever or some other contagion. We praise God that he has sustained us in health and strength and faith by his wondrous grace. Excepting the severe sickness from which I suffered the first month we spent in Havana, and twice more when a doctor was called, we have not needed a physician in our house. Nearly three years after my sickness, the doctor gave me a certificate of yellow fever, and stated that he had treated me for that disease. Mrs. McPherson and the three children have not needed a physician since coming to Havana. We know of no other record here that equals that. We have had a case of yellow fever in our home in the person of a young man rooming here, and another case next-door, but we entertained no fears. We did the best we could, and said, "The Lord's will be done." We believe in prayer more than ever, and while the Lord sometimes says "No" to our petitions, we believe that his will is frequently thwarted by human interference. We have strong reasons to believe this.

Havana is regarded to be the most difficult field known to missionaries who are personally acquainted with other fields. Since our coming here, the Methodists have had not less than twenty-six missionaries working in Havana. Years before, they had conducted a mission here. Yet they seem not to be stronger now than they were two years ago. One of their men, who had hundreds for his audiences in Matanzas, where he built up their best work in Cuba, was sent here last March to arouse their slumbering work. He frankly states to the Missionaries' Union here that he is unable to arouse much interest and gain a large hearing. His hundreds in Matanzas have dwindled to tens in Havana. His testimony accords with that of every other man that is able to know. My associate, before removing to Matanzas, wrote the committee of the great difficulty of this field, and, since leaving, realizes that he has a much easier field in Matanzas. The Congregationalists here report not so many members as they had two years ago. Nor do the Presbyterians and the Baptists. The Episcopalians have not so large congregations by one-fourth. I get these facts from members of these respective bodies. This decrease is not wholly due to the exodus of Americans the past year. With the Baptists, Congregationalists and Presbyterians, and probably the Methodists, the Cuban membership has decreased. Among the workers of these bodies are experienced and wise men whose estimate of different fields is very reliable. Some have had about twenty-five years' experience as missionaries, and their hairs are gray in the work. Others have been in contact for years with Spanish-speaking countries. We can not report so many members now as we could two years ago. They are scattered over the earth.

The work of the various other churches in Cuba is flourishing outside of Havana. We have had only seven accessions since our last report. This, of itself, tries us. During the past summer, our English-speaking congregation has averaged forty—the same as two years ago when there were five or six thousand Americans here. Now there are estimated to be not more than one thousand. For six months our Cuban congregation has not been less than forty-five, and has reached many more than 100. This congregation has in-



creased in the past year from an average, the first month, of thirty-six to that of seventy-five the past few months. Our Vedado Bible school, mostly American, has averaged twenty-five in attendance. The highest attendance was thirty-nine. Last year it was fifty, when many Americans were here. Last January we began a Cuban Bible-school in the Concordia mission. It has had an attendance of from twelve to forty, with an average of twenty-five. We conduct three mission stations, as in the past. I preach five times weekly and conduct the Bible-schools. Mrs. McPherson is invaluable and her presence is indispensable.

I need not mention, perhaps, the daily appeals made of us by mendicants, disheartened, diseased and miserable creatures, and by many, many without work. Without boasting, I am probably regarded to be one of the most successful Americans here in securing work for people. Many of these unfortunates believe that I own a financial interest in the Havana Electric Railway, so successful have been my appeals to this company for them. Were it true, I would save not less than ten dollars a month for car fare.

We have yearned unspeakably to conduct such a school here as might be adequate for the education of our own children. This ambition is not selfish. It means very much for the prestige of our work. We need it for the work and for ourselves. We have made known our needs and made recommendations often to the committee. With a salary here much less than I could command in the States ten years ago, and with exorbitant expenses far greater than in the States or in other parts of Cuba, we, in addition, are compelled to be at a large outlay for the instruction of our children. A practical question, brethren: Is this right? Is it necessary? Our Missionary Society provides as much to educate infants that will not be of school age for years, as it does for the boy and girl of seven; twelve or fifteen. There is not a school in Cuba that is adequate properly to educate an American child. Has it not required more than a century to build up our matchless American schools?

A trial came to us a few weeks ago, when we took our oldest child—a daughter of twelve years—to the steamer to send her to college in the South. This is the first time in my missionary life that I have surrendered to feelings of grief and loneliness. For some hours after her departure, I had almost intolerable feelings of depression. What of the dear mother? It was a sacrifice. The little girl had played the piano in our missions. She is in a good school in the South on account of the climate.

For two years the committee has asked me to secure some one to take charge of such a school as we need here. More than a year ago, W. C. McDougall, of St. Thomas, Canada, a graduate of Hiram College, offered to devote his life to school work in Havana. I had known him in Buffalo, and he knows me, my home, my work. A better man could not have been secured. At the same time, E. E. Greenwood, a graduate of Harvard University, whom I baptized here last year, who speaks four modern languages, promised me to remain two or three years to assist Bro. McDougall if he should come. I believe that now we would have a school second to no other in Cuba, if this will of the Lord had been fulfilled. We believe his will was thwarted. As missionaries here to work and accomplish something, as in the past, we ought to know what is most needed, else the brethren should never have trusted us. We realize, well enough, the importance of this foundation work in Havana. We are jealous for the success of the Church of Christ now and evermore. Who could be more interested here than we?

Every other religious body here realizes the great importance of schools. The Roman Church is planting them in every part. The Methodists have two large schools here. I am told that the Episcopalians and Baptists will start schools on large plans this fall. The Congregationalists and Presbyterians



have them connected with their work. We have lost young Cubans because other bodies are conducting schools that attract them. Are we to stand around with our fingers in our mouths until every other enterprise is begun, and then foolishly repine because we did not strike while the iron was hot? Your humble servants came to Havana for a different purpose, I assure you. Mrs. McPherson could have given her valuable service to such a school as we contemplate, because we expected to educate our children in it. We have not the school. It is not our fault.

The amount raised by the Havana mission from all sources this year is about \$500. The personal offerings have increased from \$195 last year to \$301 this year. See our financial report. A year ago I went to St. Thomas and Cincinnati to see about our school. According to our judgment, it should be begun right and with capable directors. To do the work here and the workers justice, we must be prayerfully consulted and our recommendations should be regarded. Brethren, our work in Havana bears most favorable comparison with that of other religious bodies represented here. But their progress is not our criterion. The apparent results of our endeavors are meager. The brotherhood may decide whether they are what they should be. We assure you that they represent the most arduous portion of our ministry. Whether we have been wise and devoted may very easily be ascertained on the field. We adhere to the purposes and plans and opinions regarding this field which we have entertained almost since the day we arrived here. We see no reason for changing them. We need a high-grade school. We need a good church house. We need capable workers. Without these you need not expect rapid progress here. Pray for us and please materialize your prayers. The grace of our Lord Jesus Christ be with you.

#### MATANZAS.

Melvin Menges.—The year just closed has been the happiest and most satisfactory of our stay in Cuba. We have been blessed with as good health as ordinarily falls to the lot of a family of four. We have attained such a use of the language as to permit us to enter more actively than before into the work of preaching in public and in private. We have experienced the joy of harvesting the firstfruits of our labors among the Cuban people.

At the beginning of the year we had one station. Five months later we opened another. Since then we have conducted three regular preaching services each week and two Sunday-schools. These latter had a combined enrollment, the last quarter, of 164. They have paid their own current expenses during the year, and have a small balance in the treasury. Some of the pupils are already prepared to become Christians. We hope to harvest some souls from this source the coming year.

There have been seven baptisms during the year. If we had sought numbers only, there would be a larger number to report, but we have desired *converts*. In spite of all care, however, one deceived us and proved unworthy almost from the start. Thus it was even in the days of the apostles. The necessity of proceeding slowly becomes constantly more apparent. The capricious character of those with whom we have to deal, and their ignorance of what constitutes true Christianity, demand the greatest caution.

Opposition is strong. Every effort is made to keep the people away from our services. Material inducements have been offered to those interested if they would have nothing more to do with us, and in some instances have been accepted. We do not feel very sorry for the loss of these, for people who can be *bought* would be apt to be poor specimens of Christianity. I have to say in advance, "If you become a Christian, you may be ridiculed and hated and persecuted. If you can endure this for His sake, come." Processions and *fiestos* are celebrated more frequently than formerly. This, to draw



MAP SHOWING THE STATIONS OF THE SOCIETY—LAOAG AND MANILLA.

the attention to Catholicism. I think it is safe to say that Rome was never so active in Cuba as she is to-day. Notwithstanding, we are making progress, slowly but surely. We never had so many friends as now. Our audiences were never better. We never had so many people who expect to obey the gospel commands as at present. We have more reason to be hopeful than ever before. We begin the new year with a little band whose usefulness has been demonstrated. Their ability to help will increase. With confidence in them and in the promises of God, and faith in the helpers at home, we look to the coming year with more confidence of growth than we have felt at any time in the past.

## THE PHILIPPINES.

### LAOAG.

**Missionaries.**—W. H. Hanna, Mrs. W. H. Hanna, H. P. Williams, Mrs. H. P. Williams. Native workers, seven, all in Manila and serving without pay. Central station at Laoag in Luzon; three out-stations, Manila, Vintae, San Nicolas. One organized church, in Manila, with fifty-four members; Sunday-school numbering fifty. Raised on the field for all purposes, \$575.51.

**W. H. Hanna.**—The last year has been broken by the removal of mission headquarters to Laoag in January. It signalized a cessation of labors among Americans, and the opening of life among a new tribe and the necessity of mastering the Ilocano language.

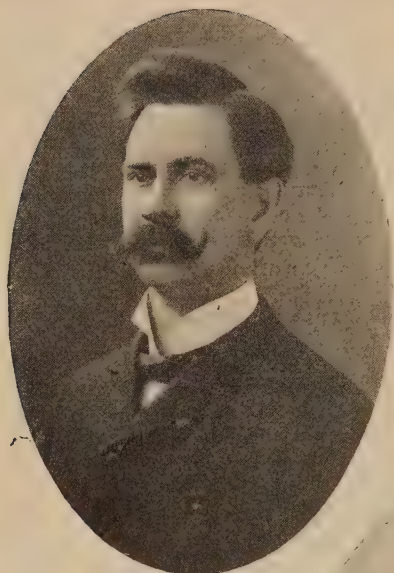
There was no increase in interest or size in the American congregation in Manila during the last six months of 1902. The same difficulties pointed out last year served to make work among Americans very unsatisfactory to the missionary. Even if all our twenty American brethren had been deeply interested in the establishment of the cause, the smallness of their number might have served to cool this zeal somewhat. On our removal the congregation ceased to meet.

Soon after reaching Laoag, a chapel was fitted up in the basement of our home, and services in Spanish were conducted four nights in the week. The songs used were in Ilocano, and now we can hear daily in some of the neighboring houses our gospel hymns. As I have learned words and sentences, I have woven them into the meetings, much to the profit and interest of the auditors, only a limited number of whom understand the Spanish. For some time I have been visiting a neighboring village on Sunday afternoons and holding services at the cock-pit. Many Gospels, Testaments and tracts and hymnals have been sold, and the word of life has been declared. We have not reached the reaping stage of our work.

In the way of language preparation, I have translated a 300-page Spanish-Ilocano Grammar. We hope this will prove of great help to coming missionaries. I am studying the language several hours a day. Thousands of Gospels and Testaments have been circulated in the Ilocano provinces, and I think the people are reading. We believe that God is preparing the minds of the natives so that when we are able to call them to a Biblical faith, repentance, baptism and life of godliness, they will respond with readiness of mind and heart.

**Hermon P. Williams.**—June 30, 1902, found W. H. Hanna and myself, with a smattering of Spanish in stock, conducting nightly services in Manila. The work was continued with some side services until we left Manila in January, with a nipa hut and thirty-four converts as visible results. This congregation was organized, is practically self-supporting, and has increased to fifty-four converts, some who live in other provinces, and some are not faithful in attendance. Their chapel was destroyed in a conflagration last May, but has been promptly rebuilt.





C. L. PICKETT, M. D.  
Laoag, P. I.



MRS. LETA M. PICKETT,  
Laoag, P. I.



MISS ROSE T. ARMBRUSTER,  
Osaka, Japan.



One month was taken up with moving to Laoag. One month has been spent in an evangelistic visit to Manila. The rest of the time in this new field has been spent in preparatory work, Spanish translation, and study of Ilocano. I have also conducted, with some interpretation, preaching services, Bible study in Spanish, one to six times per week.

Our year's delay in Manila gave us a considerable time handicap in our permanent Ilocano field. But in other ways it was profitable and can be turned to good account. Only this is true, the doors are open wide just now; we do not know how long it will be so. The friars are out of the provinces; they will return; they are objects of odium, they will regain an influence; their superstitions are not respected as they may be again. Aglepays are at the zenith of his usefulness as a rock-crusher; the people want other ideas; they are awake to new life. The next three years will be worth the following ten for beginnings.

## AFRICA.

### BOLENGI.

**Missionaries.**—E. E. Faris, Mrs. E. E. Faris, Dr. R. J. Dye, Mrs. R. J. Dye, Dr. E. A. Layton, Mrs. E. A. Layton, R. R. Eldred, Mrs. R. R. Eldred.

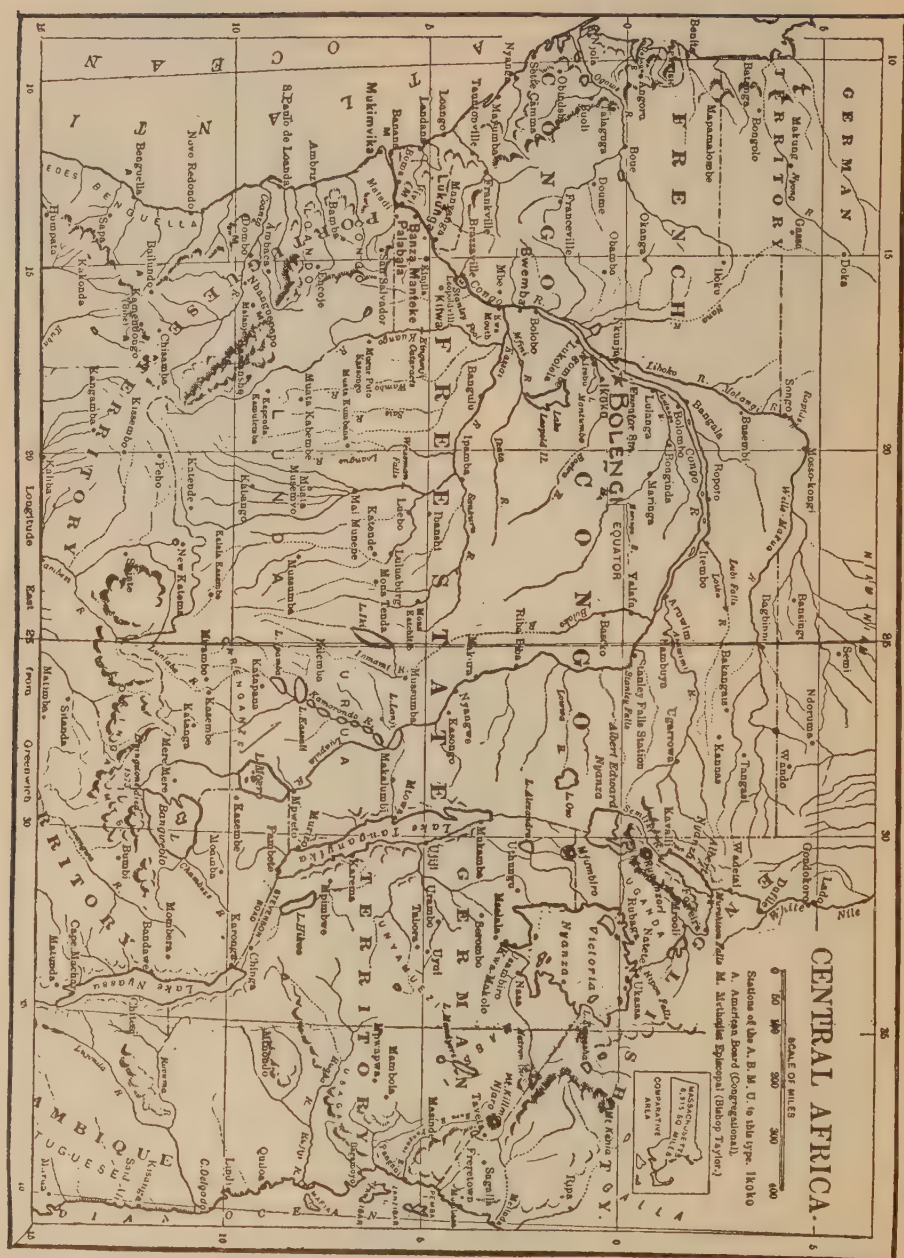
**Statistics.**—Membership, 64; added in the year, 57; pupils in the Sunday-school, 192; pupils in the daily school, 115; collected from natives, \$50.35.

**E. E. Faris.**—My report this time includes three years' connection with the Society. My last report was written two years ago, while I was at home on furlough. Owing to the fact that Dr. Dye left the field before the end of his three years' term, I considered it necessary to return to the station before the end of my furlough. I planned to leave in April, but was delayed because the physicians thought I was not sufficiently recovered to proceed to the field. The officials of the Foreign Christian Missionary Society advised that I go to Colorado till the autumn, but I came on to England, where I was stopped by the physicians in the Liverpool School for Tropical Medicine, who advised me to take eight weeks' rest before setting out. We found a place in Wales that was pleasant, and spent a month there. We left England on August 22, and arrived in Bolengi, Oct. 2, 1903. We have been here at the present writing just over nine months.

The past nine months have been by far the most fruitful period of our work, or, rather, it has been the only fruitful period. There was a well-attended sort of prayer-meeting when we arrived, but the interest in it soon sank, and I began a series of sermons, preaching every night for two months. As Dr. Layton had been on the station only five months when he was left alone, he could not be expected to know the language, and so the teaching he was able to give was naturally very fundamental and fragmentary. This is all the more so as we have neither grammar nor dictionary in this language, and he was without any word at all for faith or repentance. After seven weeks of nightly preaching, I baptized, with great joy, in the presence of all our missionaries and a large crowd of people, on November 23, the firstfruits of our work on the Congo.

Since then, the work has been on a rising tide continually. In the thirty-two weeks since that date, we have baptized forty-eight. On March 5, 1904 we organized the Church of Christ in Bolengi with thirty members. We have three deacons, but there are not as yet any natives who appear to have the qualifications of an elder. The present membership is sixty-four. There are many who will soon be numbered among us.

In the nine months I have preached 298 sermons and had numberless interviews and met special appointments. I took one trip of ten days and another of four days into the interior villages, across the swamps where



the water in the road for hours comes up to the knees. I also took a dozen or so smaller excursions, all of which were, I believe, highly profitable.

On Sunday there are always from twenty to thirty of the Christians who go out to preach, and the total audiences at these meetings always amount to several hundreds. The native church keeps two evangelists in the field all the time, and it is the plan to increase this number at once to four. They go out two by two for two weeks at a time. There are also frequent companies of two and three who go out for a week at their own charges, solely to preach the gospel. It is hoped that soon every member of the church will fully realize his responsibility in the propagation of the gospel. It will probably never be necessary to ask for any money from home for the support of native evangelists. Every one of the native Christians is a willing tithe-giver. It is thirty weeks since we began receiving the offering, and the total has reached \$50.35. When we commenced, there were only six native members. The income of those who are employed as workmen varies from twenty-five cents as a minimum, to one dollar as a maximum per month. The native church also supports several destitute persons, besides sending out the evangelists. Self-extension and self-support are being realized at the very beginning. Self-government is, I fear, some distance off.

Our Sunday-school is held at night, and there is no division into classes. It has proven exceedingly effectual as a feeder to the church. The attendance is constantly growing. At present it is 192. There are new ones coming every week. Practically none drop out; only three in nine months.

Besides the Sunday-school, I have three other regular weekly meetings, and Mrs. Faris holds one for the women which is bearing much fruit. From the standpoint of the native church, I would sum up by saying that the present condition of the work is all that could be desired and the outlook is encouraging in the extreme. Before many years there ought to be a thousand members of the church in Bolengi.

Since the beginning of June, Dr. Layton, who has had charge of the school, decided that he needed his entire time for his medical duties, and so I reluctantly assumed charge of the day school. Mrs. Faris helps me in this.

For the first three months after my return I prepared grammar lessons and exercises and held a class twice a week for the benefit of the other missionaries. They seemed to benefit greatly by the help, and I think the time was well spent. I also had charge, during the first four months, of all the station workmen, except the ones who were personally assisting Mr. Eldred on his jobs. For one period of five weeks and another of six days, I took Dr. Layton's place in the dispensary and visited his patients. My work as secretary and treasurer of the mission, and official representative to the Congo State Government, has taken up much time, but I have not lost a day from sickness, and am infinitely grateful that the Father has allowed me to be busy. Of course, it was inevitable that some work should suffer, and in this case it has been the literary work. I have done a good deal of work towards getting out a grammar and vocabulary, but, beyond writing a few hymns and a few exercises for the school, I have done no translating. At present there is little probability of my getting time for that important work till the other missionaries are prepared to take some of the work I am doing. Perhaps I shall have to wait till Dr. Dye returns.

Mrs. E. E. Faris.—Since my arrival in Bolengi in October, 1902, I have gained a sufficient knowledge of the language to conduct some special meetings with the women. These meetings were begun in February. We met once a week, with an average attendance of fifty, which includes nineteen Christian women. A good interest is manifested. We are caring for a little five-year-old boy who was left here by a State officer. Also, we have with us



two girls, one ten years old, and the other sixteen. I have taught in the school for one month. I have spent much time in the study of the language. We are just in the beginning of our work here, but the outlook is very encouraging.

**Dr. and Mrs. Edwin A. Layton.**—Last year's report was made in the early months of a great awakening. For some time previously the "dry bones" had been stirring. One day a large crowd came from another town seeking "the word of God." After that, a hundred or more in number, they attended all our meetings. Bolengi itself awakened at the same time. Meetings were held every day, and the meeting-house was packed. The interest was intense. I preached to the people to the best of my ability. In time more than eighty asked to be baptized, but we waited the coming of other missionaries. The subsequent formation of a church here shows that this awakening was genuine and abiding.

Our friends arrived the first of October, after we had been alone eight months. Since then I have assisted in the services at the station, but, being recently relieved, I have had the opportunity for the first time to itinerate. I have visited all the villages round about. At Wangata, a large town a few miles away, I preached at least once a week. We have some converts there. A school was opened two months ago with ninety pupils. I made one extensive trip into the "regions beyond." The villages were the largest I have seen, and the people practically untouched by the gospel.

Not until the latter part of the year was it ever possible for me to give adequate attention to the medical work. The dispensary has been open every day that I have been at the station. The natives received 14,760 treatments, based on the total number treated each day. Forty-three were sent from other missions. A number of apparently hopeless cases were saved—a fact fully appreciated by the natives. The "charity" cases of the community were cared for—the outcast, the helpless and the hopeless. These include sleeping-sickness patients. When possible, a charge has been made for medicines, and some voluntary contributions have been received. Such receipts were in the form of materials for the work, and the value is not easily estimated. The people are ever more being taught the meaning and motive of our medical mission. I have also treated twenty-two missionaries, nine officers of the State and six traders. Altogether, six weeks were spent in travel and a distance covered of about 1,200 miles in answer to these calls. The mission enjoys many favors in return for these services. The coming year affords the prospect of a much-needed hospital building. Our work will be made easier and more effective by the kindness of the students of Corner University.

Mrs. Layton and I had charge of the station school throughout the year, except one month when away. One hundred and nine pupils were enrolled. A new feature was a class of adults, mostly converts, who are seeking to read the words of life in their own tongue. We close our second year in Congo without having yet had a fever. We are much indebted to Mr. Eldred for the repairing of our house, which had become unsafe and unhealthy.

**R. Ray Eldred.**—It is not yet nine months since we came to Congo. Though for nearly four months Mrs. Eldred was frequently down with light fevers, her health has improved much, she having had none at all of late. My health has been exceptionally good; I have had but one light fever. Much time has been spent on the language, with the result that I now have a fair working knowledge of it.

Having the building department for my special work, it has been necessary for me to make several trips with the men into the forest jungles, and they are jungles of the first class; often it is necessary for the men to actually cut a way through the densest kind of thicket before they can reach a desired



point, tree, etc. This is not the exception, but the general rule. I have given attention to the different kinds of wood obtainable, and those suitable for building purposes in this land of white ants and other insects. In this matter of suitability I have judged not only from the effect of these insects upon different kinds of wood used here formerly, but have sought and received considerable information from missionaries of other societies, both up and down the river. When we came here last October we found many of the buildings badly in need of repair. At first it was necessary for Dr. Layton and Mr. Faris to help me with the men. During this time a fence was built around the yard in front of Mr. Faris' house and around the two-acre garden, the new sheep-house was completed, the sleepers and roofing material brought, and part of the work done on the little house in which Mrs. Eldred and I are living. They (at first Dr. Layton and later Mr. Faris) sent the men to the forest for the material, and I did all of the work of building on the station. Also Mr. Faris repaired the roof on his house. On February 24 I took full charge of the men. Since then our little house (which is to be our cook-house and storeroom when our house is built) has been completed, Dr. Layton's house thoroughly repaired, and a large workmen's house almost completed; besides, we are now getting material for the new Cotner University Hospital. Dr. Layton's house was not a small job. The entire roof, a good bit of the flooring, many of the sills and forty-eight of the fifty-six pillars under the house had to be replaced by new. The pillars, to be proof against white ants, have to be of a certain kind of wood; it is very hard, being about two specific gravity. These pillars are five feet long and about fifteen inches in diameter; and were cut two and a half miles from here, and were carried fully a half mile to the river, ten men to one pillar, and brought here in a canoe two at a time; but before they could be carried to the river a road had to be cut through the jungle the entire half mile. Owing to the difficulty of getting lumber made here, we have decided to build the hospital of brick. At the state posts all of the buildings are of brick, and on many of the mission stations brick is taking the place of boards.

I have at present seventeen men and sixteen boys; this does not include any of the general station boys. With this force we hope to have the hospital completed by the time Dr. Dye gets here. Of the above-mentioned workmen, four can now use a saw, plane and other tools a good bit. There is a great work to do in teaching the native to use his own hands to better his own condition; thus lifting him from indolence and beggary to usefulness and independence, which is so lacking in the native African.

Besides my work here on the station, which occupies all of my time during the week, I have gone with Dr. Layton on Sundays to visit several of the native towns. Though Dr. Layton did the preaching, it offered me an excellent opportunity to study both the language and the people. Also a short service of song and prayer is held each morning with the men and boys, before beginning the day's work.

#### ENGLAND.

The following summary is from E. M. Todd: Distinctly encouraging reports come from some of the churches. Birkenhead reports a prosperous year, a net gain of eleven to the membership, and a reduction of their debt to the extent of \$625. The cause at Cheltenham, under the supervision of J. H. Versey, has prospered. They report a net gain in membership, and \$365 paid on their debt. The church at Fulham is fully alive and doing the best work in its history. The little band at Chorley have succeeded in securing a good site, and erecting on it an iron church suitable for their present purpose, and which insures their rapid growth in the future. Hornsey has also prospered, though without a resident minister. Eli Brearley is

deserving of the highest praise for his wise and tactful management of affairs at a rather critical time. The Hygeia Street mission, Liverpool, has greatly profited by the new arrangement whereby the mission is placed under the supervision of the Upper Parliament Street Church. Ingleton has also taken a step forward, the first for some years, and the church there is very hopeful. Lancaster has increased its membership, and is in good condition. The Liverpool Church, in spite of the change of ministers during the year, has made a net gain of forty-seven members, and is prospering in every department, though feeling somewhat keenly the heavy financial burden. They have paid \$325 on their church debt. The Southampton Church has also enjoyed a season of refreshing through the whole year, and is in a measurable distance of the coveted goal of self-support. They, too, have reduced their church debt by \$120. Southport has enjoyed a gain in members and is in robust health. Chester has prospered, and is in good order for the coming of R. Newton, who is expected to succeed Mark W. Williams in September.

Other churches have had somewhat more of clouds. Gloucester does not send a very happy report, but they are aiming high for next year. The church at Margate has prospered, but is anxious about the future in view of the present minister's resignation. Saltney has suffered heavily by the removal and death of some valued workers. They have, however, paid \$40 on their church debt. The church at the West London Tabernacle feels its heavy financial burden, and has other difficulties which hinder the work and cause anxiety. We are sorry to say that the work at Crewe had to be given up. The location of the buildings was so unfavorable that it was found practically impossible to make any progress. We shall soon be permitted to welcome R. Newton, who graduated from Eureka College last year and who goes to Chester. We have to record two most gratifying occurrences. At the beginning of the year the church in Upper Parliament Street, Liverpool, asked to be permitted to pay \$500, instead of \$450, toward their minister's salary. And now at the end of the year, the church at Southampton voluntarily asks to have its appropriation from the Evangelist Fund reduced by another \$125 for next year. These are most noteworthy requests, and reveal the desire of the churches to become self-supporting.

The Bible College at Hither Green, under the principalship of W. Durban, is open to receive students when they apply. Correspondence classes have been formed in several of the churches and there are single students in others, and this department of the work has met with much encouragement.

The net increase in membership for the year is thirty-nine. There is also an increase in the number of Sunday-school scholars, and also in the membership of young people's societies. Financially we have not done so well. The church collections and personal donations to the Evangelist Fund are both less than last year, as are also the receipts from the Self-denial League. On the other hand, the Woman's Board, both in their receipts from their Auxiliaries and from church and Sunday-school collections, have gone ahead of the last year. The aggregate amount of indebtedness on the churches is \$39,250, showing a decrease of \$1,420 as compared with last year.

During the year the Executive Committee has given much time to the discussion of the future policy of the association. The apparently slow progress of the work in this country is the occasion of much anxiety, and the brethren are setting themselves earnestly to a solution of the difficulty. It was decided to send a corresponding secretary to the National Convention in Detroit next month to represent the English churches, and to lay before the Convention proposals for a literature and Bible lectureship bureau which it is believed will be a means of reaching a better class of people and enlisting them in our movement.

In spite of the difficulties of the future and the discouragements of the past, the brethren are hopeful, for they have confidence in the ability of our plea to win its way even in England. We also wish to record our grateful appreciation of the continued generous support of the work by the Foreign Christian Missionary Society.

#### WEST LONDON TABERNACLE.

**E. M. Todd.**—We have met our financial responsibilities for another year, and have enjoyed many tokens of the divine blessing in the spiritual work of the church. We have had no protracted meeting, owing to the impossibility of securing the services of a suitable evangelist, but at regular services we have had twenty-two conversions, followed by baptism, and thirteen have been added otherwise. There are other features of the work, too, that make us glad.

As foreseen last year, we have not been able to maintain our position numerically, on account of the heavy losses to which we are constantly subjected through removals. Our additions are almost wholly from the shifting portion of the population, who no sooner attach themselves to us than they remove from the community.

The difficulties of the field, financial, topographical and otherwise, are as they were. That portion of my last year's report which dealt with the outlook is word for word applicable to the situation to-day. The Tabernacle stands on the edge of one of the finest fields for mission work in England, and with an enlargement of its sphere of work along social and philanthropic lines, and a generous financial support from without, and the right man at the head of it, could be made one of the greatest Christian agencies in this great London. But our Association have no means for such a work. The problem of this church weighs heavily on the hearts of the officers of the church, and the members of the Executive Committee of our Association. I may add that the present is rather an anxious time, owing to the resignation of the present pastor, to take effect the middle of September, and the uncertainty of finding a suitable man to take up the work from that date.

#### SOUTHAMPTON.

**L. W. Morgan.**—The work at Southampton is more encouraging than it has been at any time during my pastorate of four years. The additions to the church, while not numerous, are regular, and all at the ordinary services of the church. During the past six months they have been mostly young men, which is a matter for encouragement, as we have heretofore lacked greatly in that class of additions. Our financial position is better than it has ever been in the history of the church. The mortgage has been reduced to \$3,000, which is small, considering that the property is worth fully \$40,000. Our Sunday offerings for the past year show an increase of \$200 over those of last year, and since our income from other sources was fully up to the average, this enabled the church to meet all bills with ease, notwithstanding the reduction of \$125 in the appropriation from the Christian Association. This has encouraged the church to ask for a further reduction of the same amount for the coming year. If we succeed in this, it will leave us within \$125 of self-support, which is about the amount of interest on our mortgage debt. When that is cleared, or even before, we hope to be self-supporting. We look to the future with confidence.

#### LANCASTER.

**Thomas H. Bates.**—Since my last report, the members, officers and minister have co-operated with heartiness and harmony. We have had five baptisms and one death. Our membership at present is seventy-two. Our aux-



iliaries, the Sunday-school, the Band of Hope, the Missionary Society, and the Endeavor Societies are in good working order, and are doing their best to influence the neighborhood for good.

#### SALTNEY.

**Richard Dobson.**—The work here is moving forward. True, we have a net decrease to report. But this is accounted for by the fact that ten have removed to other towns and two have died. A careful revision of the register has been made, with the result that seven names have been dropped. The financial condition is fair. We have raised in the year \$585. This includes \$58 for missions, \$100 for the Sunday-school work, \$21 for the relief of the poor, and \$62 for interest and for the reduction of the debt.

#### CHESTER.

**Mark Wayne Williams.**—The work here has been much broken and less effective because of the uncertainty of the pastor's stay. I have resigned, and Robert Newton, of Illinois, takes my place. It is hoped that he will remain a long time. Business in Chester has been depressed. Many of our people have left town to find employment elsewhere. We gained twenty in the year, and lost twelve by ordinary means. In our revision of the rolls of the church we have dropped seventy-five names. Last year we reported 303 members; this year, 254. We raised \$100 for missions, \$75 on the Building Fund and \$75 for repairing the church. The audiences average well. The Missionary Society and Band of Hope and the C. E. Society have done good work. We hope for a new church building within the next five years.

#### CHORLEY.

**M. H. Kennedy.**—We have had to encounter formidable difficulties in consequence of having to change our place of worship. We could not release the Central Hall for another year, so that we were obliged to take the Public Hall. We soon found that there was a very strong prejudice against this place, because it was used three nights in the week for dancing. However, we had no choice in the matter. The friends became anxious that an effort should be made to get a place of our own. On the 11th of July the foundation stones of the new church were laid. We expect to be in the place about the end of August, and are looking forward to the establishment of a good church and Sunday-school. We have had four added in the year, but lost the same number.

#### SOUTHPORT.

**C. R. Neel.**—Two years ago I was called here. I did not expect to stay but a few months, but the work was so pleasant and the people so kind, that the months grew into years without my realizing it. While this is not a large church, it is a working church and one that makes glad a preacher's heart. The church is well organized and well equipped for aggressive work. They have some of the choicest spirits that it has been my privilege to meet. The Lord has blessed us in many ways. I baptized over fifty. These have not all united with the church, however. The church has now the largest membership in its history, and is at peace.

#### CHELTENHAM.

**J. H. Versey.**—Our progress is sure and steady. We are pleased to report a growth in all the departments of our work. The spiritual condition of the church has improved, and the congregations are good. We have had thirteen additions by baptism and one by letter. We have paid \$265 on our church debt. My Bible class continues to be a source of great encouragement.



Several of its members have made the good confession. The attendance at the Sunday-school has considerably increased. The enlargement of the school-room is in contemplation. A Guild has been started for the social and spiritual enjoyment of our young people. The Auxiliary of the Woman's Board has raised more money than in any one year. The Ladies' Aid Society is doing good work. The Band of Hope and the C. E. Society are each doing good work. Our outlook is much brighter in every way, and, with the guidance of our heavenly Father, we hope to succeed.

## FULHAM.

**Eli Brearley.**—The work at Tasso Tabernacle is making steady but sure progress. The financial reports show a balance on the right side. Our contributions to Home and Foreign Missions have had a substantial increase. We have had a net gain of twelve in the membership. By transfer and removal we have lost ten. In June E. M. Todd conducted a special evangelistic service. This resulted in ten baptisms and much general benefit to the church. We note with joy the increased attendance at the Lord's Supper. We take this to be an indication of growth in grace. The Women's Guild and the Band of Hope have done good total abstinence work. Our coffee cart has been out almost every night in the year. The Sunday-school is full and in splendid condition. The young men's Bible class, in co-operation with the church and Sunday-school, is about to commence a Ragged School in one of the slums at our very door. Fulham possesses 2,460 one-room and 4,360 two-room tenements. Most of these are to be found in the district in which we are at work. In the past winter many of the poor districts of London have been thronged with starving children. Our C. E. Society did Christ-like service in feeding the little ones in this district. Two or three times a week, for many weeks in the bitter cold days, 250 children were invited to come to a free hot breakfast in our church building. Our membership is united, happy and active. We have good hopes and bright prospects. Charles Booth, in his "Life and Labors of the People in London," refers to us as "a family tabernacle with overflowing life, aiming at nothing less than the union of Christendom in apostolic faith."

## GLOUCESTER.

**E. H. Spring.**—I am urging every member to pray definitely for one or two friends, and to visit them with a view to their decision for Christ. We have several people to be admitted into the church, and several more whom I expect to baptize shortly. I am dissatisfied with the progress of the church, and unless I can report a good membership of 300 by the next conference, I shall feel it my duty to give up the work. A membership of 300 with an increase the following year to 400, and the year after that to 500, ought to make us self-supporting by 1906, and this I intend to aim at.

## MARGATE.

**J. W. Travis.**—We have had many evidences of blessing. This field, although hard and trodden, has yielded fruit to the praise of our God. This work requires strong faith, unflagging zeal, and persistent attention. It is certainly not a promising field. We can only hope for a large and permanent work in case a suitable and commodious place of worship is provided, and a strong representative preacher employed. In the past year we have had eight baptisms.

## HORNSEY.

**Eli Brearley.**—The work here is progressing, and even flourishing. Numerically and financially we have advanced. In March, Leslie W. Morgan conducted a special evangelistic mission which resulted in six baptisms.

TABULAR VIEW OF THE MISSIONS OF THE F. C. M. S. FOR THE YEAR 1902-1903

MISSIONS.	MISSION-ARIES.				NATIVE WORKERS.				CHURCH STATISTICS.				EDUCATIONAL STATISTICS.				MEDICAL WORK.		Missionary Contributions.....		Contributions for Self-support.....		Total Native Contributions.....					
	Out-stations.	Physicians.	Wives	Total Missionaries.	Evangelists	Teachers.	Other Helpers.	Total Native Helpers.	Places of Regular Meeting.	Organized Churches.	Members Last Year.	Added Since.....	Present Membership.	Sunday-schools.....	Sunday-school Membership.....	Boarding-schools	Pupils.....	Students for the Ministry..	Day-schools .....	Pupils.....	Total Number under Instruction.....	Hospitals and Dispensaries.....	In-patients.....	Out-patients.....	\$	\$	\$	\$
China.....	896	613	9	311	6	2918	2936	83	197	634	89	719	8	533	282	1210	184	278	41,094	26,443	282.38	348.75	631.13					
Japan.....	1883	429	7	6	6	19	15	4	28	2014	992	138	1,190	24	931	9	3	163	456.20	473.20	2,259.50	2,259.50	473.20					
India.....	1852	5	6	8	4	6	22	9	63	33	111	9	5	403	139	605	23	1,825	1	3	17	1,230	1,230	1,230	1,230	1,230	1,230	
Turkey.....	1791	4	11	2	2	7	9	14	11	34	15	486	34	520	9	555	8	401	88.80	365.00	451.80	451.80	451.80	451.80	451.80	451.80	451.80	
Scandinavia.....	1876	7	14	2	2	22	3	25	83	773	10	370	10	370	10	370	10	370	107.82	107.82	2,025.13	2,025.13	2,025.13	2,025.13	2,025.13	2,025.13	2,025.13	
Africa.....	1397	1	2	4	8	2	7	57	64	1	192	1	192	1	192	1	115	115	115	115	115	115	115	115	115	115	115	
England.....	1876	16	14	14	14	14	14	16	16	2,351	299	2,390	16	2,353	16	2,353	16	2,353	4,018.75	4,018.75	16,000.00	16,000.00	481.75	481.75	481.75	481.75	481.75	
Cuba.....	1891	1	3	2	2	4	4	5	214	5	214	5	214	5	214	5	214	5	214	5	214	5	214	5	214	5	214	
Philippine Islands.....	1901	1	2	2	2	2	2	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Hawaii.....	1899	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Tibet.....	1903	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Total.....	48,815	54	11,37	19	117	47	143	93	200	78,78	5,733	913	6,315	102	6,423	3,85	24	39	1,930	2	199	16	1,574	68	752	\$5,756.75	\$20,515.80	\$27,567.12

Eight others were received into the fellowship of the church. E. M. Todd has been unanimously invited to become the pastor of this congregation. He has consented to take up the work in November next. The outlook is all that could be desired. With loyalty, faithfulness, unity and a new, suitable building, I feel sure that this work will develop into the strongest church connected with the brotherhood in this country.

#### LIVERPOOL.

**Ben N. Mitchell.**—The work at Upper Parliament Street has been one of steady progress, and, with the exception of finance, everything is in a most encouraging condition. Our financial problem is a very difficult one. Trade is bad, worse, I am told, than for many years. Thousands of men are unemployed, money is scarce, and the people groaning under heavy taxation, as results of the war in South Africa. Our membership is almost entirely composed of the wage-earning class, and fully 50 per cent. are young people. Notwithstanding these hindrances by real self-denial on the part of some of the members, assisted by a few friends, we have reduced our church debt by \$325, and have cut down our appropriation from the Foreign Society \$100. The members ardently desire to be self-supporting, but can not do more until trade improves. Then, too, our offering for Foreign Missions this year was about 50 per cent. better than that of last year, when high-water mark had been reached. The congregations are the largest in the history of the church, the attendance at the mid-week service of prayer, praise and Bible study being most encouraging, seldom less than sixty being present, even in summer. There were sixty-six additions to the church this year at the regular services, the great majority by confession and baptism. One of them was an infidel of twenty years' standing, and who is now most helpful to the church. There is a marked improvement in the spirituality of the church. The Sunday-school has almost doubled its attendance. The Y. P. S. C. E. has increased in members and usefulness. A Band of Hope was organized last fall, and has done good service; some drunkards have been reached and converted. We have entered another year's work full of hope.

#### HITHER GREEN, AND GARFIELD BIBLE COLLEGE.

**W. Durban.**—The work of the new Bible Correspondence College at Hither Green, London, is so very young that a report can only be of the beginning. But that beginning is truly gratifying, and warrants bright hopes of future success. My wish was to found, on a very small and modest scale at first, a school for Bible study which might be joined on the correspondence method by any of the young people of our churches, with a view, in the first place, to their immediate benefit, and, in the second place, with the expectation that young men and women might be discovered fitted for training as future ministers and missionaries. The work has been in hand for a clear period of eight months. Thirty excellent students are month by month doing excellent papers. Many of these would do credit to any university. Some others, who have less time, study in a more intermittent way. One very important addition is constituted by several classes formed by our pastors, in which, in affiliation with the college, many students are pursuing the course. Thus the work is already ramifying in useful directions.

I have rented, for three years, a commodious house at Hither Green, so that if there is an opportunity of development, a place will be available where a few students could be accommodated for regular work in preparing for the ministry at home or for the mission field. There are several who would thus consecrate themselves if they had the means to pay for their support.

I have done some preaching in the house, but have found it desirable to hold myself free, for the most part, to help the Churches of Christ at Hornsey,

Tasso Tabernacle, West London, and in our other spheres in England where my brother ministers or the Board may from time to time ask for my help. This arrangement has been effected with the consent of the Board after full consultation. I am happy often to stop a gap.

I have spent two months of the summer in America, where I have had the great pleasure of preaching in several of our Churches of Christ. Meantime the students of Garfield Bible College have been employed on the summer course, which I drew up before sailing. I am glad to say that I have month by month received many expressions of the delight with which many of the students are pursuing the study. A few outside our own churches have begged to be allowed to join. They are in sympathy with our work, but are not near any of our places. They have been cordially admitted.

#### BIRKENHEAD.

George Rapkin.—I report a gain in membership. We have paid fifty dollars more toward self-support, and \$625 on our debt. We have kept up our congregations. We look forward to a future of success. We have our own plot of land and a school building. Our position is the best in town. If we had a good church building, it would only be a matter of months before we would be self-supporting. We are in harmony. There is no reason why the future reports should be aught but bright.

#### INGLETON.

Thomas H. Bates.—This little church recently lost its venerable minister, Daniel Scott, by death. He lived and labored here for a number of years. Last year the membership numbered eleven; at present we have twenty-one. About four months ago the Board requested me, in conjunction with the church in Lancaster, to take the oversight of Ingleton. I am pleased to say that the arrangement thus far has worked well. Recently I baptized a very promising young man, whose natural and acquired abilities are such as should make him useful both in Sunday-school and church.



## FORM OF BEQUEST.

*I give and bequeath to the FOREIGN CHRISTIAN MISSIONARY SOCIETY, of Cincinnati, Ohio, a corporation existing under the laws of the State of Ohio, the sum of \$....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.*

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If real estate is bequeathed, it should be accurately described. Care should be taken to comply with the law of your State in respect to wills where yours is written. This is important.



## OUR BIBLE COLLEGE IN INDIA.

What our mission in India needs is educated, trained, practical Christian leaders from among the people of that land. Bishop Thoburn, after forty-four years of service in India, says: "Leaders must be found and trained. Schools and colleges must be fostered. A literature must be created in every tongue spoken by our converts. In short, no pains must be spared to place the entire body of converts upon a rising plane of moral and social progress." Christian missions in the truest, highest and fullest sense means nothing less than this.

There are few countries in the world where an educated man and woman stands for as much as they do in India. Why? Because they are so few. Scarcity enhances values. Eighty out of every 100 men and 199 out of every 200 women can neither read nor write. An educated Christian is worth more than a Kohinoor diamond.

Our Christian mission in India is, in one sense, of age. It is twenty-one years the 7th of November, 1903, since our first missionaries landed in Bombay. In these years God has given us in the center of India ten mission stations and many out-stations within a circumference of 500 miles. We have churches, Sunday-schools, day-schools for boys and girls, hospitals, orphanages, leper asylums and industrial schools. The work is one. The need is the same. Geo. W. Brown, of Hurda, voices the judgment of all our missionaries when he says: "The provision of native helpers is the most serious and most pressing need of the mission at present. We must have a school in which to train native helpers. Untrained men can not meet the subtle Brahmin and the wrangling Mohammedans who are to be found in every village in the country."

*The Bible and Training College is the only solution of this problem.* The missionary in charge of each station can not train his own men properly. We can not beg, borrow, buy or steal these native helpers from other missions. We can not employ discharged, dissatisfied, wandering refugees from other missions. There is but one way to get these teachers, preachers, evangelists, pastors and colporteurs. *We must train them in our own mission, for our own mission and by our own mis-*

*sionaries.* There is absolutely no other way. It is Christ's only method. "He appointed twelve, that they might be with him and that he might send them forth to preach." With such a Christ-taught, Spirit-filled, indigenous ministry, we will have a permanent, self-supporting and self-propagating church ready to go everywhere preaching the Word.

We can never send enough teachers and preachers to evangelize any great country like India. It would require 9,000 additional missionaries to give one to every 50,000 people in India. We can, however, send enough missionaries to call out and train an indigenous ministry who can preach the gospel to every person in all the land.

*We are ready in India for this college.* We have 800 young people in our churches who are being educated in our day-schools. Out of these, there is sure to be many who will have the desire to teach and preach whom God certainly calls to this work. These young people call for this training. The churches, schools and unevangelized millions wait for them.

*The Bible College is practical and possible.* Already I hear you asking where this college will be located. There is one place which the missionaries are thinking about very favorably. Jabalpur is a city of 100,000, centrally located for most of our stations, healthy, easy of access by railway and Government roads, making a good bid for such an educational institution. Placing the college there would mean the opening of a new station in a needy field in a populous city and district. Standing on the Harda Railway platform, Bishop Thoburn said to me several years ago, "Why do you not enter some of the larger cities of India? You will need such a center as your work grows."

We believe \$25,000 will enable us to enter such a city as Jabalpur, and purchase ground for mission bungalows and the college, build the bungalows and college building large enough to furnish auditorium, chapel, classrooms, library, gymnasium and homes for students. A modest sum for such a lasting and far-reaching work and equipment. It is an investment in young men and women, in education, in religion, in the kingdom of God. Surely the money giving is the easiest and quickest part in the divine enterprise!

Gen. F. M. Drake, of Iowa, starts this enterprise with \$5,000. There are other gifts amounting to about \$3,000, or \$8,000 in all. Shall we not have \$17,000 more soon? Write to F. M. Rains, Corresponding Secretary, Cincinnati, O., and tell him what you are willing to do for this enterprise.

HIRAM, O.

G. L. WHARTON.

# The Missionary Intelligencer

LIBRARY

THE FIELD  
IS THE WORLD.



GO YE INTO ALL  
THE WORLD.

Vol. XVII.

No. 1.

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50¢ A  
YEAR

SINGLE  
COPY 5¢

A. McLEAN  
F. M. RAINS  
Editors.

## FOREIGN CHRISTIAN MISSIONARY SOCIETY.

"As the Father Hath Sent Me, Even So Send I You."

"LO, I AM WITH YOU ALWAYS."

"GO YE INTO ALL THE WORLD."



**YOUR TRIP**  
TO THE  
**World's Fair,**  
**ST. LOUIS**

IN  
**1904,**

TO INSURE THE  
**Daylight Entrance**

To the Mound City and an unobstructed, Panoramic view of the Levee and Shipping District of the Father of Waters, should be made by the

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Gen'l Pass. & Tkt. Agt. Gen'l Southern Agt.  
CINCINNATI, O.

**THE**  
**WATCHWORD**  
**FOR THE YEAR:**  
**"A Quarter of**  
**A Million**  
**Dollars**  
**FOR**  
**Foreign**  
**Missions"**



# THE Missionary Intelligencer

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Vol. XVII.—JANUARY, 1904.—No. 1.

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## F. M. DRAKE GONE.

He went home to God from his home at Centerville, Ia., November 20. Governor Drake was a large-hearted man. He was the largest giver we ever had in the history of our people. This good man gave not grudgingly or of necessity, but gladly, cheerfully. He fulfilled the Scripture, "And the liberal deviseth liberal things, and by liberal things shall he stand." His gifts abounded unto the riches of liberality.

Drake University was the chief object of his benevolence, to which he gave over \$100,000 while he lived, and in his last will and testament he provides for \$50,000 more.

He was very generous with the Foreign Society. Through his gift of \$10,000 we were able to plant a Bible College in Tokio, Japan. The college at Nankin, China, was blessed with his remembrance of \$5,000. One of his last acts was to provide \$5,000 to found a Bible College in India. Only four days before his death he sent the Foreign Society his note for \$5,000. And he gave to all missions, Church Extension, Home Missions, State Missions and Ministerial Relief. He gave many thousands to the library at Centerville, Ia., his home town.

Not only did he give, but he urged others to share the joy and blessing of liberality. More than one business man has received letters from him suggesting liberal gifts for missions.

F. M. Drake was one of the best friends the Foreign Society has ever had. Not only did he give his money liberally for its support, but he often helped in other ways. How we will miss him. May the Lord raise up other men to take his place.

Eight days before his death he wrote the following note to the president of the Foreign Society:

I want to congratulate you and Bro. Rains for your faithful and successful work, and the brethren at large for their co-operation in the raising of \$200,000 for Foreign Missions last year, and to add, if possible, my words of cheer and hope that your expectations that the offerings for this missionary year will reach \$250,000. Let us look well to the March Offering, which will be a good indication for results.

## FINANCIAL EXHIBIT FOR TWO MONTHS.

Comparing the receipts for Foreign Missions for the first two months of the current missionary year with the corresponding time last year, shows the following:

	1902.	1903.	GAIN.
No. of Contributions from Churches .....	34	61	27
No. of Contributions from Sunday-schools .....	26	42	16
No. of Contributions from C. E. Societies .....	78	113	35
No. of Contributions from Individuals .....	61	56	5*
Amounts .....	\$12,327.05	\$10,544.20	\$1,782.85*

Comparing the receipts from different sources shows the following:

	1902.	1903.	GAIN.
Churches .....	\$813.13	\$592.08	\$221.05*
Sunday-schools .....	180.10	259.68	79.58
C. E. Societies .....	689.70	861.80	172.10
Individual Offerings .....	806.80	408.56	398.24*
Miscellaneous .....	1,237.32	1,010.96	226.36*
Annuities .....	8 600 00	7,411.12	1,188 88*

\* Loss.

Loss in *Regular Receipts*, \$593.97; loss in *Annuities*, \$1,188.88.

## SPECIAL NOTICE.

We request the preachers to promptly notify us of any change in their post-office address that they may receive the *Missionary Intelligencer* without any interruption.

PREPARE for the March offering!

THE receipts for November amounted to \$8,696.10.

A MISSIONARY address or sermon should always be bright and cheerful, but never flippant.

I AM delighted with the idea of raising a quarter of a million dollars this year.—J. F. STONE.

CARELESSNESS and indifference court failure in missions, but enthusiasm is the spirit of success.

AFTER using the *Missionary Lesson Leaves* for some time, we regard them as being very valuable.—W. L. DENSLOW.

LAST year West Virginia gave \$1,819.25 for Foreign Missions. A Link-letter, the corresponding secretary of that State, says: "You can depend on

our churches for over \$2,000 in West Virginia by Sept. 30, 1904, with my prayers that you may be able to raise \$250,000."

WASHINGTON, Pa.—Our ideal this year is to become a Living Link. Count upon us to do our best.—E. A. COLE.

THE intensity of the missionary zeal of the Christian world is the best assurance we have that the religion of our Lord is not dying out.

LAST year the Foreign Society received \$24,302.13 from countries other than the United States. Already the mission fields are bearing good returns in a financial way.

L. L. CARPENTER, of Wabash, Ind., says: "I never close a dedication service without urging them to make a thank-offering of at least \$50 for Foreign Missions."

IN 1902 one of our churches gave \$33.26, but in 1903 it gave \$581. Another gave in 1902, \$23, and in 1903, \$472.78. Still another gave \$54.56 in 1902, while in 1903 it gave \$451.19. These figures show what can be done. They indicate growth by leaps and

bounds. Increases like these will insure more than \$250,000 this year. Hundreds of our churches could make corresponding increases. It is not a question so much of ability as willingness.

J. M. KIRKBRIDE, a life member of the Foreign Society, died at McPherson, Kan., Sept. 19, 1903. He was a generous friend of the work for many years.

ALREADY a number of churches are preparing to swing into the Living Link column the first Sunday in March. There ought to be at least twenty-five new ones this year.

MINER J. ALLEN and Cynthia A. Allen of Akron, O., will support Miss Rose T. Armbruster in Osaka, Japan, this year. A number of generous friends should follow this good example.

SOME preachers never discover their mistake in neglecting missions until it is too late; too late for their own usefulness, and too late for the growth and prosperity of the church they would make useful.

WE appeal to the friends everywhere to aid in planting a Bible College in India. It will require \$25,000. About \$10,000 has already been secured. It ought not to require much time to secure \$15,000 more.

WE have recently removed more than 100 churches from our books that are reported to be dead. It need hardly be said these churches have taken no interest in missions. Give and live, deny and die, is the fixed law in church life.

WE are receiving from the churches the most cheering and inspiring word we have ever had in the history of the Foreign Society. There is profound thankfulness on every hand for the great record of the past year.



YAMADA KOMACHI SAN.

She is an orphan being supported by Miss Oldham at Tokyo, Japan. We ask some Endeavor Society or individual to provide \$30 per year for her support.

THE first impulse of a new-born soul in the kingdom of heaven is to bring some one else to the same new life. He becomes a torch to set some other soul on fire. When the early disciples were scattered by persecution, they kindled sacred fires wherever they went.

WE are encouraged over the prospects of raising \$25,000 for the Bible College in India. Of this amount, we have \$10,000 in cash and good pledges. The remaining \$15,000 ought to be provided in personal gifts at the earliest possible moment.

H. S. EARLE, of Irington, Ind., gives \$500 on the Annuity Plan to help found a College of the Bible in India. He was the first missionary sent out by the Foreign Society. He was in its employ for seventeen years. Thousands turned to the Lord under his ministry in Australia and England.

WE mail a communication to all our churches, January 1, bearing on the March Offering, the first Sunday in March. May we not ask for it, a

careful reading and earnest consideration? It is the King's business, who is anxious that his people evangelize the nations of the earth. March Offering supplies should be ordered at once. Great preparation should begin now for a mighty awakening in all the churches.

SINCE the last issue of the *INTELLIGENCER*, about \$9,000 has been received on the Annuity Plan from four friends. We are hoping to receive \$40,000 on this plan this year. A good start has been made. We ask the friends to aid us in creating an interest in this matter among those who are generous and able.

FOREIGN Missionary rallies will be held in different parts of the country during January and February in the interest of the annual offering for Foreign Missions the first Sunday in March. The preachers and church officers should see that their respective churches are well represented at the rallies. They will awaken large interest.

ROBERT ELMORE, Tazewell, Va., says: "Last year we gave \$1.37 per member for Foreign Missions, the first Sunday in March. This year we want to make it \$1.50 per member." Every preacher and every church should aim to make an advance every year in the offerings. It is discouraging, and even dangerous, for a church to drop out or drop back.

LAST year William Oeschger, one of our rising ministers, made it his business to visit every church in his county to present the claims of Foreign Missions and urge the brethren to make liberal offerings. If five hundred men would do that this year, there would be a thousand new churches added to the number of those that contribute.

CHRISTIANITY tends to spread itself; there is a seed in it that perpetuates it. It is easy to understand, then, why those who have most of it want

to spread it most. It gives to its possessors the impulse to impart to others as well as furnish facilities for its dissemination.

OUR own spiritual and church life depends upon our faithfulness in the missionary cause. No generation before ever had the chance to do for God what he is offering us. If we do it not, our own spiritual life will go out. Our plea for New Testament Christianity will degenerate and fail from the earth.

E. E. FARIS, Bolengi, Africa, says: "It is the purpose of the native church here to support from the very beginning all the natives who go out from here to give their entire time to the preaching of the gospel. At present there are six evangelists who are kept continually in the field. The native church pays all their expenses."

BUTLER COLLEGE has a Mission Class of seventeen members. Of these, twelve are men. The text-book is Leonard's "Missionary Annals of the Nineteenth Century." The class meets once a week, and will continue throughout the year. It is expected that in the next term the class will have thirty members. Raymond A. Smith is the leader. Several students are looking to the foreign field.

WE will thank the friends to aid us in keeping a correct mailing-list. Changes occur and we are not always informed. If a church goes out of existence, please let us know about it. If a new church is organized, let us have the information. If a preacher changes, inform us at once. If you change superintendents in your Sunday-school, drop us a card; you can help the cause of missions this way.

It will help in preparing for the March Offering if the preachers generally will exchange pulpits, and all preach missionary sermons. There is charm and there is power in a new



voice. A new way of putting the argument will prove effective. One can say some things to a strange audience that he can not say to his own people. Moreover, an exchange will be a relief all around.

Cecil J. Armstrong says that the Living Link idea has worked like magic in Winchester, Ky. Last year that church gave \$525 for all missionary purposes. This year it has given \$1,250. That church is now supporting three missionaries. It has one in India, one in New Mexico, and one in the mountains of Kentucky. Last year the church did not dream of having even one missionary. He adds: "I never saw a happier people. I know there is not a happier pastor."

G. E. Shanklin, of La Monte, Mo., writes that the church hopes to be ready to dedicate its new house of worship by March, but that will not interfere with the offering for Foreign Missions. Such a church and such a preacher are certain to be prospered. They honor the Lord, and he honors them. Unfortunately, it is not always so. Sometimes a church spends more than thirty thousand dollars for a building, and gives less than ten dollars for world-wide evangelism.

The Endeavor societies are taking unusual interest this year in the orphan boys at Damoh, India. They will remember that the first Sunday in February is Foreign Missionary Day in the societies, as suggested by the United Society of Christian Endeavor. We have prepared an excellent program for that day, and will be pleased to furnish it free of charge to societies observing the day. The offering will go toward the Damoh work. It is hoped the societies will give at least \$10,000 this year.

Is it not time our churches were starting a *doubling movement*? We mean, of course, a movement to double their offerings for Foreign Missions. There is not a church among us, however liberally it gave last

year, that could not give twice as much this year, and be all the richer and better for the doing. The doors are now all so wide open, the opportunities so great, the demands so urgent, and our time on earth so short, can we afford to go on as we have been going? The call for a quarter of a million dollars looks insignificant when we remember the demands and our great ability.

THESE are momentous times. With unprecedented swiftness and momentum the course of events moves on. Nations are in commotion. Races are at variance. Classes angrily contend. False religions dream of new conquests. Yet the church includes an almost numberless host of true believers. She sits in the high places of learning and literature and science and wealth. She has lost neither her habit of philanthropy, nor her aptness for missions, nor her genius for martyrdom. She worships God. She loves his truth. God will surely glorify his church and bless her, if his children pray aright.

ANY church can hold a Foreign Mission Rally. The second or third Sunday evening in February will be the best time. A rally consists of songs, prayers and addresses. No money is called for; no pledges are taken. The one thing to do is to generate interest by imparting information. The addresses should all be brief and bright and to the point. They might be on such topics as the following: "The Parting Command of our Lord;" "The Gospel—a Power;" "The Gospel—a Trust;" "The Watchword for the Year;" "The Lord Working with Them;" "The Dignity of the Missionary Enterprise;" "Prayer and Missions;" "The Magic of the Living Link Idea;" "The Sufficiency of the Gospel." No address should exceed five minutes in length. A very profitable hour can be spent in listening to an exercise of this sort.

T. S. HANDSAKER, Corvallis, Ore., writes: "Could we adopt a missionary one month for every \$50 paid by

the church and Sunday-school? I believe this would be a step toward making us a Living Link. This church gave \$16.25 to Foreign Missions last year, but I shall expect \$100 or more from them this year." Any church can "adopt" a missionary for one month for every \$50 it raises. It would seem that this would be a splendid stimulus to any church to increase its offerings. If you can not make your church a Living Link church this year for the whole year, why not provide the salary for half the year or for three or four months? It is believed, however, that any church that has a house of worship and can pay its pastor as much as a thousand dollars, can and ought to provide the salary of a missionary on the foreign field and thus become a Living Link church. The salary of a missionary is only \$600.

ONE of the churches that undertook to support a missionary has learned that current expenses are helped and not hindered by generous gifts for work in the foreign field. Some of the officers and members were opposed to giving so much money for missions. Those who gave nothing criticised because the money was needed on the church debt. A few weeks ago a call was made for a Thanksgiving offering. Nearly a thousand dollars was put into the baskets in cash and pledges payable within a week. This was the largest offering ever made by the church, and opened the eyes of many. Those who criticised a year ago, and gave nothing to the missionary offering because the money was so much needed at home, gave nothing to reduce the debt of the church. Those who gave for missions gave twice as much for the work at home. The financial secretary said that the large missionary offering helped the Thanksgiving offering. This is another demonstration of an undoubted truth; namely, that money given for missions helps every department of the Lord's work.

THE Annuity Fund of the Foreign Society was started in 1897. Since

that time about \$180,000 has been received on this plan. In that brief period fourteen bonds have been canceled, and the interest on \$31,300 has been stopped. The interest paid by the Society on the \$31,300 amounted to \$3,827.18, showing a profit for the Society of \$27,472.82, not to mention the interest received on the \$31,300, or the great good accomplished in providing necessary buildings on the mission fields. This is certainly one of the wisest steps the Foreign Society has ever taken.

While it has been of great advantage to the work, it has at the same time been a blessing to the donors.

1. They have had a certain income while they lived. They have received their interest promptly every six months.

2. They have had no care or anxiety or taxes, or any kind of responsibility with the money placed with the Society.

3. At the last the money will be used as these good people purposed in their hearts. None of it goes for lawyers' fees, court expenses, inheritance tax, etc. Every dollar of it goes to advance the kingdom of heaven among men.

ONE of the most encouraging results of missionary work is the number of native evangelists that are springing up here and there willing and eager to repeat the sweet story of Jesus, not alone to their own countrymen, but wherever the Lord shall call them to go. Rev. Arthur J. Brown, in his late book, "The New Era in the Philippines," gives a striking example of this fact. Speaking of missionary work among the Chinese in those islands, he says: "A few Christian Chinese, who have been converted in China, were discovered, and these, like the devout Jews whom Paul found in the cities of the Roman Empire, were the nucleus around which the new movement gathered. In Manila, two of these were able to preach, and while supporting themselves in their shops during the week, reasoned out of the Scriptures with considerable power on Sunday." Think you

the Chinaman is not worth saving? And still another example. During Dr. Susie C. Rijnhart's recent visit to Japan, en route to Tibet, she lectured several times to Japanese audiences. On one occasion, after listening to the story of her adventures in the Great Closed Land, that has so thrilled the hundreds of Americans who were fortunate enough to hear it, two young Japanese men volunteered to accompany her and aid in the establishment of this much-needed mission. Are not these bright and shining examples enough to overrule the objections of the most pronounced skeptic?

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#### HOW IT WAS DONE.

We have a list of ten churches located in seven different States whose gifts for Foreign Missions show a remarkable increase during the past year. In 1902 they gave \$1,347; in 1903 they gave \$4,594. Here is an advance of \$3,247 from these ten churches. Not one of them would be called a wealthy church. Not one of them owns a house of worship worth \$25,000. Some of these churches are in great need of new houses of worship, and increase their gifts to missions as one means to better buildings. How did they do this thing?

Preachers and people decided to go forward and do something creditable. *And they did it.*

We have a hundred churches which can as easily make an advance as those spoken of above. To do so would add \$32,470 to our receipts this year. This amount is nearly half as much as all our churches gave last year. The \$32,470 is almost as much as we need to gain to reach the \$250,000 this year.

The churches which have advanced were instructed and led. Earnest prayers, faithful teaching and consecrated giving woke the people to see their duty in a clear and definite light. Let no preacher think these great changes come by chance; they come by work, hard work, prayerful work. Let none think he will not be blessed if he undertakes great things

for God in the church. *Expect great things; undertake great things.* This is the means of a church's growth; this is the road to a preacher's promotion. The churches want to go forward. They are asking to be led into larger things.

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#### TO-DAY.

*"In my vineyard work to-day."*

All the pagan sons of sorrow,  
In my dreams I hear them say,

"If ye stay until to-morrow,  
We may perish while ye stay.

To-day! to-day! to-day!  
Tell us of your Christ to-day."

Was there ever such a day?

Every fraud is fainting, fainting;  
All illusion fades away;

And the faiths of fancy's painting,  
All men see them turning grey:

To-day! to-day! to-day!  
We alone have faith to-day.

For the love of Christ, to-day!

Lo! our India, vast and splendid,  
From her idols turns away,  
Godless, hopeless, unbefriended,  
If we teach her not to pray.

To-day! to-day! to-day,  
We could give her Christ to-day.

Is there left on earth to-day

Tribe or people from whose portal  
Christ the Lord is turned away,  
That has hope of life immortal

Or a God to whom to pray?

To-day! to-day! to-day!  
There is none but Christ to-day.

We might crown our Christ to-day!

Higher up in heaven, and stronger,  
Burns the light that shows our way:  
Shall we sit in dreamland longer,  
Or cry out to Him, and say,

"To-day! to-day! to-day!

Take Thy world, O King, to-day?"

—G. A. Derry and Raphoe, in *Church Missionary Intelligencer*.

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To LIE by the River of Life and see  
it run to waste;

To eat of the Tree of Life while  
the nations go unfed;

To taste the full salvation, the only  
one to taste;

To live while the rest are lost—  
oh, better far be dead!



## AN INTERESTING ANNOUNCEMENT.

Our Lord has signally honored us in inviting us to have fellowship with himself in his efforts to evangelize and redeem all nations. Every Christian can make Paul's words his own, "Unto me, who am less than the least of all saints, was this grace given, that I might preach among the Gentiles the unsearchable riches of Christ." In accepting his invitation and in doing his will we make our own calling and election sure.

Twenty-eight years ago the Foreign Christian Missionary Society was organized with this one end in view. Its object is to make disciples of all nations, and to teach them to observe all things whatsoever Christ has commanded. The Society is the accredited agency of such churches and such individuals as wish to have a share in Christ's work in the regions beyond. Through this agency the youngest and the oldest, the least and the greatest, can respond to our Lord's gracious invitation, and realize that they are a part of the forces that he is using for the accomplishment of his own eternal purpose.

In the years that have elapsed since the Foreign Society came into existence, thirteen countries have been entered. Cultivated and Christlike men and women have been sent out as pioneers and leaders. Native evangelists and pastors and teachers and colporteurs have been trained and put into the service. Chapels, schools, homes, hospitals, dispensaries and leper asylums have been built. Each is a burning and shining light in a dark place. Literature in many languages has been prepared and scattered far and wide. Meanwhile the churches at home and their auxiliaries have given more than two million dollars for the support of this work. The Lord has done great things through us and for us, for which we are glad and grateful.

One day in the year has been set apart by general consent for the gathering of the offerings in the churches for world-wide missions. The first Sunday in March is the day. That day has been observed from the beginning. The churches feel that it is a good thing to have a special time for a definite task like this. As the day for the offering approaches, the religious papers contain numerous articles relating to it, and set forth facts and arguments calculated to stimulate generous giving on the part of the entire membership. The publications of the Society, the prayer-meeting topics, and the missionary rallies focus interest upon that day. The people expect that the offering will be taken, and prepare for it. There is quite general disappointment when this is not done. It is much easier to secure an offering then than later or earlier. The first Sunday in March is the nick of time. To



take the offering then is to take the tide at the flood. Nothing should be allowed to interfere with this duty. A revival will help the offering, and a liberal offering will help the revival. A new building, or the payment of a debt, or any other consideration, should not be allowed to keep a church from doing the will of God on the first Sunday in March.

This year the amount asked for is a quarter of a million dollars. That is 20 per cent. more than was given last year. In order that this amount may be secured, the contributing churches must increase their offerings, or more churches must be enlisted, or both. The offerings of the churches last year averaged a little more than \$28. Some gave as much as they were able, but most did not. Very many can easily double or quadruple the largest offering that they have ever made. Two-thirds of the churches made no response whatever. No church is too poor to help. Its present poverty may be because it has withheld more than is meet. God honors those who honor him. He prospers those who obey him. He entrusts more to those who are faithful in using what they already have.

It is high time every church in the entire brotherhood was making preparation for this offering. Money should be laid by in store each week from now until the day comes. In churches that have no ministers some interested member should take this matter in hand. In no church should the day be permitted to pass without something being done worthy of the cause for which Christ died. In the mid-week service and in every service of the week this offering should be the theme of devout meditation and prayer. Families should talk about it around the table. As friends meet on the street or in the store or in the shop they should speak about the day and its duty. Those who have the cause of missions at heart, should aim to enlist the indifferent. Since the last offering was made, nearly one hundred thousand new members have been added to the churches. Every one of these should be informed about the March Offering and should be urged to give to it as the Lord has prospered him. Every church should plan and work for a handsome amount. This will be well pleasing to God. Be it known and remembered that it is always easier and far more satisfactory to secure a large sum for this divine enterprise than a small one. The appeal is more effective and the result is more gratifying. With the proper effort on the part of all who are interested in world-wide missions, \$100,000 can be raised on the first Sunday in March. If we do this, we shall be blessed and we shall be a blessing. A campaign for a great forward movement is now in order.

## A GREAT WORK AT A SMALL COST.

Some seem to think the work done by the Foreign Society in foreign lands is of no great importance; that it lacks in scope, in definite results, and is without hope of great promise for the future. Nothing could be further from the truth. The following extract from a document approved by all our own missionaries scattered over the worldwide field, indicates something of what the missionaries think of the work being done:

Some of us have witnessed marvelous changes for good since we first came to the mission fields. We have seen whole heathen communities leavened and changed by the power of the gospel. Where once there was only the most degrading heathen superstition, we have been permitted to see Christian institutions spring up and all the appointments of the gospel sacredly observed. Men who a few years ago had never heard the gospel are now preaching the message of salvation to those of their own nation and kindred with efficiency and power. We have seen large Sunday-schools gathered out of heathen homes and the children trained in all the activities of Christian living. We have seen churches organized that regularly observe all the institutions of the Lord's house. The constant wonder with us is the marvelous work that has been done with so small a force in the face of the most stubborn difficulties. We can take these lands for our Lord. We plead with you to send us a larger number of well-equipped, consecrated men. We need them in great haste. We earnestly desire and pray that no less than a dozen new missionaries may be sent to these lands during this missionary year.

There is no uncertain word in this message. It has the note of assurance and victory. No word of discouragement ever comes from those on the field or from those who know the facts.

Note briefly some features of the work of the Foreign Society last year:

**EVANGELISTIC.**—The Society had forty-seven American and English missionaries that were giving themselves to distinctively evangelistic work. The others are engaged in educational and medical work, and preach incidentally. There were 913 additions, or more than nineteen for each evangelist. If our preachers in this country had averaged nineteen additions last year instead of about thirteen, our statistical secretary could have reported 122,113 conversions instead of 86,000. And think of the great disadvantage the evangelist in a heathen country has, compared to the favorable conditions in a Christian land. This record is a great one, for which we should give thanks to the Father of all blessings. These missionaries have labored without others going before to pave the way and sow the good seed of the kingdom. They have not had houses of worship and trained choirs and a large number of consecrated elders and deacons and other workers to aid them. They have worked on virgin soil, single-handed and alone.

**MEDICAL WORK.**—Think what it means to conduct sixteen hospitals and dispensaries, and consider also the far-reaching influence of 69,926 patients being treated by skilled and consecrated physicians, who teach the gospel while they heal the bodies of the afflicted. This was Christ's method. The medical work breaks down prejudices and brings hope to those without hope. Its influence for good reaches far and near. It helps to leaven whole communities with the gospel. Think you this is effort and expenditure of trifling importance? Is it not the Lord's doing?

**EDUCATIONAL.**—Three boarding-schools and thirty-nine day schools are supported. There are twenty-four students for the ministry. The total number under instruction is 2,199. This department of the work alone would justify all the outlay of the past year. In the matter of attendance and influence for molding the present and future generations, the educational work will compare favorably with all that is being done by all our own colleges in America. These schools have no endowment, or special agents, no Christian friends to foster them, and no constituency. The attendance is, as it were, hand-picked fruit. These schools are growing in power; they are molding characters; they are laying the foundations for a Christian civilization broad and deep; they are training men and women for Christian service in every department of life. Some of these students go into the Government service, some of them embark in business enterprises, some go forth and plant other schools. Nankin Christian College, for instance, will repeat itself in other colleges in China through educated, consecrated men, as Bethany College has reproduced herself in our own land.

**BENEVOLENT WORK.**—The missionaries of the Foreign Society are doing more benevolent work than all our people in America in an organized way. Farm and shop and dairy, at Damoh, India, with nearly four hundred orphan boys being fed and clothed, and taught to work, and trained in all the services of the Christian life, is an enterprise worthy of our people in the home land. It is a radiating center from which go forth influences and agencies to bless all India. And in Japan and China and India and Africa and Turkey, the orphan is not turned away by the missionaries, but gladly received and cheerfully helped. Some of the missionaries have gladly given their lives for this service, and their works do follow them.

We repeat, this is a great work at a trifling cost. It belts the earth. Its usefulness reaches many tribes and kindreds and tongues. It is the work for which our Lord died. He has blessed it with his presence. His goodness has been with it from the first. The success has literally embarrassed the work. Many cities and towns and communi

ties are calling for the gospel and we have no evangelists to send. The church membership increases more rapidly than the small force of missionaries can teach and train. The schools are crowded and the teachers are overworked. God is calling upon our churches in America, in clear and definite tones, to move forward to properly provide for the work that has so well been begun.

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## THERE ARE SCALES ON OUR EYES.

W. J. LHAMON.

Our supreme need is to see as Jesus sees. The root of our difficulty is that we have not "changed eyes with Christ." His vision is not our vision, and by consequence his plans are not our plans. There are scales upon our eyes. They have not fallen away from us by prayer, nor have we welcomed the messengers of God that we might receive our sight. We have been baptized, but we have sins that should yet be washed away. We may say with the apostle John, "We know that the whole world lieth in wickedness," but do we dare to say with him also, "We know that we are of God." We have been called to a mighty work, but we have scarcely so much as touched it with one of our fingers. We have a majestic mission, but as a great brotherhood, as a modern church, we have not gone forth to it.

The modern Jericho road has been mightily lengthened. It runs now from London and New York down by the shores of Africa, where black men are stolen and robbed, where they are made drunken with the white man's beer, and where they lie bleeding; down by the shores also of India and China and Japan, where swarms of men bow down to their vile gods, where they are not "made free by truth," and where their very worship binds about them the chains of superstition and fear and cruelty. This is the road that concerns us. There is another branch of it that runs down from San Francisco over the immense Pacific, where, even from Isaiah's time till now, the pitiful islands "wait for his law."

For a century we have been traveling down along those roads from our boasted western, English-speaking, civilized, Christianized Jerusalem—we, English and American priests and Levites. We have carried our commerce down those roads, we have made the ephah small and the shekel great among the peoples, but we have not seen their wounds and their bruises, and when we knew that they were robbed we went by on the other side. We have carried our politics down those



roads, and the more people we found wounded the easier we found it to rob them there.

It is not a far journey to prove the literal truth of this charge of blindness. The very latest statistics show only 1,315,544 Protestant communicants in the whole pagan world. That is, we have reached only one of every six or seven hundred. And of nominal Protestant Christians in the world there are about 500,000,000. Surely the eyes of the "good Samaritan" are lacking to the vast majority of these hundreds of millions of the professed followers of Christ. These Christly millions have never seen those Christless millions, or they would long ago have bound up their wounds, "pouring in oil and wine."

Or take another proof that there are scales on our eyes. Last year the whole of Protestant Christendom, including Germany, Scandinavia, Great Britain and the United States, gave only \$16,310,424 for the evangelization of the heathen world. That lacks some three millions of being a dollar apiece for the Protestants of the United States, not to speak of those other countries. Our own people give an average of only twenty cents apiece to relieve the world's distress on the ways that go down from *our* Jerusalems to *our* Jerichos. The charge of Isaiah against God's ancient Israel falls fearfully also upon his present Israel:

"Who is blind but my servant?  
Or deaf as the messenger that I sent?  
Who is blind but he that is [professedly] perfect,  
And blind as the Lord's servant?"

Or take still another proof that we do not see clearly. Very few of us go out to the lands that are in darkness and to the peoples that sit under the shadow of death. Multitudes of us are not willing that our children should go. The problem of the men for the work is matched only by the problem of the money for it. Our committee upon this very matter reported at Omaha as follows: "We find that it is a matter of acute and critical importance to our missions at the present time. Earnest calls from our Foreign Missionary Society for evangelists bring but feeble responses. There is greater dearth of preachers to devote their lives to the foreign fields than there is of money with which to send them out. Of all the young men that graduated from all our colleges last college year, only one offered himself for the foreign field. Long and patient search failed to discover a man each for China and Japan. This is not an accident. There is some cause for it. We must search out this cause and pluck it up by the roots." The fact stated by the committee is indeed an effect, and the cause of it, not stated by the committee, is that we do not see aright. "Blindness is in

part happened unto us." We shall never be able to give as we ought or go as we ought till we get our eyes open.

Here are some things that we do not see as the Saviour sees them:

1. His vision of man is other than ours. To us, for the most part, men are conveniences. We need them for society and politics and trade. They are valuable and desirable in proportion as they serve us. When our need of them ceases, their value ceases. Are we farmers? It is the business of our fellow-man to eat our corn, paying us handsomely for it. Are we merchants? Our fellow-men exist that they may visit our stores and leave margins with us. Are we politicians? The citizens of our State exist that they may vote for us, and furnish the emoluments of our offices. This is the rule, plainly, simply, bluntly stated. They are the exceptions among men who see men as brothers—veritable brothers; as children of the same God and Father, and as fellow-heirs for weal or woe of times that have no end. They among us are few who think of serving rather than being served, and who therefore have a passion for helping rather than being helped. They are perhaps fewer still who set an infinite value upon the souls of men, and who would rather die for them than live injuriously or even carelessly among them. Who among us has really felt that other people have rightful claims upon his life, and that he must live for them and not for himself, and that upon due occasion he must die for them, sacrificing himself in his fashion as the Saviour did in his?

2. Again, our eyes are very dim when we look out upon the real world. We do not at all see it as Jesus saw it. We have little fictitious worlds of our own, which look very large to us—our farms, our stores, our homes, our own fine boys and girls. These are our worlds, and we persist in living for them. Why does this man who offers you only ten cents for missions, put ten thousand dollars in a neighboring farm? Simply because the farm is the world he sees. The world Christ saw, this man has never seen. Why are multimillionaires endowing colleges and building libraries? Because these are the biggest worlds they have yet been able to see. The Saviour's world is yet foreign to them, or they have such dim visions of it as call forth small checks only. No one has yet heard of a millionaire endowing a foreign missionary society. And yet, from the Saviour's standpoint, what other institutions are so worthy of munificent endowments, or what others could use immense blocks of money so beneficently?

The world that our Saviour saw is a transcendent one. It rises above all that is local or temporal, and sweeps into its vision the whole career of the immortal unit, man, and the unceasing generations of mankind. It is the crown of sublimity that Jesus rises up to the ap-

preciation on the one hand of the destiny of souls individually, and on the other of the innumerable hosts and races and generations of men. His world is the world of all the zones and of unending years. For this world he lived and died, and to it his commission reaches forth. Looking out with radiant soul and clearest vision upon that world, he said, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." We shall not begin to be missionaries till the world that Jesus saw looks large to us, and our own little worlds have shrunk by comparison into nothingness. Missionary enthusiasm is a question of relativity. A wretched silver dollar may obscure not only the name, but the being, of God. It is a question simply of the eye that sees, and also that does not see. "If the light that is in thee be darkness, how great is that darkness!"

3. Again, we do not see God as Jesus saw him. We are almost sure to have some sort of a theological God, after the Calvinistic sort, for instance, wholly omnipotent and wholly unkind; or after the Unitarian sort, wholly kind, but not at all just, and even well-nigh unrighteous, winking at sin. Or we are liable to have a local God, just for our family or neighborhood or denomination or nation. The Jews of the Saviour's time had such a God. They spoke of him as "the God of Abraham and Isaac and Jacob." They said their God cared more for one Jew than for all the Gentiles of the whole earth. With such an idea of Deity, how could they be missionary? And how can we be missionary if we have nothing larger to worship than a Methodist or a Presbyterian or a Baptist or a Disciple or a Missouri or an American Deity? It is impossible. Narrow your God and you limit your love. "Here is the place where men ought to worship," said the Jews, pointing to Jerusalem. "Nay," said the Samaritans, pointing to Gerizim, "here is the place." "Nay, verily," said Jesus, pointing to the human heart, "here is the place." "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for such the Father seeketh to worship him." Thus the Master divorces the worship of God from all localism. In one sentence Jesus universalizes God, and brings him close as a Father. It is the very essence of monotheism that it should be universal. If there is but one God, then he must be the Creator of all and the Father of all. If he is the Father of all, then all must be equally dear to him, and if all are equally dear to him, then his plans must encompass all. The philosophical basis for world-wide missions rests far back in the earliest pages of the Old Testament, and in all its prophetic sublimities. Given such a supreme and exclusive being as Moses worshiped and revealed; such

transcendent and exclusive being as Isaiah saw in his vision, in the presence of whom the seraphim called one to another, saying, "Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory"—given such a being, and a world-wide movement is inevitable if human beings are logical. In the presence of such a being, localism is an absurdity, nationalism can be at best but a temporary expedient, and sectarianism is an offense.

The Jews in the days of Jesus mistook their own Jehovah, and misread their own Scriptures. Forgetting the monotheism of Moses and the rhapsodies of Isaiah, the Pharisees sought to make of our great and blessed world Christ a small Pharisee Christ, an echo of their shibboleths, an imitator of their mockeries, an admirer of their phylacteries, a defender of gnat-strainers, a hypocrite whom they could admire, a hater whom they could love; and because they could not so belittle and bemean him, so crib and confine him, because he persisted in being a true Son of the infinite God, they nailed him to the cross and tortured him with mockeries till he died. He, the only begotten Missionary of God, came to his own unmissionary nation, and they received him not. The light shined in darkness and the darkness comprehended it not. But that dark, ungodly, unchristly, unmissionary people perished. So mote it be with every blind, ungodly, unchristly, unsympathetic and unmissionary people. To be missionary is to be in line with the purposes of Jehovah as revealed in Jesus, and with the being of Jehovah if he is one and if he is good. To be unmissionary is

"To dash, with a blind and heavy crash,  
Up against the thick-bossed shield  
Of God's judgment in the field."

COLUMBIA, Mo.

[CONCLUDED IN NEXT NUMBER.]

## THE TRUE MISSION OF THE CHURCH.

A. E. DUBBER.

The mantle that Elijah cast upon the shoulders of Elisha, the son of Shaphat, who was plowing in the field, if it meant anything, meant that God had called him to be His representative as prophet and teacher for Israel, as Elijah had been before him. He was to allow no earthly affection, labor or ambition to deter him in obeying this call to a higher service. When Jesus said to his disciples, "As my Father hath sent me, even so send I you," he performed for all his followers what Elijah, under God, did for Elisha.



His last act, therefore, was to commission them and us to continue his work by direction of the word of God. His mission was to be our mission; his work, our work. He holds the church to-day, which he purchased with his own blood, to be the medium through which he is to operate on the world, and to be the instrument of his will. A great honor it was indeed, and sublime, but, at the same time, an honor freighted with a much more sublime responsibility.

Now, then, if his work is to be our work—and there is no question about it, for the language implies that, “As the Father hath sent me, even so [or for the same purpose] send I you”—in order to do our work intelligently, we must learn what his work was, and we can learn this best by turning to his own words and life. He declares his work and mission in the world in words too plain to be misunderstood. He says: “I came not to judge the world, but to save the world.” “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” “I came not to call the righteous, but sinners, to repentance.” “The Son of man came to seek and to save that which was lost.” He puts his work negatively and then positively. He first tells us what he did not come to do, and then what he did come to do.

Let us notice it in that way, first negatively. “I came not to judge, not to call the righteous.” His work, then, was to be constructive and not destructive; it was to be a building up and not a tearing down, a saving and not a condemning. So we are to judge not, but preach the Word, proclaim the truth, and work, for the night is coming. And as he did not come to call the righteous, it is impossible for his church to be a sort of chartered-car arrangement which is to go from earth to heaven with no stop for other passengers, and no soliciting for larger transportation, content to have only a select, elect few. Yet, simple as the lesson is, and plain as is the truth, it seems very hard for us to understand it. We have not learned the lesson that “it is more blessed to give than it is to receive.” Get, instead of give, seems to be too much the motto of life. Men and women who call themselves Christians select schools for their children, professions for their boys, or marriages for their daughters, down in Sodom, because it will give them a lift in life which they would not get upon the pastures of Bethel with only Abraham and his like to associate with. There are too many professed Christians who apply a money standard to everything, and adopt courses of action by this rule. The church is too full of worldliness to be used effectively by Christ. We hold up a dollar and say “*In hoc signo vinces*,” and the dollar could well reply, “*Veni, vidi, vici*.”

Again, Christ said, "The Son of man came not to be ministered unto." Here many of us utterly fail in following him. So many of us seem to think that the entire work of the church is to minister to its members; we have to be fondled, petted, noticed and caressed. The disciples of old held to the heathen idea of greatness, and came to hot words in the discussion of who should be the greatest, and many of his disciples still seem to think that greatness is to be measured by the number of people who serve them, rather than by the number to whom they can minister. May God help us to know that it is not what we possess, but that which possesses us, that determines our place with Christ and in his church, and our relationship to the world. The work of the church is not only negative, but positive. Christ said, "The Son of man is come to seek and to save that which is lost." We are, then, to seek out the lost, and not to wait expecting the lost to come to us to be saved. If Christ had not come from his Father, the world never would have had light, life or salvation. In the parable of the lost sheep, Christ illustrates the work of the church. Building the fold was not all the work to be done; the lost one would never have come back to the fold if left alone by the shepherd, and Christ's voice pleadingly crying, "Go ye into the highways and hedges," and "Go ye into all the world to seek and save the lost," is to be heard as distinctly now as when he was here in human flesh. The world is nowhere commanded to go to the church, but the church is commanded to go to the world. The church was not organized for the purpose of defense, but aggressive warfare. If U. S. Grant had detailed all his army to the hospitals, General Lee would, in ten days, have dictated terms of peace from the steps of the White House.

We are, then, to go out and seek the lost. This word "lost" has a strange, and often, if personally connected with our love, an awful, effect on us. Lost! Lost!! Every letter is dripping with blood. What is it that is lost? A number of years ago the entire civilized world sympathized with a man who was ready to spend everything he possessed seeking for his little lost boy, Charlie Ross, while the mothers and fathers of this continent looked into the faces of their own boys and girls, and, with eyes swimming in grateful tears, thanked God for their own children safe at home. But it is not one boy who is lost, but a world swinging in space somewhere among the planets containing millions of boys and girls, of men and women for whom Christ died, who are bleeding, crying and dying for light, for love and for life, and the Saviour turns his eyes towards his church, with a heart-breaking entreaty pleading with us to go, seek and save the lost. If the church does not do it, it will never be done.

Christ is expecting to reveal himself to the world through his disciples. "Ye are the light of the world," he said, showing us plainly that we were to carry on his mission after he had gone. As he declares himself to be the Light of the world, he transfers that light to us. There is much of the world still in darkness, and there is but one place where the responsibility belongs and but one class of people at whose feet crouches the obligation, and we need no magnifying-glass to locate it. The gospel is still the power of God unto salvation. God does not save from ignorance and sin by the miraculous power of the Holy Spirit, but by the gospel carried by the disciples of Christ. It is the truth that makes free, but not truth in the abstract, but truth preached, believed and lived. He has committed to us, therefore, this work of going into all the world with the gospel. I trust that we may be properly impressed with the seriousness of thus being Christ's representatives on earth, and that our conception may be as large as humanity's need. The motto of the Master ought to be the motto of his disciples, "I must be about my Father's business."

WICHITA, Kan.

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## FROM THE MISSIONARIES. CHINA.

JAMES WARE, Shanghai, China, writes: "The growth of our mission in China is numerically and spiritually in advance of many of the older missions."

volunteers for this field, but in Dr. and Mrs. Shelton you have sent the right people. Possibly their going will be the means of drawing others after them."

W. R. Hunt reports that this is the best year since he has been in China. He is able to rely upon the native helpers to assist in the work. This is very gratifying. It is the joy of all hearts to see them growing in grace and in courage in the good work.

Mr. and Mrs. Shaw are making good progress in the study of the language.

There is a definite movement towards unity in the churches in China. The oldest missionaries are the most enthusiastic supporters of it.

JAS. WARE, Shanghai, China, October 26, says: "Mr. and Mrs. Shelton are here. They spent yesterday (Lord's Day) with us. We rejoice at their arrival. I envy them the privilege of going as pioneers of the gospel to the last closed land on earth. Tibet is the last country to be opened to the missionary of the Cross. I am surprised that you should have any difficulty in getting

In China the path of the reformer is a thorny one. Recently, by order of the Empress Dowager, a reformer was brutally put to death by being beaten with the bamboo. The executioners despaired of finishing their task by this means. At the earnest request of the victim, they strangled him. This was for writing some articles on reform in a local paper.

CENTRAL CHINA MISSION CONVENTION.—Our annual convention was



held in Kuling this year. All the workers were present except two.

The watchword was "Enlargement." The reports showed that this is more than a watchword already. From every station the workers testified to the increased results in all departments. One of the striking features is the increased efficiency of the Chinese helpers. This feature will be more marked in the coming years, when the helpers will have the advantage of the training the Bible College will afford them. The Bible College is to be opened without delay. F. E. Meigs and A. E. Cory are to have charge for the present. They will not wait for a new building. These who have been tested in actual work will be selected as the first students. The course will be as high as they can take.

Commendable progress has been made in the matter of self-support. The Chinese Christians are gradually assuming financial responsibility in matters connected with the church. In one case they contributed \$100 out of their poverty towards the cost of a building. In another case the Chinese minister has undertaken the erection of a house of worship. He has collected already \$150 for the purpose.

Plans for the new Science Hall in connection with Christian College, Nankin, were presented and approved. F. E. Meigs and T. J. Arnold were appointed to secure a contract and to erect the buildings. The work will begin without delay.

God has manifestly blessed us. We are stronger than ever before; we are more hopeful; we are going on to victory.

T. J. ARNOLD.

WUHU, China.

#### THE LIGHT OF THE WORLD VS. THE LIGHT OF CHINA.

On a recent preaching tour I visited Yu Ho Tsz, near Chu Cheo, where lives Shi Kwei Piao, the renowned Chinese story-teller, who broke opium and became a Christian in Nankin many years ago. He is the most beloved of our Chinese evangelists. Mr. Hunt taught him one sentence in English, "I know that Jesus died

for me." After the bell was rung I spoke to the people from the parable of the good Samaritan. Several thanked me for the words spoken about the condition of China and the chance of salvation. Eight li away is Kuan Wu Wei, where we have a little chapel. This place is on the highway from Nankin to Peking. We saw pack-train after pack-train of mules and horses and donkeys carrying hides, medicine, and other merchandise. Evangelist Shi escorted us part of the way, and then sent a guide to show us a short route to our next point. Before parting we had prayer together. We asked God to strengthen us, that we might never waver in our purpose, nor pause in our endeavor to seek and to save the lost.

That scene I shall not soon forget, nor another in such striking contrast to it later in the day. Stopping at a market town, we walked eight li up a mountain-side to a temple in which is a far-famed mummy idol. We found a skeleton from the musty past in a sitting posture on an altar. The nose and eyes and ears had been filled with mud and bronzed over. Though dingy from time and covered with dust, the idol is worshiped as a god. We saw the sad sight. A man and his son went with us up the mountain. After entering the temple he brought out a package of incense and candles costing, he said, about twenty cents. He started the chips smoking, lighted the candles, and then with his son bowed down to the gruesome object. I tried to reason with him. But though he had ears, he heard not, until the subject of drinking tea was mentioned. It was like sowing seed on the hard roadside. The lame and aged priest, too, could understand neither me nor the evangelist when we spoke to him of the true God and of his Son Jesus Christ, though he responded intelligently enough when we asked him his age and similar questions. The "light of China" was burning dimly in its socket. We left them copies of the gospel. May they give heed thereto.

C. B. TITUS.

LU CHEO FU.



## INDIA.

M. D. Adams reports that he has recently baptized six persons. The work is fairly prosperous. A good harvest is in prospect, thus removing famine from all parts of India.

Miss Stella Franklin has reached Damoh safely. She is glad to be back again at her work.

## NOTES FROM MUNGELI.

Recently seven lepers have been baptized.

Some orphan boys that have become young men are being started out at making their own living on the Mission farm at Mungeli. They work on the half-and-half system. The land, tools and seed belong to the mission. The boys do the work and get half the proceeds. Thus far the plan is working well.

## HELPING THE GOVERNMENT.

The Government officials make a good deal of use of the missionaries in gathering together information concerning the people and the country. The Mungeli missionaries have been asked a number of questions lately about their district. First, it was a request for information concerning the caste and the beliefs of the people. Next, the medical missionary, Mrs. Gordon, was asked to make a statement as to the effect of certain injurious foods eaten by the poorer people. Sometime after, a request was made that the missionaries give information as to the archaeological remains of the district. Last of all, the Government wished to know what snakes were found about Mungeli.

E. M. GORDON.

## THE EFFECT OF EXTREME POVERTY.

O. J. Grainger writes from Harda: "The other day I went into that section of Harda where the diggers live. They are low caste and receive very low wages. They live from hand to mouth, and very few of them know what it is not to be hungry. I sat down and began to talk to the company that gathered round. In answer to my questioning, they said,

'We do not take any thought about religion; we leave that for the Brahmins.' When I tried to explain to them about God and his love, they said, 'Our God is our stomach. Our whole thought is how it may be filled.' Their poverty is a hindrance to their thinking of higher things. This is the condition of millions in India. Their highest ambition is to get enough to eat. The gospel of Christ takes hold of these men and makes them so much better men that they are able to supply their bodily needs and have time and strength for spiritual things also.

## THE HELPLESSNESS OF WOMEN.

"One of the sad things about the women of India is that many of those who come to believe in Jesus are unable, on account of their social condition, to come out openly and obey him. They are imprisoned in zenanas from which escape is impossible and are entirely at the mercy of their husbands. Zenana workers have often told me of women in these circumstances who said that they loved Jesus and prayed to him. Oh that the women of India might be freed from their bondage! The natives will be slow, however, to give up their zenana system. They recognize that, if the missionaries get hold of the women in large numbers, Hinduism is doomed.

## IN PERIL ALL THE TIME.

"The experiences of a missionary impress him with a keen realization of God's care for his people. Here in India we are continually in the midst of dangers. Deadly diseases are about us all the time. Plague, small-pox, cholera, and all sorts of fevers, threaten our health all the time. We have to contend with unsanitary conditions, with intense heat, with insects and wild beasts. We never know when, through the carelessness of servants, our health will be endangered. Yet we are preserved. It is the providence and love of our heavenly Father. Unto him be praise and thanksgiving and honor and glory."

## HARDA.

## INCIDENTS IN THE LIFE OF A MEDICAL MISSIONARY.

Dr. C. C. Drummond gives the following incidents: For some months past a certain man from a village near Harda has been coming once or twice a week to our hospital for treatment. He has been suffering for seven years. His symptoms were markedly those of leprosy. When other symptoms appeared and there could no longer be any doubt as to the nature of the disease, I told him the fact. He listened silently as I spoke to him of the danger to his family and friends contracting the disease if he did not carefully live separate from them. He said he did not believe it was leprosy, and took the medicine which I had given him and departed. I thought that he might take offense and not return. But he continued to come regularly. He is a farmer in good circumstances, of good caste, and a strict vegetarian. He has a wife and children, and goes about among the people of his own and other villages as freely as any one else.

Another man from the same village was brought to the hospital as an in-patient. He was thirty years old; his wife was not more than ten. They belonged to a sort of gypsy caste. They have no certain dwelling-place, but wander about the country in small parties, and sing and dance and beg for a living.

A woman, the wife of a goldsmith, came from a village twenty-five miles away. She had been suffering from an abscess for twelve years. About a week after an operation she was able to return to her home. She seemed much relieved and very grateful.

## JAPAN.

P. A. Davey writes that one of the boys in his Bible class volunteered to distribute tracts and hand-bills. He came recently from Formosa. He brought a net like a bag such as the head-hunters in Formosa use to carry

the heads of their enemies in. On this occasion he used the bag to carry tracts instead of heads.

F. E. Hagin reports that "one of the most encouraging things of late was the volunteering of two Japanese young men to go to Tibet with Dr. Rijnhart. One of the boys is a student. He is frequently in my home. I think he will go and carry out his purpose. This is a new thing for the Japanese. Some day the restive, ambitious spirit that now carries them into China because of gain and because of opportunities to teach the Chinese will lead them forth to preach Jesus Christ. Japan is a prize not to be won without great effort. It is *the* strategic field of the world."

Miss Rose T. Armbruster has already a vocabulary of over 200 words in Japanese. She has learned these in the four weeks that she has been in Japan. She is now at work with a teacher. She is very happy in Osaka.

## DR. RIJNHART IN JAPAN.

Miss Kate V. Johnson writes: "Dr. Rijnhart has spent two weeks as my guest in Tokio. I came down here to Yokohama with her to help her off on her ship. Dr. Rijnhart has done our work more good than can easily be estimated. She lectured for us at the Hongo Chapel. The chapel was overcrowded and even the yard full of people eager to get in. Never before have there been so many people in the chapel at one time. The Japanese shed tears when they heard her thrilling story, and many of our Christians said it seemed as if an angel from heaven had come to them with a message. On Sunday morning our native helper, Mr. Saito, asked our Christians to help Dr. Rijnhart, who wished to get some surgical instruments. It gave me joy to listen to his earnest appeal, and the Japanese Christians gave so gladly for her work. We soon raised \$8.75. I went with Dr. Rijnhart to the Woman's University, the Peeresses School, the Y. M. C. A. Building, and the College of

Foreign Languages. The Japanese, after hearing her, said, 'We have no such woman in all Japan.'

"Just before Dr. Rijnhart arrived, my Bible woman and I took an evangelistic trip to Shizuoka and the surrounding villages. We had excellent meetings. We were assisted by an evangelist there, Mr. Nishioka. He was so grateful for our coming, and he told me repeatedly that our work was of great profit to all the Christians there. In some of our meetings the greatest interest was manifested. The Japanese people applauded us just as the people at home do at a National Convention."

#### A NEW CHAPEL IN JAPAN.

Miss Asbury writes: "It is in Narayama District, the opposite side of the city from the Josephine Smith Memorial Chapel. It is in the residence part of the city, where there are a great many teachers and officials, some of whom are very earnest in the study of the Bible. When they heard that a collection was being taken up among the Christians to raise the amount needed for the building, they asked to be permitted to give something, too, as it gave them pleasure to see a church building going up in their neighborhood. There has been a Sunday-school and woman's meetings in this neighborhood for eight years. Occasionally we meet people who say that they attended the meetings there when Miss Harrison and Miss Johnson were here fifteen years ago. Now, as there is to be a chapel, regular preaching as well as the meetings for women and children will be held. The rooms we have been renting for meetings are not large enough to hold the crowd of children who come regularly to the Sunday-school. The women's meetings are well attended too, and we have hopes of several becoming Christians this year. These rented rooms are also very cold. You can not find a place to sit without getting in a draught. I hope to have less neuralgia this winter than last."

#### CUBA.

Melvin Menges writes: "We are thinking of opening another Sunday-school here in Matanzas. Our other out-station is the most satisfactory and fruitful field we have."

Lowell C. McPherson reports two confessions in Havana.

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#### THE PHILIPPINES.

Plans have been made for a special revival effort in January and February. There have been five baptisms in Manila.

Dr. Pickett and family have reached the field. They have been examined by the Board of Health, and are ready for effective work. W. H. Hanna met them in Manila.

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#### WATCHWORD HEARTILY ENDORSED.

Z. E. BATES, Pittsburg, Pa., says: "We must have the quarter of a million dollars for Foreign Missions." So say hundreds of other live preachers and church officers.

W. H. BOOK, Martinsville, Va., says: "Certainly we can raise \$250,000 in 1904. Already I have begun to labor to that end. When I think of what we can do and the little we do, my heart aches."

#### "A MERE BAGATELLE."

A quarter of a million dollars for Foreign Missions in 1904 is a mere bagatelle, if we have the wish to give it. A million and a quarter of people waste more than that every year in needless habits and morbid tastes. To keep pace with our splendid evangelistic successes, we must be generous givers to world-wide missions.

FRANK TALMAGE.

#### PHILADELPHIA.

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#### FROM VICTORY UNTO VICTORY.

The great victory of 1903 prophesies a greater victory in 1904. Let it be indeed "from victory unto victory." It is too small for more than



a million of people to divide on \$50,000. There is no stopping-place worthy of us between \$200,000 and a quarter of a million. We must work and pray for that amount for world-wide evangelization in 1904.

WALTER KLINE.

CANON CITY, Col.

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A MODEST DEMAND.

Your call for a quarter of a million dollars for Foreign Missions is really a modest demand, considering our great numbers. I hope you will get it, for that will mean ten thousand dollars for Ministerial Relief, and a goodly interest in all our other work.

HOWARD CALE.

INDIANAPOLIS, Ind.

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GREATER THINGS THIS YEAR.

The victory of last year will arouse the friends of world-wide missions to attempt greater things for God this year. As we awake to a sense of duty, we are blessed with larger vision of possibilities.

GEO. E. LYON.

LYONS, Kan.

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"A SPLENDID ACHIEVEMENT."

To raise a quarter of a million dollars, or more, will be a splendid achievement, worthy of a mighty people, and worthy of our time. It will open the windows of heaven to us, and send a thrill of joy around the wide world. To this end let the entire army of Disciples be mobilized, sent out on to the battlefield, and inspired to press the issue to a successful termination.

E. S. CONNER.

POMONA, Cal.

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GIVING MEASURED BY FAITH.

For him who believes in one God it is impossible to be content until all mankind is brought into the consciousness of universal sonship. We do not half believe yet that "there is one God and Father of us all, who is over all, and through all, and in all," else much more than a quarter of a

million dollars would be given by us this year for the evangelization of the non-Christian nations. Let him who believes this fundamental truth make it known to the ends of the earth.

KENTON, O.

C. C. ROWLISON.

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NO ROOM FOR ELATION.

While we abundantly and devoutly thank our God for all the fruits of missionary effort during the past year, still all that has been gathered, and over which we sang loud praises at Detroit and in our churches at home, is so out of proportion to the needs of the great world field, as to humiliate as well as to elate.

PRINCETON, Ill.

I. N. GRISSE.

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ALL AT IT.

Let every member work and pray for a quarter of a million dollars for Foreign Missions. God expects every man to do his duty.

BRYAN, Tex.

JEWELL HOWARD.

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SINCE His each command implies success,

Through rough and untried roads we boldly press.

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HAD Moses failed to go, had God

Granted his prayer, there would have been

No leadership for him to win;

No pillared fire; no magic rod;

No wonders in the land of Zin;

No smiting of the sea; no tears

Ecstatic shed on Sinai steep;

No Nebo, with a God to keep

His burial; only forty years

Of desert, watching with his sheep.

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I am debtor alike to the Jew and the Greek,

The mighty apostle cried.

Traversing continents, souls to seek,

For the love of the Crucified;

Centuries, centuries since have sped,

Millions are famishing,—we have bread,

But we eat our morsel alone.



## SUNDAY-SCHOOL DEPARTMENT.



LILLIVE WALKER,

Caldwell, Idaho.

## A LITTLE CHILD SHALL LEAD THEM.

To Mrs. B. F. Clay we are indebted for the above photograph and for the following touching incident:

"I mail you to-day a picture of a little girl in Caldwell, Ida. (Lillive Walker), who would not under the most discouraging circumstances allow Children's Day to go unobserved. Those who had taken charge of the entertainments before were not physically able to do it this year, and it was with very much regret that the little girl's importunities to have Children's Day observed could not be granted. She said, 'Why can not I get the children to come together and we can give the concert exercises ourselves?' To which I replied, 'You can.' She went with a joyous bound after the children, and they came together, not only to her first call, but were on hand at every practice, which resulted in one of the prettiest and most instructive entertainments for Children's Day I have ever seen."

## HOW WE RAISED \$400 LAST CHILDREN'S DAY.

The matter was frequently called to the attention of the children during the year preceding the offering, and we desired to impress upon them all the great need in that respect. We consulted them in fixing a minimum amount that we would seek to reach, and we set our stake at \$400. We interested them in the fixing of such amount, and of course they had the resulting interest in reaching the goal. We also used the *Birthday Box* during the year, and that aided us to the extent of about \$50. We also brought to their attention the competitive feature of the offering by stating to them the facts and figures with reference to what other schools had done the year previous and what our rank was that year, and bore a little on their local pride in keeping Ohio at the head of the procession in foreign work and also in keeping our school well to the front among schools of the brotherhood. In short, we gave the matter our earnest heed, and the result seemed to follow easily.

AKRON, O.

W. E. SLABAUGH.

## THOSE LESSON LEAFLETS.

The following are some of the testimonials that have been received from superintendents who are using the Missionary Lesson Leaflets:

The Collingwood (Ont.) Sunday-school is much pleased with the Missionary Lesson Leaflets, and we feel sure they will prove more helpful as we grow accustomed to their use. Hope you will continue to publish them.—M. E. FRAME.

I think the leaflets are very helpful, both to the children and older people. I heartily endorse them.—L. E. PETE, Loudonville, O.

The leaflets have been well received. They have caused considerable surprise to some and have called forth expressions of pity for the people in those countries. I think they can't

help but do good here at this place.—  
JESSE E. KNOTTS, Lebanon, Ind.

I am heartily in favor of continuing the Missionary Lesson in place of the review lesson in our Sunday-schools.—B. W. HUNTSMAN, Adrian, Mich.

In regard to the leaflets. The children are delighted with them and look forward to the time for them with interest. Never have had anything that they seemed as well pleased with.—MRS. I. T. YAGER, Brownsboro, Ky.

No question but the leaflets do good. We would be glad to have them another year to distribute on Review Sunday, and believe it would pay you to supply for that purpose.—P. C. McFARLANE, Alameda, Cal.

The Missionary Lesson Leaflets are all right and very helpful. Please continue sending them, and add a dozen of each of the three grades.—E. H. BARBER, Pasadena, Cal.

#### NOTABLE PARAGRAPHS.

THE more thoroughly an individual or a community is convinced that Jesus is Lord and Master and we only his servants, and the more his holy will is sought to be ascertained and carried out, the better and more effectually will his kingdom be extended. May it not be that much retrogression in the spiritual life of individuals and much want of success in the work of the Lord may be traced to the fact that we so often follow our own wishes and inclinations, instead of again and again asking what he would have us do?—*Annual Report of Moravian Missions.*

EVERY once in awhile I hear some one growl against Foreign Missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now; and I will tell you how I found it out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give

to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob A. Riis.*

WOULD that the Spirit of God might call us to perceive that this is what we are sent into the world for; that this is what the church of Christ is set here for—not as a spiritual house of horticulture, not as a little inclosed palisaded ground in which a few individuals may develop their own spiritual dispositions. The Christian Church is here with a view to the multitude beyond who wait to hear the story of the life and the death and the blood of Jesus Christ. And they will hear. If we fail to share in the glorious work of telling them, others will tell, and have the privilege, and receive the reward and the glory, Jesus Christ proposes to reign over the world. It is not his loss, but ours, if we do not take a share, and a share as large as our life and its opportunities, in the work of bringing in his kingdom.—*R. E. Speer.*

OUR missionary work is essential to our own prosperity. We are sending men and money and prayers and sympathy to build God's church among people we do not know. Who can tell but that in years to come these same fortifications we are building beyond our borders may need to send Christian soldiers to America to rescue her decaying churches? A sordid, selfish and wandering home church some day may need the vigor, more spiritual and energetic agencies of the churches of India, China and Japan to enthuse it with new life and to inspire it to contend successfully with the conditions which may have rendered it unequal to the task of saving gospel-hardened sinners in this country. The work for others may prove to be the very best work we have done for ourselves. Let us not disappoint God, nor lose our reward.—*J. P. PORTER.*

DR. CUTHBERT HALL visited many of the mission fields of the world in 1902. He came face to face with their real

needs. He says: "As from the midst of suffering, error-stricken India I look back at the church at home, it seems to me as if the realization of her duty to the world is most imperfect and inadequate. The perennial temptation of the church at home is to be satisfied with her local prosperity and to be immersed in her local interests. Her world-view is deficient. Too few of her members consider what the stewardship of the gospel means as the church has received that gospel from the pierced hands of her Lord and Master. Too few of her ministers have made it their business so to study the world and its needs as to acquire a world-wide view and to be stirred with the passion for world-evangelization."

mense benefit to us, no less than to the Chinese. The "flowery flag" is known and respected in China. They are faithful promoters of all American interests. They have served us as interpreters, geographers and historians. They have blazed the way for our trade. Regardless of peril, they have gone into the interior, and the drummer has followed on behind, and foreign trade has begun. From their modest dwellings has emanated the light of modern civilization. As citizens they are entitled to as many and as great rights as any other class of our people. As unselfish, self-sacrificing benefactors of humanity, they deserve our assistance and support.—*Charles Denby, Former U. S. Minister to China.*

A SHORT time ago Bishop Tugwell preached to a congregation of over 1,200 people in the Yoruba country. "Eleven years ago a savage, ignorant, bloodthirsty, human-sacrificing populace, content with their present condition, and desiring no interference from or intercourse with other peoples; to-day possessing one of the largest and best built churches in the Yoruba country, which was filled from end to end with people, eager to hear and to learn, to say the least of it; many of whom were baptized and communicants. What a story some of those old grayheads could tell of murders and torturings and burnings, and human sacrifices, and seductions with their consequent house-burnings, and many other doings of which they are now ashamed! To-day they sit quietly among the congregations, and can join in our grand old hymn, 'We praise thee, O God; we acknowledge thee to be the Lord. All the earth doth worship thee.'"

"It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom; but the Roman Catholic Church, since the days of Raymond Lull, has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women because it is the hardest work laid out for men to do."—*Robert E. Speer.*

THERE are about twelve hundred American missionaries in China. For three-quarters of a century these men and their predecessors have labored to carry our prestige, our language and our commerce into China. They have borne every species of suffering, and they count many martyrs on their lists. Their labors have been of im-

PREACHING recently on behalf of the Church Missionary Society, the Bishop of Stepney pressed home the truth that the spiritual well-being of the Christian church is bound up with the evangelization of the world. "Wherever you have found that the consciousness of the presence of Christ is faint and slack, you will find that the interest in missions becomes faint and slack also. When you find that Christ enters into the consciousness of the members of his church, at once the instinct of expansion asserts itself. . . . Men sometimes say that you must first convert East London and then



think about missions. I give the rep with absolute deliberation that the one thing that would make me certain that the conversion of East London was not far distant would be that all the members of the church in East London were so full of the presence of Christ that they were bound to respond to the incentive, 'Go ye into all the world and preach the gospel.'"

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### BOOK REVIEW.

WHERE TOWN AND COUNTRY MEET.  
By James Buckham. Pp. 41. Jennings & Pye, Cincinnati. \$1 net.

This little volume is a collection of sketches that have appeared at various times in *Zion's Herald* and other periodicals. Every chapter is teeming with good things that appeal strongly to the true lover of nature. One can not read it without being impressed, not only with the beauties of this world, but with the unchangeable goodness of its Maker.

PRINCELY MEN IN THE HEAVENLY KINGDOM. By Harlan P. Beach. United Society of Christian Endeavor, Boston, Mass. Cloth, 50 cents; paper, 35 cents.

This is another one of the text-books in the Forward Mission Study Courses. The princely men treated of are Robert Morrison, John Kenneth Mackenzie, James Gilmour, John Livingston Nevius and George Leslie Mackay, all of whom contributed much to the uplifting of the world's greatest empire, China. The writer then devotes one chapter to the "Princely Martyrs of China's Spiritual Renaissance," giving a graphic description of the sufferings and death of the faithful missionaries during the Boxer uprising. The book is illustrated and contains a good map of the country, also the usual helpful suggestions, test questions, etc., for study classes.

A CHINESE STORY-TELLER; OR, THE CHANGED STORY. By William Remfry Hunt, Missionary of the Foreign Christian Missionary Society, at Chu Cheo, China. Christian Publishing Co., St. Louis, Mo.

This little volume has to do with the experiences of a native evangelist, Shi Kwei Piao, formerly a Chinese story-teller, but now a consecrated Christian and preacher of the Word. He is being supported by the Christian Endeavor Society at Stanford, Ill., and they have every reason to be proud of their representative. One can not

read the thrilling story of the change in this man from a miserable outcast opium victim to an efficient evangelist without being impressed as never before with the transforming power of the gospel. Are you in doubt as to the wisdom of supporting Foreign Missions? Then do not fail to read this story.

ERROMANGA, THE MARTYR ISLE. By Rev. H. A. Robertson. A. C. Armstrong & Son, New York. \$1.50.

This island is one of the New Hebrides. It became known first to the civilized world by the murder of the celebrated missionary, John Williams. Later on Rev. George Nicol Gordon and his wife were murdered by the savage natives. The brother of Gordon took up his work, and he in turn was murdered. The author of this work has spent thirty years on Erromanga. Other men have been associated with him in the evangelization of that island. Such noted men as Dr. Paton, Dr. Geddie and Bishop Patteson were connected with the work in that part of the world. This book has considerable to say about each one of them. The character of the people in Erromanga is set forth. A list of the islands in the group is given. The methods of carrying on the work are described. Incidentally the heroism of the missionaries is shown. The gospel has triumphed on Erromanga. The book has a number of illustrations and maps. When one takes up this work he does not feel like laying it down until he has read the last page. This book is another illustration of the fact that there are no books so interesting and instructive as missionary books. The author has rendered the cause of missions good service. This is a contribution of real merit to the literature of missions.

INTO ALL THE WORLD. By Amos R. Wells. The United Society of Christian Endeavor, Boston. Price, 50 cents in cloth; 35 cents in paper.

This is the second text-book in the Forward Mission Study Courses, and will be greeted with enthusiasm by those who studied "The Price of Africa" last year with so much pleasure and profit. It is a complete and concise compendium of the most valuable missionary information, giving to the student such a foretaste of delicious missionary feast that he will be unable to resist the temptation to go into the subject still deeper on his own behalf. To this end the author has appended quite a full list of books for reference. The book contains sixty-two portraits and eight maps, indicating plainly where each famous missionary worked and where the various American mission boards are at work. One chapter is given up to directions for the use of the book in a class, with test questions, themes for further study, etc. The entire world is passed in review, and, after perusing these 231 fascinating pages, the reader will have a clear knowledge of the course of missionary history, the character and work of the leading missionaries of all nations, and the present condition of missions on all foreign fields.



## RECEIPTS FOR FOREIGN MISSIONS,

FROM OCTOBER 1 TO NOVEMBER 1, 1903.

[Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O., by Bank Draft, Post-office Order Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

ALABAMA.  
SUNDAY-SCHOOL.  
Richmond .....\$ 2 26

ARKANSAS.  
INDIVIDUAL.  
Browning, E. C.,  
Little Rock .... 5 00

AUSTRALIA.  
INDIVIDUAL.  
Cooke, James, Ben-  
digo ..... 4 87

CALIFORNIA.  
CHURCHES.  
Kelseyville ..... 1 50  
Los Angeles  
(First) ..... 32 35

ENDEAVOR SOCIETIES.  
Fresno ..... 24 00  
Santa Barbara ..... 15 00

INDIVIDUALS.  
Brewster, L. A.,  
Watsonville .... 50 00  
Total ..... 122 85

CANADA.  
CHURCH.  
New Glasgow,  
P. E. I. .... 1 50

MISCELLANEOUS.  
Mission Band,  
Toronto Junc-  
tion ..... 15 00  
Total ..... 16 50

COLORADO.  
CHURCH.  
Pueblo (Central)... 12 00

ENDEAVOR SOCIETIES.  
Florence ..... 3 00  
Ft. Collins ..... 2 00  
Total ..... 17 00

FLORIDA.  
CHURCH.  
Bartow ..... 3 00

IDAHO.  
CHURCH.  
Caldwell ..... 12 00

ILLINOIS.  
CHURCHES.  
Antioch (Hoopes-  
ton) ..... 1 25  
Astoria ..... 2 00  
Hutsonville and  
Sunday-school ... 5 00

SUNDAY-SCHOOLS.  
Ohio Grove  
(Aleto) .....\$ 1 50  
Princeton ..... 2 50

ENDEAVOR SOCIETIES.  
Albion ..... 8 25  
Atlanta ..... 20 00  
Lanark ..... 2 00  
Sterling ..... 5 00

INDIVIDUAL.  
Rathburn, R., West  
Pullman ..... 1 00

MISCELLANEOUS.  
Boys' Congress of  
Missions, Chi-  
cago ..... 5 00  
Total ..... 53 50

INDIANA.  
CHURCH.  
New Albany (Cen-  
tral) ..... 26 80

SUNDAY-SCHOOLS.  
Anderson (Cen-  
tral) ..... 81  
Elkhart ..... 2 40

ENDEAVOR SOCIETIES.  
Edinburg ..... 2 00  
Tipton ..... 17 00  
Tipton (Interme-  
diate) ..... 7 50  
Winchester ..... 15 00

INDIVIDUALS.  
Barnes, E. B., No-  
blesville ..... 1 00  
Farnham, Chas. M.,  
Newberry ..... 1 00

Goodykoontz, Miss  
Lucinda, Atlan-  
ta ..... 1 00  
Green, Jacob, At-  
lanta ..... 1 00  
Johantgen, Miss  
Sarah, Oregon... 25

Johantgen, Walter,  
Oregon ..... 25  
Martin, Mrs. Robt.,  
Oregon ..... 50  
Maxwell, Mary E.,  
Atlanta ..... 50

MISCELLANEOUS.  
C. W. B. M., New  
Carlisle ..... 1 50  
Total ..... 78 51

INDIAN TERRITORY.  
CHURCH.  
Ardmore ..... 28 50

SUNDAY-SCHOOL.  
Ardmore ..... 8 35  
Total ..... 36 85

IOWA.  
CHURCHES.  
Creston ..... 10 00  
Harlan ..... 4 66  
Keosauqua ..... 7 00  
Mason City (Main  
St.) ..... 25 00  
Webster City ..... 1 00  
Wheelerwood ..... 2 35

SUNDAY-SCHOOLS.  
Bethlehem (Rus-  
sell) ..... 4 00  
Ottumwa (Davis  
St.) ..... 3 20  
Swan ..... 2 20

ENDEAVOR SOCIETIES.  
Coon Rapids ..... 2 00  
Des Moines (Park  
Ave.) ..... 12 50  
Humeston ..... 2 00  
Oakland ..... 9 50  
Rock Rapids ..... 66

INDIVIDUALS.  
Kishel, W. D. W.,  
Alburnett ..... 1 00  
Hendricks, W. H.,  
Coon Rapids ... 5 00  
Moon, Emma,  
Columbia ..... 3 00  
White, Guy C.,  
Nlra ..... 3 60  
Total ..... 98 67

KANSAS.  
CHURCH.  
North Topeka.... 1 25

SUNDAY-SCHOOLS.  
Ft. Scott ..... 3 00  
Morrill ..... 1 00

ENDEAVOR SOCIETIES.  
Holsington ..... 10 56  
Oak Creek ..... 1 00  
Total ..... 16 81

KENTUCKY.  
CHURCH.  
Bethel ..... 11 00

SUNDAY-SCHOOLS.  
Bloomfield ..... 4 26  
High Bridge ..... 1 00  
Oakland ..... 1 00  
Orangeburg ..... 11 35  
Oxford ..... 6 70

ENDEAVOR SOCIETIES.  
Corinth (Junior).. 15 00  
Newtown ..... 1 65  
Owensboro ..... 9 75  
Vanceburg ..... 2 00

INDIVIDUAL.  
Fugate, Mrs. Es-  
tel, Madisonville. 2 00

MISCELLANEOUS.	
C. W. B. M. Union (Silva) .....	\$ 2 68
Total .....	68 39
LOUISIANA.	
SUNDAY-SCHOOL.	
Cheneyville .....	1 00
MASSACHUSETTS.	
ENDEAVOR SOCIETY.	
Brockton .....	5 00
MICHIGAN.	
SUNDAY-SCHOOL.	
Mt. Pleasant .....	1 00
ENDEAVOR SOCIETY.	
Detroit (Central) ..	1 50
Total .....	2 50
MINNESOTA.	
INDIVIDUAL.	
Piner, B. N., Clearwater .....	1 00
MISSOURI.	
CHURCHES.	
Edgerton .....	6 00
Monticello .....	5 00
Osgood .....	2 00
SUNDAY-SCHOOL.	
Hillsborough .....	3 00
ENDEAVOR SOCIETIES.	
Kansas City (Sixth and Prospect) ..	15 00
Nelson .....	13 00
Springfield .....	15 00
INDIVIDUALS.	
Kirkham, E. M., Linn Creek .....	1 00
Sublette, Mrs. Zoe, Baldwin, Kirks- ville .....	6 25
Total .....	66 25
NEBRASKA.	
CHURCHES.	
Arapahoe .....	5 65
Hebron .....	30 00
Hill S. H. (Bloom- field) .....	3 75
SUNDAY-SCHOOL.	
Bennet .....	1 56
ENDEAVOR SOCIETIES.	
Platte Valley (Co- zad) .....	22 00
Ulysses .....	3 50
Wakefield .....	12 30
INDIVIDUALS.	
Baldwin, W. A., Lincoln .....	2 00
Johnson, Mary L., Atkinson .....	2 00
Total .....	82 76
NEW YORK.	
CHURCH.	
Buffalo (Richmond Ave.) .....	33 00
INDIVIDUAL.	
Williamson, B., East Buffalo ....	10 00

MISCELLANEOUS.	
Bethany Reading Circle, Wells- ville .....	\$ 5 00
Total .....	48 00
OHIO.	
CHURCHES.	
Blachleyville .....	9 50
East Richland .....	3 00
Grover Hill .....	2 00
SUNDAY-SCHOOLS.	
Mineral Ridge ....	6 05
Walker (Wells- ville) .....	15 00
ENDEAVOR SOCIETIES.	
Athens .....	2 90
Bellaire .....	17 00
Beverly .....	5 00
Georgetown .....	1 00
Hamilton .....	6 00
Ironton .....	5 00
Kent .....	2 00
Milton Center ....	15 00
New Antioch .....	1 70
Philips (Salem) ...	15 00
Ravenna .....	1 65
Rudolph .....	4 00
Warren .....	4 00
Wooster .....	17 00
INDIVIDUALS.	
Allison, J. P., Uh- richsville .....	25
MISCELLANEOUS.	
Cash, Ashland ....	14 55
C. W. B. M., Cin- cinnati (Fourth) ..	3 75
C. W. B. M., Shen- andoah .....	3 50
Total .....	154 85
OKLAHOMA.	
CHURCH.	
Union Home (Glen- coe) .....	1 00
ENDEAVOR SOCIETY.	
Oklahoma City ...	2 00
Total .....	3 00
PENNSYLVANIA.	
CHURCHES.	
Edinburg .....	5 00
McKeesport .....	36 00
New Castle .....	5 00
Washington .....	5 05
SUNDAY-SCHOOLS.	
Allegheny (Observ- atory Hill) .....	43 12
Williamsport .....	10 00
ENDEAVOR SOCIETIES.	
Edinburg .....	1 85
New Castle (Cen- tral) .....	15 00
Philadelphia (First) .....	2 00
Pittsburg (Hazel- wood) .....	12 00
Reading (First) ...	5 00
Total .....	140 02
SOUTH DAKOTA.	
CHURCH.	
Waverly .....	5 00

ENDEAVOR SOCIETY.	
Spencer .....	\$ 18 50
Total .....	23 50
TENNESSEE.	
ENDEAVOR SOCIETY.	
Clarksville .....	15 00
INDIVIDUAL.	
Gale, Thos., Mem- phis .....	5 00
Total .....	20 00
TEXAS.	
CHURCHES.	
Dallas (Central) ...	50 00
Decatur .....	7 50
SUNDAY SCHOOL.	
Hubbard City .....	15 00
ENDEAVOR SOCIETY.	
Winchell .....	5 00
INDIVIDUALS.	
Foster, Mrs. Bu- lah, Weston ....	1 50
Scott, J. W., Harri- man .....	1 00
Total .....	80 00
VIRGINIA.	
SUNDAY-SCHOOL.	
Mt. Olive (Pres- ton) .....	1 00
ENDEAVOR SOCIETY.	
Newport News (30th St.) .....	2 00
Total .....	3 00
WASHINGTON.	
SUNDAY-SCHOOLS.	
Tekoa .....	4 00
Whatcom .....	20 00
ENDEAVOR SOCIETIES.	
Entiat .....	1 00
Pullman .....	15 00
Spokane (Central) ..	2 00
Total .....	42 00
WEST VIRGINIA.	
SUNDAY-SCHOOLS.	
Montgomery .....	15 00
Wheeling (First) ..	4 00
ENDEAVOR SOCIETIES.	
Core .....	2 00
New Cumberland ..	4 00
Total .....	25 00
WYOMING.	
INDIVIDUAL.	
March, W. F., Fon- tenelle .....	5 00
MISCELLANEOUS.	
Cash .....	52 17
Cash, Convention ...	16 25
Interest .....	540 59
Total .....	609 01
Grand Total .....	\$1,848 10

FROM NOVEMBER 1 TO DECEMBER 1, 1903.

ARKANSAS.  
 ENDEAVOR SOCIETY.  
 Ft. Smith .....\$ 20 00

CALIFORNIA.  
 CHURCHES.  
 Los Angeles (Central) ..... 5 00  
 Los Angeles (First) ..... 10 00  
 Los Gatos ..... 3 75  
 Palo Alto ..... 3 95  
 Petaluma ..... 6 00  
 Red Bluff ..... 2 10

ENDEAVOR SOCIETIES.  
 Fresno ..... 6 00  
 Fresno (West Park) ..... 7 50

INDIVIDUAL.  
 Brewster, L. A.,  
 Watsonville .... 13 50  
 Total ..... 57 80

COLORADO.  
 CHURCHES.  
 Colorado Springs... 20 47  
 Denver (Central).. 6 30  
 Pueblo (Broadway) ..... 2 00

INDIVIDUAL.  
 Hawkins, J. M.,  
 Colorado Springs. 15 00  
 Total ..... 43 77

CONNECTICUT.  
 MISCELLANEOUS.  
 Hattie Judson Bible Class, Danbury ..... 7 00

DISTRICT OF COLUMBIA.

ENDEAVOR SOCIETY.  
 Washington (Vermont Ave.) .... 2 00

MISCELLANEOUS.  
 A Friend, Washington ..... 500 00  
 Sunday-school Class No. 11, Washington (9th St.) ..... 2 00  
 Total ..... 504 00

FLORIDA.  
 ENDEAVOR SOCIETY.  
 De Land ..... 15 00

ILLINOIS.  
 ENDEAVOR SOCIETIES.  
 Chambersburg .... 15 00  
 Eureka ..... 5 00  
 Gurnee ..... 15 00  
 Mackinaw ..... 5 00  
 Marshall ..... 7 00

Stanford .....\$ 5 00  
 Watseka ..... 10 00

INDIVIDUAL.  
 Worthington, H.,  
 Fulton ..... 3 00  
 Total ..... 65 00

INDIANA.  
 CHURCHES.  
 Beech Grove (Roshanoke) ..... 10 00  
 Rushville ..... 17 02

SUNDAY-SCHOOLS.  
 Knightstown ..... 3 66  
 Manville ..... 5 70

ENDEAVOR SOCIETIES.  
 Decatur ..... 11 00  
 Little Flat Rock (Rushville) .... 7 50  
 Waveland ..... 15 00

INDIVIDUALS.  
 Berninger, Dr. A. I.,  
 Indianapolis .... 5 00  
 Canaday, Jno. E.,  
 Anderson ..... 5 00  
 Grainger, Calvin W., Noblesville.. 10 00  
 Johantgen, Sarah,  
 Oregon ..... 7 50  
 Jones, Mrs. S. K.,  
 Oregon ..... 3 00  
 Longly, W. E., Noblesville ..... 5 00  
 McMahan, Clyde,  
 Anderson ..... 10 00  
 SImp, Thos. D.,  
 Anderson ..... 1 00  
 Wyatt, Geo. C.,  
 Rushville ..... 100 00

MISCELLANEOUS.  
 Cash, Washington. 10 00  
 C. W. B. M., Bicknell ..... 10 00  
 Total ..... 229 63

IOWA.  
 SUNDAY-SCHOOLS.  
 Des Moines (University Place)... 15 10  
 Sigourney ..... 5 00

ENDEAVOR SOCIETIES.  
 Allerton ..... 3 00  
 Goldfield ..... 2 00  
 Keokuk (First).... 10 00

INDIVIDUALS.  
 Drake, F. M., Centerville .....5,000 00  
 Shaver, Fred H.,  
 Cedar Rapids ... 15 00  
 Total .....5,050 10

KANSAS.  
 CHURCH.  
 Partridge (Union).. 3 11

INDIVIDUALS.  
 Butts, J. S., Beaumont .....\$500 00  
 McGaffin, Mrs. Lydia, Topeka .. 15 00  
 Yeager, Maggie,  
 Lapland ..... 4 00  
 Total ..... 522 11

KENTUCKY.  
 SUNDAY-SCHOOLS.  
 Dover ..... 2 00  
 Roaring Spring... 4 25  
 Total ..... 6 25

LOUISIANA.  
 ENDEAVOR SOCIETIES.  
 Lake Charles ..... 5 00

MARYLAND.  
 ENDEAVOR SOCIETY.  
 Baltimore (Harlem Ave.) ..... 2 77

MICHIGAN.  
 ENDEAVOR SOCIETY.  
 Ann Arbor ..... 12 00

MINNESOTA.  
 INDIVIDUAL.  
 Lilly, Mrs. M.,  
 Morristown .... 10 00

MISSISSIPPI.  
 ENDEAVOR SOCIETY.  
 Columbus (Industrial Institute).. 2 50

MISSOURI.  
 CHURCHES.  
 Fairfax ..... 5 08  
 St. Louis (Central) ..... 31 30

ENDEAVOR SOCIETIES.  
 Canton ..... 18 00  
 Garden City ..... 5 00  
 Laddonia ..... 2 00  
 Palmyra ..... 15 00  
 St. Louis (First).. 12 50  
 Total ..... 88 88

NEBRASKA.  
 SUNDAY-SCHOOL.  
 Roseland (Union).. 2 00

NEW JERSEY.  
 MISCELLANEOUS.  
 Mission Band,  
 East Orange..... 2 00

NEW YORK.  
 CHURCH.  
 Buffalo (Richmond Ave.) ..... 5 00

ENDEAVOR SOCIETIES.  
 Pembroke ..... 5 00  
 Poestenkill ..... 2 50

INDIVIDUAL.  
Merriam, Z. T.,  
Carthage .....\$ 8 34

MISCELLANEOUS.  
Sunday-school Class  
No. 1, North  
Tonawanda (Tab-  
ernacle) ..... 8 00  
Total ..... 28 84

## OHIO.

CHURCHES.  
Athens ..... 4 25  
Casarea (Mans-  
field) ..... 11 40  
Greenwich ..... 5 00  
Nelsonville ..... 8 65  
Orange (Alfred)... 8 25  
South Canaan  
(Baptist) ..... 5 00

SUNDAY-SCHOOL.  
Mineral Ridge.... 10

ENDEAVOR SOCIETIES.  
Auburn ..... 2 00  
Cincinnati (Cen-  
tral) ..... 1 00  
Lexington ..... 50  
Mentor Plains .... 2 36  
Milton Center .... 2 00  
Mt. Vernon ..... 27 80  
North Fairfield.... 3 00  
Springfield ..... 2 00  
Toledo (Central)... 6 00  
Wellsville ..... 2 00

INDIVIDUALS.  
Clawson, Mrs. An-  
na, Okeana ..... 5 00  
Day, H. H. and  
L. E., Hamers-  
ville ..... 20 00

De Wolf, Margaret  
E., Akron .....\$ 10 00

MISCELLANEOUS.  
A Friend, Alexis.. 911 12  
Total .....1,037 43

## OREGON.

CHURCH.  
Stayton ..... 1 84

## PENNSYLVANIA.

CHURCH.  
Canton ..... 5 00  
ENDEAVOR SOCIETIES.  
Altoona ..... 7 00  
Bellevue ..... 10 00

INDIVIDUAL.  
Lowry, S. L., In-  
diana ..... 1 00  
Total ..... 23 00

## SOUTH DAKOTA.

INDIVIDUAL.  
Heydlauff, Mrs.  
John, Verdon ... 10 00

## TENNESSEE.

INDIVIDUALS.  
Flint, Mrs. Eliza-  
beth B., Nash-  
ville ..... 10 00  
Veltman, Y. S.,  
Paris ..... 3 50  
Wheeler, Mrs.  
Sarah E., Nash-  
ville ..... 500 00  
Total ..... 513 50

## TEXAS.

CHURCH.  
Eddy .....\$ 10 25

SUNDAY-SCHOOL.  
Waco (Central).... 15 00

ENDEAVOR SOCIETY.  
Austin (Central).. 10 00  
Total ..... 35 25

## VIRGINIA.

INDIVIDUAL.  
Farrer, W. G., Suf-  
folk ..... 2 00

WASHINGTON.  
SUNDAY-SCHOOL.  
Cheney ..... 1 61

ENDEAVOR SOCIETIES.  
Entiat ..... 3 35  
Pomeroy ..... 15 00

## INDIVIDUAL.

Rowse, W. A. C.,  
Kelso ..... 12 50  
Total ..... 32 46

## WEST VIRGINIA.

ENDEAVOR SOCIETY.  
Bluefield ..... 15 00

MISCELLANEOUS.  
Cash ..... 22 40  
Interest ..... 328 57  
Total .....350 97

Grand Total..\$8,636 10



# Missionary Sunday-School Leaflets.

Send for the *Missionary Sunday-School Leaflets* and teach your pupils the primary importance of foreign missionary work. They will become not only deeply interested, but enthusiastic, when they begin to study the great needs of these vast, uncultivated fields.

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**1. PRIMARY LESSON CARD,** for the infant class, with full explanations for the teacher.

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These will be sent free of charge. They are to supplement or take the place of the regular quarterly review lesson, or of any other lesson in the quarter, when preferred. Leaflets for the first quarter in 1903 now ready. Send order (specifying how many of each grade needed) to F. M. Rains, Box 884, Cincinnati, O.

## FORM OF BEQUEST

*I give and bequeath to the FOREIGN CHRISTIAN MISSIONARY SOCIETY, of Cincinnati, Ohio, a corporation existing under the laws of the State of Ohio, the sum of \$....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.*

## Business and Religion.

**THE Annuity Plan** is a marvelous success. Already \$155,000 received by the Foreign Society.

Interest paid every six months during life. No risk, no suspense, no expense, no trouble and no doubt. Certainty, absolute certainty, guaranteed. Bond given to insure prompt payment. Government bond no better.

The Annuity Plan grows in favor every year. One successful business man has made six different gifts, aggregating \$23,000.

### For the Donor it is

*Better than a farm.  
Better than a mortgage.  
Better than life insurance.  
Better than bank stock.  
Better than railroad bonds.  
Better than Government bonds.  
Better than cash in hand.*

### For the Foreign Society it is

*Better than small gifts.  
Better than occasional gifts.  
Better than an annual membership.  
Better than a life membership.  
Better than a bequest.*

You receive an income on your money while it is doing good in the world.

One hundred friends have tried the Annuity Plan, and all are delighted. A number of others are considering it. It is suited to rich and poor alike.

Any amount from \$50 to \$50,000 will be received.

Let us tell you more about it. A postal card will bring you a handsome, illustrated booklet, printed in colors, with full information, free of charge. Write to-day. Address

**F. M. RAINS, Cor. Sec.,**

**CINCINNATI, O.**

# THINGS WORTH REMEMBERING.

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**REMEMBER** that the first Sunday in March is the time for the annual offering in all the churches for Foreign Missions.

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**REMEMBER** that the watchword for the year is: "A Quarter of a Million Dollars for Foreign Missions."

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**REMEMBER** that the present work can not be carried on and enlarged unless this amount is received.

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**REMEMBER** that last year, out of 10,975 churches, only 2,825 contributed anything for world-wide evangelism.

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**REMEMBER** that the churches as churches are asked to give this year \$100,000. Last year the churches as such gave \$79,758.46.

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**REMEMBER** that the average offering of the churches for last year was \$28.24. This was a gain of \$3.94 over the previous year. It is plain that we are able to increase the average offering still more.

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**REMEMBER** that last year only 3,310 Sunday-schools contributed anything for this cause. For some reason there were fifty-five fewer contributing Sunday-schools than in the year before.

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**REMEMBER** that a Birthday Box will be sent to any Sunday-school that will use it each Sunday, in gathering birthday offerings for the Children's Day Offering. Children's Day is the first Sunday in June.

---

**REMEMBER** that we expect to send out at least a score of new missionaries this present year. Eight were sent out last year. The Chinese missionaries are asking that the force on that field be doubled.

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**REMEMBER** that we are asking for \$25,000 to establish a Bible College in India. This amount is over and above what is needed to defray the regular current expenses of the work.

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**REMEMBER** that we earnestly desire the co-operation of every preacher in increasing the number of contributing churches to at least 3,500 this year.

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**REMEMBER** that we earnestly urge each church to raise its full apportionment the first Sunday in March, 1904. Last year 814 did this.

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**REMEMBER** that we have now thirty-two Living Link churches. We are seeking to increase the number to fifty before the last day of September, 1904.

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**REMEMBER** that March Offering supplies will be sent free to every church that will take the offering. These supplies consist of Collection Envelopes, Pastoral Letters and the *Missionary Voice*. These supplies should be ordered right away

ORDER MARCH OFFERING SUPPLIES TO-DAY.

DO NOT FAIL TO REACH YOUR APPORTIONMENT.

# The Missionary Intelligencer

THE FIELD  
IS THE WORLD.



GO YE INTO ALL  
THE WORLD.

Vol. XVII.

No. 2.

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YEAR

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A. M. LEAN  
F. M. RAINS  
Editors.

## FOREIGN CHRISTIAN MISSIONARY SOCIETY.

REMEMBER FIRST SUNDAY IN MARCH.



**YOUR TRIP**  
TO THE  
**World's Fair,**  
**ST. LOUIS**

IN  
**1904,**  
TO INSURE THE

**Daylight Entrance**

To the Mound City and an unobstructed, Panoramic view of the Levee and Shipping District of the Father of Waters, should be made by the

**BIG FOUR**

WARREN J. LYNCH, J. E. REEVES,  
Gen'l Pass. & Tkt. Agt. Gen'l Southern Agt  
CINCINNATI, O.

**Children's Day**

FOR  
**HEATHEN MISSIONS**  
**FIRST SUNDAY IN JUNE.**



**The Foreign Christian  
Missionary Society**

will furnish Children's Day supplies to Sunday-schools observing the day in the interests of Heathen Missions, free of charge, as follows:

1. The Children's Day Exercise, **The Conquering Christ.** It embraces sixteen pages, with new and stirring songs, recitations, etc. It is prepared by Prof. P. H. Duncan, who has certainly met the most exacting demands of all grades of schools. This is probably the most satisfactory exercise we have ever furnished.

2. **Missionary Boxes.** They are of new and original design, printed in gold effect, and the children will be delighted to fill them to aid in sending the gospel to heathen lands.

3. **The Children's Day Number of the Missionary Voice.** This is a charming number. It will instruct and please and inspire all classes.

Remember, these helps are furnished free to schools co-operating in Children's Day for Heathen Missions.

Order to-day! The preparation should begin at once. There is not a day to be lost.

Please give the average attendance of your school. Address

**[F. M. RAINS, Cor. Sec.,**

**Box 884, CINCINNATI, O.**

P. S.—The Sunday-schools are asked to raise \$60,000 this year. Last year they gave about \$52,000.



... The ...

# Missionary Intelligencer

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Vol. XVII.—FEBRUARY, 1904.—No. 2.

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## EMBODIED COURAGE.

MISSIONS, that is to say, the embodied courage of the church, the touchstone of her faith, of her unchanging hope; missions, that is to say, the world-subduing Christianity of deed, of witness-bearing, of self-sacrificing love, are their own best apology; and, therefore, we need them more and more. They must confirm the promises of Scripture, and so help confound the attacks made upon the divine Word. They must help to expose the foolishness of all merely earthly wisdom, the wisdom according to the flesh, be it that which makes a god of this world, or that which despairs of the world and life; all speculation of the mere present, all conceit and selfishness. And they must aid in proving unanswerably the superiority of the gospel and true Christian culture over all merely human means of education. Yes, missions are called upon under the guidance of God to solve many a problem which is too difficult for the politicians of our day.—THEODORE CHRISTLIEB.

## FINANCIAL EXHIBIT FOR THREE MONTHS.

Comparing the receipts for Foreign Missions for the first three months of the current missionary year with the corresponding time last year, shows the following:

	1902.	1903.	GAIN.
No. of Contributions from Churches.....	45	75	30
No. of Contributions from Sunday-schools	35	52	17
No. of Contributions from C. E. Societies	107	173	66
No. of Contributions from Individual's.....	143	121	22*
Amounts .....	\$15,051.42	\$14,755.61	\$295.81*

Comparing the receipts from different sources shows the following:

	1902.	1903.	GAIN.
Churches.....	\$ 925.88	\$ 968.18	\$ 42.30
Sunday-schools.....	278.76	307.50	28.74
C. E. Societies.....	1,020.74	1,278.61	257.87
Individual Offerings ..	2,496.65	1,806.06	690.59*
Miscellaneous.....	1,539.39	1,434.14	105.25*
Annuities .....	8,600.00	8,911.12	311.12
Bequests.....	190.00	50.00	140.00*

## \* Loss.

Loss in *Regular Receipts*, \$466.93; gain in *Annuities*, \$311.12; loss in *Bequests*, \$140.

We request the preachers to promptly notify us of any change in their post-office address that they may receive the *Missionary Intelligencer* without any interruption.

MARCH Offering!

PUSH the preparation.

HOLD a Foreign Missionary Rally in your church Sunday night, February 21.

THERE has been a larger interest in the Missionary Rallies this year than in any former year.

THE March Offering should be mentioned in every church on every Sunday during the month of February.

WE suggest that the preachers exchange pulpits one Sunday in February and each preach on Foreign Missions.

THERE are 972,181 scholars in mission schools in foreign lands. Of this number, the Foreign Society has 2,199 enrolled in its schools.

I HOPE it will not be very long before we (Jefferson Street Church) join the inner circle of Living Link churches.—ELI H. LONG, Buffalo, N. Y.

R. H. INGRAM, Creston, Ia., says, "Will not use the 'omnibus plan' this year." That is good news. We are sure of better results from Creston.

IF the churches, as churches, give \$100,000 the first Sunday in March, the \$250,000 is assured. This is about \$20,000 more than they gave last year.

THE church at Winchester, Ky., besides supporting G. L. Wharton as a missionary, gives \$500 for the India Bible College. This church has averaged \$3.50 per member for missions.

THERE are evidences of a greater missionary interest on all hands. Our growing correspondence breathes a wider and deeper interest. May our people come to have a real apostolic interest in sending the truth abroad.

OUR people are coming to a larger liberality. A brother and sister who gave \$500 on the Annuity Plan to the Foreign Society write: "In the last

four years we have given away more than \$12,000. After we get through with what we have left it will go to the Lord's work."

HARRY WALSTON, Virdon, S. D., says: "Our church of thirty-six members raised over \$300 for Foreign Missions last year, nearly \$10 per member. Will try to do better this year."

THE Christian people of this country spend about one hundred millions annually to evangelize our own people, while they spend only about six millions to evangelize the whole heathen world.

DR. W. E. MACKLIN is translating Green's "History of the English People" into the Chinese tongue. It will do great good in China, showing what the gospel has done to bring in liberty and human rights.

If at all possible, make your church a Living Link church the first Sunday in March. A Living Link church may include the offerings from the Sunday-school, the first Sunday in June, and the offering from the C. E. Society.

THE total amount expended by all Protestant Christendom during 1903 for Foreign Missions was \$17,114,383, an increase of \$803,962 over 1902. Of this amount, our own people gave \$210,008.

THE Endeavor societies promise to give more for Foreign Missions this year than last. They should give not less than \$10,000. Every dollar of this amount is most urgently needed. Let us hear from your society.

SINCE the adoption of the Annuity Plan of the Foreign Christian Missionary Society in 1897, the sum of \$31,300 has been transferred to the General Fund by the death of annuitants. Of the \$31,300, \$3,827.18 was paid in annuities, leaving a net profit to the Society of \$27,472.82.



A MOTHER and two daughters. The young man is a friend. The mother is a widow, and is dying. Miss Oldham, one of our missionaries at Tokio, Japan, has promised to take the girls. She needs two scholarships, \$35 each. Their names are Okubo O Hisa San and Okubo O Machi San. Will not some friends undertake the support of these girls?

STANFORD, Ill.—It would rejoice my heart to be able to put the Stanford Church among the Living Link churches.—J. W. PORTER.

WE are receiving some money almost daily for the Bible College in India. Friends are asked to remember the enterprise with personal gifts. Send contributions direct to F. M. Rains, Cor. Sec., Cincinnati, O.

THANKS for the numerous expressions of appreciation of our circular dated Jan. 1, 1904. With the aid of the friends of the work, we believe the literature produced by the Foreign Society is growing in strength and usefulness.

C. M. SCHOONOVER, Gainesville, Tex., says: "I am heartily in favor of the effort to reach a quarter of a million dollars this year for Foreign Missions, and shall endeavor to bring Dixon Street Church into the line of Living Link churches."

THE Franklin Circle Church, Cleveland, O., has been a Living Link church for some time by supporting M. D. Adams in India. This year it will support two missionaries in the foreign field instead of one. Edgar D. Jones is the pastor.

THE current number of the *Missionary Voice* is running over with good things concerning our immediate duty and the world-field. You will do the families of your church an injustice if you do not place a copy of this excellent paper in each home.

THERE are three missionary societies in the world that raised a million dollars or more during 1903, as follows: Methodist Episcopal, \$1,314,000; Northern Presbyterian, \$1,064,119; Church Missionary Society (England), \$1,751,450.

MISS ROSE T. ARMBRUSTER, our missionary who has just reached Osaka, Japan, says: "The missionaries and the Japanese have given me a most hearty welcome, and I feel perfectly at home and contented here and anxious to be at work."

WE are ready to send the Missionary Boxes to the Sunday-schools, that they may begin to use them in preparation for Children's Day, the first Sunday in June. Order at once. They are a new and original design, printed in gold effect.

THE Fourth Church, Indianapolis, Ind., gave \$20 for Foreign Missions last year. The financial secretary, E. H. Clifford, is determined that the church shall raise \$150 this year. This

kind of keying up all around will insure more than a quarter of a million dollars.

DR. SHELTON and wife and Dr. Susie C. Rijnhart left Nankin, China, December 2, for the Tibetan border. Mr. Yang, a graduate of Drake College, Nankin, China, goes with them to Tibet. Dr. Rijnhart says: "I tell you there are some fine young men being turned out from this college."

LAST month the Foreign Society received \$500 on the Annuity Plan from W. S. Dickinson to go toward the Bible College in India. He has been a member of the Executive Committee of this Society since its organization, and has been a liberal contributor to its work for the past twenty-eight years.

THE Foreign Society receives very little money between October 1 and March 1. In the meantime, the missionaries must be paid. The Society has been compelled to borrow money at bank to protect the missionaries against want. This step has been taken in full confidence that the churches will do their full duty the first Sunday in March.

THERE is a vastly improved attitude of our preachers toward Foreign Missions. This is due, *first*, to a closer study of the Bible; *second*, to a deeper spiritual life; *third*, to a better knowledge of the facts of missions; *fourth*, to a larger missionary interest in our colleges; and, *fifth*, to a personal knowledge by the preacher of the wholesome reflex influence of the missionary spirit in the churches.

I HAVE just received the December installment of semi-annual annuity interest. I have no investment in which I take more pleasure than I do in it.

1. It is always promptly paid.
2. I have no worry or bother about it.
3. Above all, while bringing in an



excellent income, it is reaching the dark minds of my heathen brethren and helping to lead them to the dear Lord.—E. A. BOSWORTH.

DR. SUSIE C. RIJNHART, who has been stopping at Nankin, China, with our missionaries, writes under date of November 30: "It is my opinion that our missionaries here are the finest in the world. The church at home does not realize what an honor it is to have such men represent them. I am an unbiased onlooker, too." She and Dr. Shelton and wife spent Christmas Day on a house-boat on their way up the Yangtse River. Her address is Ta Chien Lu, via Chung King, West China.

ONE church in England subscribes for 500 copies of the *Missionary Magazine*. The members keep themselves informed concerning the work. It is not strange that such a church contributes largely for world-wide missions. People stand aloof because they do not know the facts. They neither give, nor pray, nor go. If the MISSIONARY INTELLIGENCER could find its way into every family in the brotherhood, the missionary offerings would increase by leaps and bounds. There would be no lack of applicants for the field.

MISS KATE V. JOHNSON, of Tokio, Japan, writes as follows: "A Buddhist priest who has been in Lhasa came to see Dr. Rijnhart, and afterward, in one of his lectures, he said: 'I could continue to talk for hours, and tell you amusing things of the Tibetans, but it would profit you nothing. I want to say a word about Dr. Rijnhart's determination to return to Tibet. Though she suffered so much and lost her loved ones, still she desires to return to them because the religion of Jesus Christ teaches, 'Love your enemies. She is obedient to that teaching. Buddhism also teaches the same thing, but we Japanese say it with our lips, and do not live it in

our lives. We might as well be elegantly dressed dolls, and speak the doctrine through a phonograph. We must make this teaching rule our lives if we would uplift humanity.'"

FOREIGN MISSIONS make their appeal to the heroic element in human nature. It has been well said that if we wish to lay hold of the hearts of young people, we must give them some such masterful mission as this. "It was this that thrilled the early church. 'Yea, so have I been ambitious to preach the gospel, not where Christ was already named, lest I should build upon another man's foundation.' We must win young men and young women by offering them the glory of a great service, which is also a great sacrifice. They are lost to the church that does not look out upon the world with the very eyes of Christ, and hunger for it with his hunger, and teach its children to live for it and to die for it with a devotion like his."

ONE hundred and twenty years ago a man died in England leaving a bequest to the Society for the Propagation of the Gospel. Within the past few months that bequest has been paid. Meanwhile the intentions of the deceased were defeated. As it is, the society receives only one-half of the original bequest. It may be said that this is not a typical case. Certainly not. But there are many cases where the purposes of the dead are entirely defeated. The Missionary Society receives nothing. A few weeks ago a good woman died in Oregon. It was in her heart to give half of her estate to the Lord's cause. She died intestate. Her entire fortune will go to her son, who is not a Christian. Those who have money to give should give it in their lifetime, if they can afford to do so. They should be their own executors. Or they can give it on the Annuity Plan, and receive interest as long as they live. In that event their wishes will not be defeated by death or by litigation.

THE Presbyterian Church of the North is asking for 214 missionaries in the present year. The Southern Baptists are asking for thirty. The Church Missionary Society is asking for 500. That society is deeply in debt, but the debt is only a challenge to go on and do greater things. The United Presbyterians of this country are asking for 180 missionaries for India and 240 for Egypt. They feel that the demand is not at all unreasonable. What is proposed could be done if the churches and all the members were in downright earnest. Our missionaries in China are asking that the forces in that field be doubled this year. In every field there is urgent need of more workers. The Moravians are a feeble folk, as respects numbers and wealth, but they send out and support one member out of every fifty-eight. The church to-day speaks of herself as the church militant. The fact is, the church is on a peace footing. In time of war almost every family in the nation is represented at the front. If it were so in the church, the whole world would be evangelized within a generation.

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#### JAPAN'S NEED.

In his "Life of Henry Drummond" George Adam Smith quotes the "apostle of sunshine" as declaring in an

address on missions that "there is no field in the world to-day where, so far as men can judge, his best years could be lived to so great a purpose as in Japan." Continuing, he says: "The past has never witnessed the birth of a civilized nation so remarkable, so orderly, so sudden, as that of this most interesting country in the world 'at this moment.'" "The mood and malleability of the nation give it a unique position as far as prospecting for the advance of Christianity is concerned."

That these facts are of particular interest to the Disciples of Christ is reinforced by the message sent by those thirty or forty Japanese Christian pastors of Tokio, by Mr. Drummond, to the churches of England and America. Through an appointed spokesman they addressed him with two requests, one of which was: "Tell them that we want them to send us no more doctrines. *Japan wants Christ.*" Our Foreign Missionary Board has been keen in its appreciation of this great country. Their effort to establish a college there shows their wisdom, and is worthy of help from all quarters. We believe such a policy will prove itself to be the key to success among these Yankees of the East.

CHAS. M. WATSON.

CONNELLSVILLE, Pa.

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#### MARCH OFFERING FLASHLIGHTS.

I HAVE but one life to live, and it belongs to God, hence my sole aim is to contribute to the evangelization of the world.—E. H. KELLAR, Carrollton, Mo.

I MOST certainly believe we ought to raise the proposed \$250,000 for Foreign Missions this year. I will work and pray and give for its realization.—G. B. TOWNSEND, Troy, N. Y.

without delay.—R. B. BRINEY, Lexington, Mo.

INASMUCH as duty is commensurate with our own light and understanding, the Disciples of Christ *must take the lead* in the evangelization of the world. Yours for \$250,000 at St. Louis in 1904.—D. Y. DONALDSON, Hutchinson, Kan.

I CONGRATULATE you on the new watchword, One-quarter of a Million for world-wide evangelization. God grant that the goal may be reached

I HOPE to be instrumental in leading this people, to not only give to missions, but *to be missionary*. This is our one great need—missionaries. My prayer shall be that I may lead as

many as possible of these people to give *themselves* to the work in the world-wide field.—S. W. BROWN, Eldorado, Kan.

once he has acknowledged another's right to command. Thus I believe and preach.—L. J. MARSHALL, Independence, Mo.

I AM glad that the receipts for Foreign Missions were such this past year that they *command us to move forward* in the Lord's work. I am confident that the Lord is willing to do great things by us if we will permit him to do so. Great things are in harmony with God. Let us do them.—DAVID H. SHIELDS, Salina, Kan.

THE worth of man as man never needed to be asserted more vigorously and heroically than to-day. This is the hour in which we must Christianize the heathen world, or else they will paganize us. American Christianity can and should send the gospel. We have the men, and we have the money. Count on us in this far West to do our full part.—W. F. REAGOR, Sacramento, Cal.

"A QUARTER of a Million Dollars for Foreign Missions this Year!" That sounds good! From every corner of our own land great meetings are reported. Many are accepting Christ. The current of evangelism sweeps on! On to the dark places, over the waves, with the glorious light, 250,000 strong. Here's my hand!—DAVID CARY PETERS, Trinidad, Col.

WE are rejoiced at the watchword for another year, and at the splendid prospect for raising "A Quarter of a Million Dollars for Foreign Missions." We shall do our part in Anniston; shall pray and give. We love Him who first loved us, and feel duty-bound and rejoice to send the glad tidings to those who know him not. May every disciple feel his and her responsibility and perform the duty.—BELT WHITE, Anniston, Ala.

IF this generation is saved, we must preach the gospel in the whole world now. The menace of the gospel is unconsecrated wealth. When the wealth is consecrated to God, all shall know him, from the least to the greatest. Not one sermon should be preached that does not inspire people to preach the Word.—HOWARD CRAMBLET, Hampton, Ia.

JESUS said: "If ye know these things, happy are ye if ye do them." "If ye know"—this is the knowledge Christ gives our faith. "If ye do"—this is the obedience faith gives to Christ. In knowing and doing there are power and joy. Our knowledge is sufficient to grant us the power, and we must rejoice in our God-given privilege, being able to raise a quarter of a million dollars for world-wide missions.—B. E. PARKER, Larned, Kan.

I BELIEVE there is more consistency in refusing Christ than in refusing to support missions after having accepted him. One may refuse to acknowledge another's authority over him, but he can not well refuse to obey when

## MARCH OFFERING PROPHECIES.

WE propose making February a campaign month for Foreign Missions.—S. JOHN DUNCAN-CLARK, Auburn, N. Y.

THE Richmond Avenue Church will endeavor to make its total offering exceed \$600.—RAPHAEL H. MILLER, Buffalo, N. Y.

IT should be reckoned an easy task to raise \$250,000, a shame if we do not.—SIMPSON ELY, Clearfield, Ia.

WE are beginning to know the joy of Christian living, because we are coming to appreciate the privilege of

Christian giving.—J. H. MOHORTER, Pueblo, Col.

Dollars!"—R. W. ABBERLEY, Minneapolis, Minn.

MISHAWAKA will help to make St. Joseph County a Living Link in the Foreign Society.—E. M. BARNEY, Mishawaka, Ind.

For every dollar we give to convert the heathen abroad, God gives us ten dollars' worth of purpose to deal with the heathen at home.—R. F. THRAPP, Jacksonville, Ill.

THE Quarter of a Million Dollars! It sounds large now, but, by the help of the Lord, we shall see the time when it will be as the widow's mite.—ARTHUR BRADEN, Deerfield, O.

LET us work for \$500,000 this year. We ought to have it. The Lord has abundantly blessed us in all things. We ought to return to him liberally.—A. S. DAVENPORT, Belhaven, N. C.

WHY not have our motto: "Not less than \$1 per Member"? We ought to raise a million easy.—J. B. DEHOFF, Lansdowne, Md.

SHALL we undertake to raise a quarter of a million for Foreign Missions this year? *Why not?* We are amply able. It will be well pleasing to our heavenly Father; and to succeed would bring bounding peace and joy into our own hearts. Let us pray, plan, give and realize.—H. C. KENDRICK, Hagerstown, Md.

WE expect to raise our proportion of the increase demanded by the new watchword, "A Quarter of a Million

## THE PASTOR'S RELATION TO MISSIONS.

Our risen Lord gave one charge to his disciples, and only one. He commanded them to go into all the world and preach the gospel to the whole creation. This is the most audacious and most difficult task ever undertaken by man. The church is well able to execute her Lord's commission. That so little has been done is the result of the lack of disposition, and not the lack of ability.

In this divine enterprise the pastor is the natural leader. It is for him to inform the people as to the work and as to their duty. If he does this faithfully and persistently and wisely, the church will soon feel as he feels, and will give what he asks. There are men in the pulpits who do this. They regard no service as complete in which the evangelization of the world has no place. In almost every sermon, address or prayer, some attention is given to the work which Christ regards as first and chief. Even when there is no call for money, the facts and principles of missions are set forth. A missionary atmosphere and a missionary conscience are created. The offerings increase from year to year, until they become in a measure worthy of the cause for which our Lord died on the cross. If, however, the minister says



little or nothing on this subject, if he announces the offerings timidly or coldly, if he tells the people they are not called upon to impoverish themselves, or to take the bread out of their children's mouths to give to the cause of missions, he need not be surprised if the responses to his appeals are few and small. His interest in missions is the measure of the people's interest. A stream rises no higher than the source.

IN a work of such magnitude and consequence there is no room for chance or whim. The pastor should plan his work with as much care and wisdom as a general plans a campaign. He should seek for illumination and guidance from on high. He should organize his forces with a view to reaching the last man on the church's register, and to secure from each and every member a gift in proportion to the ability that God has given. In most of our churches the bulk of the membership give nothing for missions. Most of them that give do not give as they have been prospered. The problem before the minister is to secure a worthy offering from every member. In doing this he can make good use of the officers of the church. He can prevail upon them to help him in the preparation for the offering. He can make good use of the pastoral letter, sending a copy signed by his own hand to every man, woman and child whose name is on the muster roll of the church. He can sow the church knee-deep with missionary literature. He should decide upon what the church can do, and determine that it shall be done. If he will follow up his plans with prayer and effort from month to month and from year to year, he will see a great change, and he will have abundant reason for rejoicing.

Not only so, but he himself must lead in the giving. The people must know that he not only advocates missions in the pulpit, but that he contributes liberally out of his own resources. By so doing he will provoke others to do likewise. There are men in our pulpits who always lead off in the giving. They give as much as they ask the richest member of the church to give. Their giving is a challenge to the entire membership. Those who otherwise would give nothing, give now from a sense of shame, if from no higher motive. There are ministers, so it is said, who speak eloquently for missions, but never give anything. They abound in utterance, but not in liberality. Their example speaks so loud that what they say is not heard. The

people who are already enlisted keep on giving in spite of the bad example. The others give nothing, and feel that they are justified in their course. A preacher of the gospel needs to have fellowship with Christ in giving as well as in other graces. He needs this for the development of his own personality.

It has been said that in no one thing the pastors attempt to do will there be greater need to cultivate patience, keep an even temper, be wise and vigilant, than in trying to cultivate the grace of liberality among their people. And in no one thing will they have greater cause for rejoicing with a joy that is unspeakable and full of glory.

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### A STRANGE EXPERIENCE.

A good woman gives her experience as follows:

I have had rather a strange experience, and might tell it to a few, but it would savor of sounding my own trumpet, which is my last desire, and you may possibly use what I say to help many. The advancement of our Lord's kingdom is my one object, and as Peter said, "I can not but speak the things which I have seen and heard." When I try to imagine what my life would be without the comfort and hope given by our Master, my heart goes out with intense yearning to those who have never heard of his great love.

Ten years ago I was left with seven helpless children to support. We were suddenly thrown out of a home of luxury, without any means of support but my own work. At times I was almost overcome, not only with the greatness of the work I had to do, but the responsibility of training seven children for eternity. I have many times, in anguish of soul, cried out to God, "Thou knowest that I love thee; help me to be true to thee." And oh! how the comfort would pour into my soul, and the words whispered in my ear, "I will never leave thee nor forsake thee." Oh that every one would taste and see how good the Lord is!

When the March Offering day came, after the change in our circumstances, I had just fifty cents in the world. After considering the matter in many ways, I decided it would do more for the Lord than it could do for me, so put it in my envelope. Before the following Tuesday evening, I received in letters from different friends \$40. It was so obvious that God was caring for me, my faith in him was strengthened and my zeal in the mission cause increased. I do believe the devil is never more active than during the March Offer-

ing. Last March our church was asked for \$80. We have some wealthy members, but, alas! they do not seem to realize that the silver and gold are given us in trust. I was considering whether it would be unjust to my children to give \$10 out of my scanty funds, when Satan whispered, "How many pairs of shoes that would buy!" I felt he was tempting me to slight my Saviour, for truly the buying of shoes had been a great consideration to me. The temptation was so apparent it required an audible reply, and I said, "Yes, twice ten." And I went to the bank, drew out \$20 and sealed it in my envelope, at the same time giving \$3 to the children for the same collection. This cost me something, but oh, how it pays! Truly, there is that scattereth, and yet increaseth. If we would only experience how true it is that the devil will flee if we only resist him.

Would that I could publish to all the world the joy that comes with making a little sacrifice for Jesus. Like every other grace, we must pay the price to enjoy it.

After the collection was taken, my one thought was, "What a long time to wait—a year before another offering for Foreign Missions." Why is it so hard to make people see that we only lose our lives by saving them? Only for my contribution last year our church would not have reached its apportionment. I would like to do so much more, but my Father knows best. If he gave me a great deal, I might not give accordingly. I have a brilliant little son of eleven years, who is now a Christian, and God in his own time may make a place for him in the foreign field, where he may tell to hundreds the wonderful story of God's love, and where he may accomplish many times over more than my few dollars are able to do.

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## MARCHING FOR MARCH.

E. RICHARD EDWARDS.

The missionary offerings of a church demonstrate its right to exist and insure its future progress. The aggressive, effective churches, the churches of greatest vitality and usefulness, are inspired and absorbed by the interest of missions.

It will be a "Dead March" sure enough for the church that fails to make the offering. It will be the "March of Victory" for the church whose enthusiasm is enlisted in this tremendously important cause. To keep step with the consecrated hosts who move forward to the march of March will arouse such joy and zeal as will make us doubly powerful in our local labors. Neglect to cultivate the grace

of giving in regard to missions, and we put ourselves into an atmosphere of numbing coldness, get congestive chills, and sleep ourselves to death in the frigidity of selfishness. When a church closes the door to Christ's "Last Commission," it is a suicide by smothering.

A trip abroad is an excellent thing to revive and reinvigorate a church. We have a large local debt on our building, and we will get strength to pay it by a journey to foreign climes!

When we undertake to help others with their burdens, and add them to our own, Christ will lift the heaviest part of the load, and our way is not arduous but pleasant, and straightway we are singing as we move on.

Give your thought elasticity enough to stretch across the seas, and it will be easy to stretch it over your local interests, and some to spare.

Many churches are powerless, and fail because wholly self-centered, and that is being on what mechanics term a "dead-center."

It needs the pull of the "Last Commission" to throw us into position to turn the wheels.

There will be less of strife, criticism and internal dissension when a church forgets itself long enough to remember others. Oculists say that a broad, sweeping outlook is an excellent exercise for strengthening and preserving physical sight.

It is also good for the soul's power of vision. Thus Jesus taught when he said, "Look on the fields." That is the sure remedy for the near-sighted soul.

The preacher who fails to plead the cause of missions will soon be pleading for the balance due on his salary! Teach a congregation to put restrictions on its outside benevolence, and soon it will bandage its liberality in local work. Limit the pasture in which you graze your flock and shortly there will be naught wherewith to give them nourishment. Introduce your members to the world-field; have them tilling abundant soil, and you will have reason to rejoice over a plentiful harvest of good things.

The shortest road to the blessing of God may be via China, India, Japan or other countries.

A *cosmopolitan* commission is the only kind that could satisfy the purpose of God and measure the greatness of Christ.

BEDFORD, Ind.



## ATTEMPTING GREAT THINGS.

I. J. SPENCER.

There is a magical charm in attempting great things for God. He expects great things of those for whom he has done great things and to whom he promises great assistance. The last commission is indeed a great commission, embracing all the world and all time. But the assurance, "All power is given unto me," and the promise, "I am with you all the days," make obedience practicable.

In my own experience I find Christians responsive when I ask for contributions worthy of their high privileges, and show the reasons why they should be liberal. Immediately after one offering of unusual and impressive size, and inspired by the joy of generous giving, the church to which I was ministering enjoyed the largest and best protracted meeting in its history. On another occasion, and as the result of a large offering, the church was aroused to pay off a considerable part of its heavy building debt.

At another time I met an obstacle in the way of a good contribution, but was able by the grace of God to turn it to good account. I had preached a missionary sermon, and had called for sums of fifty, twenty, ten and five dollars. The response was liberal, and led some of the good deacons to protest kindly and conscientiously against sending so much money away from the church when it was cumbered with a burdensome building debt. Just before the next March Offering I heard, indirectly, that there was great objection to my calling for a big collection. I decided, therefore, to appeal directly to facts, and to lay them on the conscience of the people, and to depend only upon these and the blessing of God for results. I felt as I entered the pulpit that the judgment and sentiment of some of my best and most influential brethren were against a worthy contribution. But I showed our indebtedness to God and that both *gratitude* and *justice* demanded a liberal and abundant offering to save the heathen, for our forefathers had been savages and were evangelized by foreign missionaries, and our own rich inheritance of gospel privileges had come through Foreign Missions. I then answered the objection I had heard against a large offering by saying: "But the church will declare, 'We have an immense debt on our building and it should be paid before we give to heathen missions. Let us be just before we are generous and pay our debts before we make donations.' In answer to this plea I ask where did you learn that any debt recently contracted with men for a splendid and luxurious church edifice should take precedence over that primary indebtedness and supreme obligation to God found in the great com-

mission? Surely our first obligation is to assist in saving the world; and all debts for fine and convenient churches can await our convenience, while the debt we owe to God is always first and most imperative and can be discharged only in obedience to the great commission."

After the sermon I said: "Now I lay this supreme obligation upon your own consciences. You must decide what you want to do with it. If you fail to do your duty, your blood shall be upon your own heads."

As the immediate consequence this church did better than it had done. It became a "Living Link church." The objectors were themselves converted and led in liberal contributions. Now the watchword of the same brethren is this: "Not less for *Foreign Missions*, but more for *Home Missions*."

#### A NECESSARY QUALIFICATION.

One of the most necessary qualifications for a preacher who ought to lead his people into missionary enterprise and enthusiasm is spiritual sight or the vision of faith. Faith is the realization of the spiritual and invisible reality. The mighty prophets of the Old Testament were God's seers. Jesus looked above and beyond the horizon of men and lived in constant companionship with the Father. Simon Peter, blinded by sense, reproved his Lord, but the latter, seeing plainly his pathway of duty running far into the future, rebuked Simon, who savored of the flesh. When his disciples' eyes were downcast and holden he said: "Lift up your eyes and look upon the fields white already to the harvest." Like Moses, "He endured as seeing him who is invisible," and "for the joy set before him endured the cross and despised the shame."

Paul, too, renowned as a servant of Christ, had a vision at Damascus, at Troas, and at Corinth, and by the grace of God was "not disobedient to the heavenly vision." Every church needs a minister with clear vision who can see afar off as well as near, and the spiritual as well as the temporal.

Carey caught a vision of God and duty, taught his brethren to "expect great things from God" and to "attempt great things for God," and blazed the pathway to modern world-wide missions.

Columbus sailed westward over the long and lonely waste of waters, meeting delay with patience, and mutiny with good cheer, because of his vision of faith. Great men, modern, mighty seers are rising up and saying: "The world can be evangelized, for God has both commanded and promised that it shall be done, and with God all things are possible."

#### THE LIVING LINK IDEA.

The idea of the Living Link church, a church supporting its own missionary, is an inspiring one. It means, too, that while the mission-

ary is supported on the one side, that Christ, the living Lord, is the source of life on the other. May the time soon come when not only hundreds of churches, but hundreds of individual persons as well, shall be living links—or, in other words, living branches, abiding in the living Vine on the one hand, and on the other bearing rich and abundant fruits throughout the heathen world. Great is the Lord and greatly to be praised. Happy is the man whose delight is in Him and whom God uses as an instrument, a vessel, a conduit, a branch, a living link or a messenger to make known His will among the people, His saving health among the nations.

LEXINGTON, Ky.

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## THE CHURCH THAT FOUND HERSELF.

G. L. WHARTON.

Rudyard Kipling calls one of his interesting stories, "The Ship that Found Herself." It is far more interesting to see a church find herself. It is a far happier experience. During the past year, not a few churches have found themselves. Among them is the Winchester (Ky.) Christian Church. A more lovely or happier people I have never seen. The preacher, the officers, the members, the children, the other churches, the town, all are happy. There is rejoicing all around. The State of Kentucky, the whole earth, and I verily believe that heaven itself is happier. The reason is the church has found herself. I venture to say that in all the "finds" of the past twelve months, there is nothing richer than this discovery.

The way this church found herself was not an accident. The church has a history. She has been a living, growing body for about sixty years. Her natural material is as good as the best the Bluegrass region can produce. In addition to the combined national advantages and the culture that schools and colleges bring, there have come for decades with great power from above the heavenly influences of Word and Spirit through godly men and women.

Two years ago, in the providence of God, a young minister fresh from classic halls, was called to be the pastor of this church. It is only plain fact to say that, though quite human in the best sense, he combined in beautiful proportions wisdom, studiousness, vision, faith, earnestness, hope, love and courage. That God has used him to help this church to find herself none can doubt but those who doubt the reality of God. Under his leadership the church has found: 1. That she can be a Living Link church, which means that she can support a

foreign missionary and raise the money in advance. 2. That she can support a home missionary also and pay the money in advance. 3. That she can have a State missionary and pay the cash in advance. 4. That she can also increase her own preacher's salary one-fourth, and besides make handsome gains in all the other benevolences of the church. Compare the following annual reports of this church and see what she has found :

MISSIONS.		1902.	1903.
Foreign .....		\$250	\$635
American .....		160	350
State .....		125	300
C. W. B. M. ....		209	252
Ministerial Relief .....			100
LOCAL EXPENSES.			
Charities .....		\$275	\$330
Helps, Heating, Light .....		500	882
Pastor .....		1,200	1,600
Total .....		\$2,719	\$4,449

Here is a gain in every item of benevolence, aggregating, in one year, \$1,730. Notice how it came about. It did not come from an unusually prosperous year in business, for this has been a less prosperous year than usual in the Bluegrass country. It did not come from the novelty of a new preacher. Bro. Armstrong had been the pastor more than one year before this increase commenced. It did not come from a fine, new church and organ, with a big debt thrown in as a chromo. It did not come from a large church in numbers. The Winchester Church has 464 members living in the city of 7,500, and in the country around the city. It did not come from a few rich persons giving large sums. The church is not a rich church, as riches are counted in the Kentucky churches, but the brethren are men of good means, who are not strangers to money.

The way the Winchester Church found herself was, first, by abandoning, with reluctance, the "omnibus" or "bunching" plan of contributing to missions. They were wedded to this plan and perfectly satisfied with it. The president of the official board told me that to a man they were opposed to the giving up of the "bunching" plan of offering, but that the modest, yet persistent, pastor, who stood alone, was permitted to take the offerings at the regular times appointed with a firm conviction on the part of the board that it would be a failure. The church has found herself because of the faith, courage and hope of a brave preacher, and none are happier than the official board. The church has found herself because 290 of its members contributed to missions in 1903.

The church has found her power, and discovered that to use it is a



blessing and not a burden. After paying \$3.53 per member for missions without any pressure, but in view of the responsibility of supporting their pastor and three missionaries, this church, with a willingness, humility and joy most beautiful to see, has pledged to give \$500 to our Bible College in India. I believe the near future will prove that this church has only begun to use the power she has found God has entrusted to her.

Danville, Ky., is another church that has found herself. She also has a good pastor and three missionaries. A business man in Danville, who knows the Christian Churches in Kentucky, assured me that there were at least twenty-five churches in the State which could do the same that Danville and Winchester have done, and, like them, be all the happier for it. There are scores of such churches in the United States which can and will do the same.

I write this, not at the request of the Winchester and Danville brethren, but at the special request of Bro. McLean, for the encouragement of our many splendid churches. There is a great blessing just ahead for every church that will find herself. The baptistery will not be dry either. Winchester has had fifty-one additions in 1903. God bless all the churches and preachers, and grant that they may find and use their power and rejoice evermore.

HIRAM, December, 1903.

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## OUR AFRICAN MISSION AND OUR RESPONSIBILITIES.\*

DR. ROYAL J. DYE.

Africa is well called the "Dark Continent," for not only are there sections of unexplored land peopled with numerous tribes of wild and savage cannibals, but there is a moral darkness and a hopelessness denser, if possible, than that of their physical condition.

Africa has well been termed a great interrogation point, asking the civilized nations why they have left her so long in such darkness. She has been aptly likened to a mammoth human ear listening for the message of the gospel of freedom from the chains of sin and superstition. And, brethren, the mission that has been so auspiciously started, the seed that has been sown and watered with the blood of our martyred Dr. Biddle, has already been wonderfully blessed of God to the salvation of souls and the ingathering of a church of his name. These

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\*An address delivered in Michigan.

things are meant for our encouragement and to spur us on to greater efforts in his name.

Tributary to our lone mission in "Darkest Africa" is a section of country spreading out like a great fan back of us and accessible by the Riki River and its tributaries, forming a navigable water-way of between 200 and 300 miles, and the smaller tributaries accessible with canoe for 300 miles farther, with close on to 10,000,000 people. But a few hundreds of these have ever seen the missionary, or know even imperfectly the gospel of the love of God. Their lives are so degraded that I dare not hint at things that are common, every-day affairs to us. They have so little sense of responsibility to a supreme power that lives of slaves are freely sacrificed and victims killed for their cannibal feasts. Their dances are meant solely to arouse jaded passions. They have no word for virgin, and their blank amazement at our description of virtue was simply astounding. Their vocabulary is full of words, and their folklore of stories of the basest kind. Woman is the slave and tool of her master. There is no marriage ceremony and no love save mother-love. Women are exchanged, set aside, and rented to others in a most indiscriminate and wholesale manner. Are you sickened with these tales of sin and heathenism? They are too, and are seeking the light and hope of the gospel in large numbers. We had to refuse a large class of inquirers, and have them wait the coming of reinforcements, for we were going home soon. At Bolengi we now have a church of sixty members. And so up and down the whole length of the Congo there is sweeping a great wave of conviction, and all the mission stations are reporting revivals. In Uganda, ten years ago, there were a feeble thousand communicants; there are to-day 34,000 communicants, and a native church self-supporting, and sending out evangelists as far north as Kartoum and east toward Somaliland, and west to the great "Pigmy" forest, where they already number converts. The largest northern tributary of the Congo, the Mobanga, with its water-ways reaching far up into the Soudan, whose teeming millions are conservatively estimated at sixty, have yet to see their first missionary, and yet to hear the message of salvation, and are yet in the hopeless abandon of sin and despair. Brethren, could you but see the awful orgies of the funeral ceremony of a heathen chief, and then could you have looked upon the burial of our faithful native evangelist, "Ikoko," who, though afflicted with the dread malady, the "sleeping sickness," daily went from town to town preaching the hope that was in him; could you have seen with Dr. Layton the great throng of people gather to do him respect and testify to the love his noble, unselfish life had shown them, it would make you, with us, be-

lieve that the sin and darkness, such as even seeing we can not comprehend, seems second nature to these poor children of ignorance. Still the love of God and the hope of the gospel will work miracles now as in the time of our Lord himself. It only waits for us to do our part, whether at home in self-denial, that we may send the messengers of the gospel in ever-increasing numbers, or on the fields in far distant lands preaching daily the message of salvation and living humbly the life of our Lord.

Brethren of Michigan, we have yet to find a spot more favored of God, where we would rather dwell, than in old Michigan. But not a minute would it entice us from our dark, hopeless people to whom and God our lives are consecrated. We do not swerve, though we must leave our own sweet children for their own lives' sake to others to lovingly care for—for us and for the Master whom we serve. Do your share, fellow-workers, and we will not hesitate, nor will God fail to bless. Shall the paltry sum of \$14 be the mark of our consecration? Nay, rather let it be a daily setting aside as God has prospered us for the proclamation of this gospel of his Son through all the wide world.

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## THERE ARE SCALES ON OUR EYES.

W. J. LHAMON.

*Concluded.*

I had thought to end the charge of blindness here, but upon reflection I find it impossible. This theme will have its way, and will not stop short of its logical landing. It must be said, therefore, in the fourth place, we do not see gold as Jesus saw it. Very pointedly, and with tremendous emphasis of warning, he said, "Ye can not serve God and mammon." Multitudes of us, however, are trying to solve that impossible problem. Again, he said to the man who had prospered till his barns were bursting, and who was committing his soul to the goods he had gathered, "Thou fool; this night shall thy soul be required of thee!" And again, to a most admirable and exemplary but covetous young man, he said, "Go and sell all that thou hast, and give to the poor, and come and follow me." That young man turned away from the Master very sad, for he was very rich, and we never hear of him again. He was lost in the hopeless, mournful crowd of money getters, money-lovers and money-keepers. Multitudes of professedly Christian people see their own fortunes as the great and primary thing, and the kingdom of Christ as the small and secondary one. The apostle Paul, catching the full meaning of the Saviour,

lifts up his warning against covetousness as a form of idolatry. Our modern Israel is not without its worshipers of the golden calf. And, ah! the Moses who dares to stand in his pulpit and metaphorically grind that beast to powder is rare! The pulpit has not been overbold in rebuking covetousness, and in demanding large things for the mighty cause of Christ. All around us are those who are heaping up treasure for moth and rust, while the church of our God goes forth as a beggar of copper coins with which to prosecute her great work. To-day the Disciples of Christ have no greater need, or any more imperative, than to consecrate their gold to God. The faith, repentance and baptism of the pocket-book mean more to us during the coming quarter of a century than any other question of orthodoxy. We are not in danger of being a "disappearing brotherhood," except on the first Lord's Day in March. There is where our disappearance will begin, if anywhere. Nor are we so much threatened by destructive criticism as by destructive penuriousness. And federation with other bodies is not nearly so liable to ruin us as the federation of our cash with the lusts of our flesh and the things of this world. Orthodoxy as regards baptism is all right, but heterodoxy, as regards stewardship, is all wrong. Stewardship! Let the word be repeated, for we are not dealing with the question of giving, but with the question of honesty, and the prompt payment of rightful obligations. "Will a man rob God?" it was anciently asked. But we are robbing God. There are millions of dollars long since overdue to the treasury of his church lying invested in farms and stores and stocks and bonds. Not a tithe of a tithe comes into the storehouse of our God for the administration of his world-kingdom. At an outside calculation we are, by our gifts, putting an estimate of two cents apiece on the souls of pagan peoples. Jesus died for them—we live for them at the rate of two cents per capita per year! So does his vision of their value put ours to shame and condemnation. No more solemn and imperative voice can go out from colleges and missionary societies than the warning against unconsecrated wealth and shamefully small giving; and upon the pulpit of our great brotherhood there rests no more solemn duty than that of wedding wealth to wealth—the wealth of our God-given gold to the wealth of our Christ-given grace. It is a disloyalty to the souls of men to permit them to hoard while the Saviour, in the person of his church, is compelled to walk the earth like a mendicant. In the early days of my ministry I feared to ask church-members for money; thank God, I came to the point where I feared not to, and to that point every minister must come who fears



God more than he fears men, and who loves the souls of men as he loves the kingdom of Christ.

Suffer now a concluding page or two. How we ought to love this great brotherhood of ours; we, men of the pulpit and of the missions! Would that we could love it into loftier living and larger giving! We must love it. We must love it and warn it and pray for it till it becomes the veritable Samson that it can be. This mighty brotherhood that God has caused to grow so rapidly has an incalculable leverage on the world in the simplicity of its creed and in its increasing numbers and wealth. But our Samson is asleep yet, and he is in danger of being shorn if we do not rouse him. He must be awakened, and he needs a vision. Praying Saul is a type to us. Like him we need such filling of the Holy Spirit, and such a baptism as shall cause the scales to fall from our eyes. Then, like him, we shall see clearly the mighty work that is before us, and we shall see clearly to do it. If we of the twentieth century could see ourselves a chosen people to the Gentile nations as that one man of the first century felt himself a chosen vessel to them, and if we, in our capacity as faithfully as he in his, should bear to them the cup of life, future centuries would read our glory as nineteen centuries have glorified him.

COLUMBIA, Mo.

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THE COMMAND, EXAMPLE AND  
SPIRIT OF CHRIST.

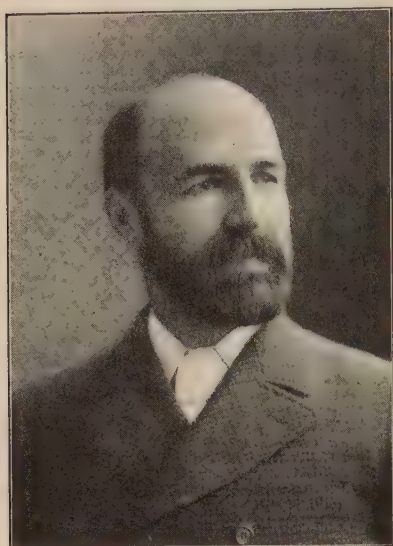
"Go ye into all the world, and preach the gospel to the whole creation." This is a very plain and positive command. It is among the last words of our risen Lord to his disciples. Not to his apostles alone, but through them to all his followers, for he adds, "And, lo, I am with you alway, even unto the end of the world." Here we have Christ's authority for missionary work.

The example of Christ is also missionary in teaching. He came from beyond the vast ocean of space to our little planet, and condescended to become one of us that he might show us how to live and labor for the lost—to become our example. Hence, he says, "I am the way, the truth and the life." We should live as we have him for our example. The Spirit of

Christ. "He that hath not the Spirit of Christ is none of his." Christians must be willing to carry the gospel to God's needy creatures, and, if necessary, to become one of them, in a very important sense, before we can claim the Spirit of Christ. It is a work the church needs to do in every age, not more to benefit the regions beyond, than to strengthen and develop itself. How otherwise can we cultivate the Spirit of Christ in us? That world-wide desire for souls that overlooks none of the Father's little ones! That all-embracing love which reaches out after a lost world! Then shall we become partakers of the divine nature. Heed his command, follow his example, and imbibe his Spirit. The March Offering for world-wide missions offers an opportunity no church or individual member should let go by unimproved.

LA MONTE, Mo. G. E. SHANKLIN.

## SUNDAY-SCHOOL DEPARTMENT.



A. E. JENNINGS.

Supt. Central Sunday-school, Detroit,  
Mich.

RAISED \$100.

On last Children's Day the Central Sunday-school, Detroit, Mich., raised \$100 for Foreign Missions. The superintendent, Mr. Jennings, tells how they did it:

"When I see how easily we raised what we did, I am surprised that we did not put forth the effort to do still more. For nearly a month before Children's Day we mentioned it at every service, and then, on Friday before Children's Day, we sent a letter to every member of the Sunday-school, and every member of the church, inviting them to be present at the service, and asking just as many of them as possible to become members of the Dollar League. We had a severe storm the night before, and, although our audience was not large, the results were very satisfactory."

THE *Missionary Boxes* are now ready. Order some at once, and put the children to work gathering offer-

ings for Children's Day, the first Sunday in June, 1904.

ARE you faithfully using the *Birthday Box*? Many superintendents testify that their Children's Day offerings are doubled by the use of this device. If you have none, write to F. M. Rains, Box 884, Cincinnati, O., and one will be sent you free of charge.

It is not too early to begin preparations for Children's Day. A great offering can only be had by well-laid and carefully executed plans. Many Sunday-schools that raise the largest offerings begin work as soon as one Children's Day is passed, on the offering for the following year. This is the secret of their success.

We are in receipt of a beautiful little booklet, issued by William Spanton, teacher of Class Esther, in the Akron (O.) Sunday-school. On the first page appears a photograph of Ichino Esther, the little Japanese girl who is being supported by the class. This is followed by appropriate Christmas and New Year's greetings, and by the subjects of the Sunday-school lessons for the whole year. The aggressive, up-to-date example set by this class and their enterprising teacher is worthy of emulation.

EVERY day new Sunday-schools are being enlisted for the study of the missionary lesson once each quarter. The next lesson will have for its subject "Hawaii," and will be calculated to interest both old and young. If you are not using them, send in your order at once. There are three grades; i. e., Senior and Intermediate, Junior and Primary. In ordering, please state how many of each grade you need. They will be furnished free of charge. Those who are using them state that the children look forward to them with eagerness, and that the

older people are deeply interested in the study. Let us raise up a generation not alone of givers, but of *educated* givers; men and women who will know exactly for what purpose

they are giving and what their contributions are accomplishing. Then shall both the gift and the giver be blessed.

## YOUNG PEOPLE'S DEPARTMENT.

W. R. WARREN.

"MAN, WHAT A CHANCE!"

There has been, within the last few years, a great revival in the study of history. Hundreds of the most brilliant minds have been consecrated to it. The history of every European nation and of every important epoch has been rewritten, not once, but a dozen times. Books on Cromwell are counted by the score, those on Napoleon by the hundred. America, with its briefer annals, has been only less thoroughly overhauled. Contemporary narratives have been compared with one another and all with other records: official archives, private correspondence, inscriptions, coins, architecture, paintings, sculptures. No "authorities" are accepted as final. The best are only witnesses whose testimony as to facts is carefully tested and weighed. The actual facts are wanted. Being found, the best literary skill is brought into service to present the deeds and characters of the men and nations of the past in such manner that their stories shall prove as fascinating to the readers as it was to the historians. Some of the diamond's bulk is lost in perfect cutting, but its brilliancy is enhanced.

In every case, the most enthusiastic interest is taken in primitive times, formative periods, pioneer days. Then one day is as a thousand years. One strong man, as Alfred the Great, shapes not only the nation of his time, but determines its course for all time. The Franciscan monks in California

a century and more ago impressed religion and civilization upon the coast Indians, but they also chose where we should build cities, erect palatial hotels, gigantic stores and wide-spreading universities. Their trails are railroads now.

The family of peoples is like a family of children—all are not young at once. The senility of Turkey is the adolescence of Japan, the infancy of Africa. And nations, like men, are born again. The man of spirit and purpose has a part to play now as in the age of Columbus; and it is something more than to lose himself in the really idle game of money-making. Shall we be satisfied to read history, or will we take a hand in making history? The greatest formative forces of to-day are moral and religious truths.

The mightiest pioneers are the missionaries. The finest romance of our times is found in their work and in the lives of their converts. No wonder Robert Louis Stevenson was drawn to James Chalmers, and longed to write his life. It was a chance to watch a master-builder laying the enduring foundations of a civilization.

If this were rightly appreciated, there would not be fifty applicants for an instructorship in a university, and none for a vacant post in the missionary service. It is not because China is far in space, but because it is present in time, that we fail to discern its possibilities. Raleigh had as much trouble to secure recruits and money as Rains has. The Puritans did not choose America. They were driven to it. Their old neighbors never suspected that they were founding a world power. Wanted—Young men to sow acorns over two continents!



## FROM THE MISSIONARIES.

## CHINA

MRS. BUTCHART writes that the Doctor is very busy every day ministering to the afflicted. To all these the gospel is preached. The good work is going on continually, and the missionaries are encouraged by the thought that the gospel story is being spread in that land. The new house is getting nearer and nearer completion. The roof is being put on at present, but the building will not be finished and ready for occupancy before spring.

F. E. MEIGS reports that the missionaries in Nankin greatly enjoyed the visit of Dr. and Mrs. Shelton and Dr. Rijnhart. One of the graduates of the college in Nankin has decided to go with them to Tibet. He writes that it is really a great thing for them to have a missionary go out from their own school. Dr. Rijnhart is delighted, and the school is enthusiastic. His name is Yang.

It was thought by some that the missionary enterprise would be exterminated after the Boxer uprising. Such has not been the case. In more than one city the missionaries are embarrassed by the abundance of gifts showered upon them by the Chinese. In some places the Chinese have put into the hands of the American missionaries enough funds to build, complete, churches, hospitals and schools. In Canton one woman has contributed \$3,500 to add a Children's Ward to the Woman's Hospital in that place. A merchant of Ningpo has given \$30,000 for a high-grade boys' school. The Boxer movement has been overruled to the furtherance of the gospel.

## A CHINESE CRUCIFIXION.

Among the many methods of capital punishment that are in practice in China, there is none more dreaded than the awful sentence of crucifixion. The rarity of the sentence makes it

none the less gruesome. In Kwantung, Anhwei, Shantung and Kansuh the cases that call for such an extreme penalty are more numerous. It is usually for some terrible crime. The day is one of revelry and pagan orgies. The punishment and the exhibition of it are both open.

A desperate murderer, named Mah Ling Jin, was recently crucified in his native district of Shun-teh-hsien, Kwangtung. He was decoyed into the capital by a man whose father he had recently killed. The trial was brief and decisive. Thousands of the worst element filled the city. At the trial the prisoner confessed with callous indifference that he had murdered sixty persons. He was a highway robber of a notorious band. It was arranged that the crucifixion should be a public demonstration.

Bound by his hands and feet, the man was carried to the scene. He was then nailed by his hands and feet stretched to an immense cross. He showed no signs of repentance. After the terrible sufferings of thirst, agonies of mind, and amid the taunts of a heathen mob, the demonstrations of the soldiers, and the general pandemonium of such a scene, lengthened out to three days of such revolting and sad torture, the victim was relieved by death.

After death he was decapitated in accordance with the full details of the sentence. This was to ensure the man being ranked in his abode in hell with the decapitated murderers. For several days the flocks of people from all parts of the country went to view the crucified and mutilated man as he was still exhibited, hanging upon the cross on one of the bridges of the city. This was said to be as a "warning to evil-doers."

Thinking of these conditions of the masses in China, one is reminded of the age that recalls the names of Tiberius, Nero, Galba, Otho and Domitian. Down in the lowest depths of



sin, greed, debauchery, avarice, and all the unspeakable sadness and hopelessness of heathenism, are hundreds of millions of men and women and children in this land who live in unpitied neglect and shameless squalor. Amid such scenes and in such an environment we need the continual prayers of the Lord's people, lest we become wearied in the strife. Oh that these sin-stricken and deluded millions might be led to look unto Him, their only Saviour, who was lifted up that he might draw all men unto him!

W. R. HUNT.

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### JAPAN.

MARKED changes in public sentiment have taken place in Japan in recent times. Dr. Peery writes as follows in the *Record of Christian Work*: "The attitude of society at large toward Christianity has very much changed since I came here. Formerly Christians were despised and persecuted; now they are tolerated and often esteemed. Formerly to be a Christian frequently debarred a man from employment; now it is generally regarded as a recommendation. Formerly if a Government schoolteacher became a Christian he was almost sure to lose his position; now one can hardly find a single school of importance that has not several open Christians among its teachers. Formerly Christian students were persecuted and beaten by their pagan comrades; now they suffer little inconvenience because of their faith."

MISS KATE JOHNSON reports one baptism at Sendagi. She writes that she was invited to address a society of Japanese ladies, many of whom belong to the nobility. There were three hundred present, and they gave most interested attention for two hours while she told them something of the work of Livingstone in Africa, and of Dr. Rijnhart in Tibet. Some of the ladies are Christians, many are Buddhists and Shintoists, and each one has an earnest desire to spend her life in noble self-sacrifice for her country and her generation. "The

ladies all expressed themselves as being much pleased with my address. They were very profuse in their thanks, and invited me to visit them and address them again sometime. The next day one of the ladies called at my home and brought me a very beautiful present, her own handiwork."

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### INDIA.

DAVID RIOCH writes as follows: "We are now in camp, journeying from place to place, preaching the glorious gospel of hope. The people, for the most part, are hearing the Word gladly. We ourselves are more happy than we can tell, to be at last in this work. Progress on the bungalow has been very slow. As yet we have no door or windows, but will have to have them before the hot weather comes on."

MISS MILDRED FRANKLIN, speaking of her school, writes: "I have all the way through made the religious teaching foremost, and I believe I have been permitted to see the results. I have seen lying lips grow true, thieving fingers trusty, quarrelsome girls become gentle. My girl's parents have borne testimony that in some cases a girl's whole nature has been changed by her school life. There are things I can not put in a report, but I know you will agree that these are the results a mission school should produce. I hope in time some may become openly confessed Christians. Some are already so in life."

DR. C. C. DRUMMOND writes: "The work here seems to be getting back to something like it was before the plague broke out. The attendance at the boys' school is increasing, and the girls' school has opened with an attendance that is encouraging. Mr. Grainger reports good meetings in the villages. The medical work keeps up to about the usual average. The plague has almost disappeared. There are cases here and there, occasionally. In September we treated 152 cases of

plague, with the following results: Seventy-four were cured, 46 died, and the fate of 32 is unknown. We could not always keep track of the patients treated, as sometimes when they got better they would go away to other places. We are safe, I think, in saying that of those treated, about 50 per cent. recovered."

MISS JOSEPHA FRANKLIN writes: "In India there is an annual examination on Sunday-school lessons. There are five divisions, as follows: Teachers, Senior, Middle, Junior and *Viva voce*. One set of people choose the questions, and another set examine. The examination takes place in the presence of two missionaries, who have the printed questions set before all. This year Damoh boys got highest Teachers, Seniors and Middle Certificates, and a Bilaspur girl came out highest in the Junior division. Some child of our mission has got the highest certificate for several years in Hindi, and in all languages. The Damoh boys had never tried before this year, so I was naturally proud to have them come out ahead in three divisions out of five for the Hindi-speaking Christians."

#### FAITHFUL UNTO DEATH.

As near as I can find out, Harbajan came to us in the time of the first famine, 1897. He had been badly burned, losing one arm and having his other hand crippled. He had the badness of the ordinary native, and brought with him a wife that was more than ordinary in badness. This wife died soon afterwards. In course of time, Harbajan became a Christian, but did not at once give up all his bad ways. The missionaries, thinking him teachable, kept hold of him, and their teaching had its effect. As he was unable to work, he was allowed to stay at our leper asylum, and run errands and do odd jobs for the mission. Two months and a half ago, when the plague broke out in Harda, we felt that our lepers in the asylum were safe, as they are two miles away

from the town. We warned them about going off the asylum grounds, and, as far as we know, they obeyed. But two weeks ago, without a day's warning, the plague broke out among them in a violent form. Every servant and helper on the place, as well as a majority of the lepers, were taken ill. This was Harbajan's testing. He could easily have run away from the city, as fourteen thousand had done, but, knowing it meant almost certain death, he stayed with those sick lepers and servants, and gave them their medicine, and waited on them night and day. He was so faithful that not a leper died, and all but three of the others in his charge were saved. He could not save himself. The plague took him suddenly and violently. After two days of burning fever he went to his reward. Such is the work of the gospel. It takes these ignorant, wicked heathen, and by its gradual transforming power makes self-sacrificing heroes of them.

O. J. GRAINGER.

HARDA, C. P., India.

#### HINDU WORSHIP.

A Hindu's idea of what worship means may be learned from the following facts, which I take from Monier Williams' book on Hinduism.

In one of India's great temples, the god Shiva is worshiped by the priests in the following way. This is the daily performance:

1. At first appearance of dawn, bells are rung to rouse the deity from his slumbers.
2. A lamp with many wicks is waved in front of the stone that represents the god.
3. The god's teeth are cleaned by pouring water and rubbing a stick about a foot long on the stone.
4. The deity is washed and bathed by emptying several pitchers of water on the stone.
5. The god is dressed by putting clothes on the stone.
6. The first breakfast is offered, consisting of grains, sweetmeats, curd and cocoanuts.
7. The god has his principal break-

fast, when cakes and more substantial viands are offered.

9. The god has his regular lunch.

10. The midday meal is served, consisting of curry, rice, pastry, cream, etc., while the priest waves a many-flamed lamp and burns incense before the stone.

11. Strains of noisy, discordant music rouse the deity from his afternoon sleep at 4 P. M., the sanctuary having been closed for the preceding four hours.

12. Sweetmeats are offered.

13. The afternoon oath is administered.

14. The god is dressed as in the morning.

15. Another meal is served.

16. Another bath is administered.

17. The full-dress ceremony takes place, when fine, costly vestments, yellow flowers and perfumery are placed on the image.

18. Another offering of food follows.

19. After an hour's interval, the regular supper is served.

20. Five masks and a drum are brought in and oblations made.

21. Waving of lights is performed before bedtime.

22. A bedstead is brought into the sanctuary and the god composed to sleep. Of course, offerings are ultimately eaten by the priests, and attendants, the superfluity being sold as sacred food.

Such is the darkness of the heathen mind. He thinks God is pleased with such service; that he desires such things. With such thoughts they become more and more degraded, more and more superstitious, while their souls go to destruction.

"Send the light, send the light."

O. J. GRAINGER.

HARDA, C. P., India.

## THE PHILIPPINES.

W. H. Hanna reports a series of meetings held in Manila. In sixteen days there were twenty-four confessions. His is very anxious that another man should be sent to help in the work in Manila. He writes that the Pickett family are now safe in

Laoag, much to the gratification of the missionaries and the Spanish and American residents. One American has proposed to raise \$100 or \$120 a month to retain the doctors to treat the fifteen Spaniards and the thirty Americans in the province in case of sickness. It is thought that the medical work will be self-supporting almost from the first. The medical work will be a great power in that land. Dr. Pickett is most hopeful over the outlook.

## PAY YOUR DEBT.

This work of giving the gospel to the heathen is not a thing which you may or may not do, just as you choose. As a Christian, a beneficiary of Christ's salvation, you have no choice in the matter. You owe a debt to every soul who has not received the Saviour. This is Paul's view. "I am debtor," he says, "both to the Greeks and to the barbarians, both to the wise and to the unwise." Paul judged that he was bound to do something for the Lord who had saved him. His first question after his conversion was, "Lord, what wilt thou have me to do?" Presently, while he prayed in the temple at Jerusalem, the answer came, "I will send thee far hence unto the Gentiles." And Paul accepted those words as God's draft on him in favor of the heathen. From that moment he felt that he was deeply in debt to all who knew not Christ. He conceded the claim of the cannibal African and the voluptuous Roman alike. Whether he contemplated the untutored Briton, lolling in drunken stupor in his distant island home, or the cultured Greek, who listened with critic's ear to his polished discourse on Mar's Hill, he saw in both his own creditor.

The obligation which Paul thus recognized rests upon you. You have the same faith, the same redemption, the same Holy Spirit, the same rules of Christian conduct. These gifts create for you the same liability. You also are "debtor" to the heathen.

You are "debtor" by the terms of your church vows. When you solemn-



ly, before God and before his people, surrendered yourself to him and covenanted to do his will, you deliberately, and at your own free will, gave your signature to a promissory note. It was as if you had written, "I promise to pay, 'as much as in me is,' without default or stay of execution." And God gives the heathen a part interest in this note of yours when he says to you, "Preach the gospel to every creature." Through this divine transfer your paper is held by the natives of India and Africa to-day. It awaits your payment. Some of it is long overdue.

The debt you owe is the preaching of the gospel to the heathen. But for the great mass of his creditors God has converted this into a cash obligation. If you can not go and preach to the heathen in person, then you are to discharge your debt to them by the means which you send for the support of those who can and do go in person. You are to remember that the work is as truly your own as if you were a missionary on distant soil. The foreign mission is not a new church. It is the church in another place. It is the home church obeying the divine command. "The missionaries are our hands, doing the work to which we, with them, have been called. Our relation to them, therefore, is an organic one, entailing all the responsibility of sympathy and support. If our hands are palsied and inefficient, it is we who make them so. By as much as we sever them from our bodies, we cause feebleness and decay."

Yes, you are in debt; truly, actually in debt. You owe an annual bill to the African as certainly as you owe a weekly bill to your grocer. You are as really indebted to the caste-ridden child of India as to your baker, only the heathen's is the prior claim. It is not your first duty to live; it is your first duty to do the will of God. You dare not forget your debt to God when you estimate the year's outlay. If you can not meet your obligation to God as well as that to the man who supplies your table, then something is wrong. You have some-

how deranged God's plan for your life. Better begin to equalize matters by reducing your grocer's or tailor's or dressmaker's or milliner's bill so that you may be able to pay your bill to the heathen. Many of your fellow-Christians are already sacrificing much in this way for this purpose. You have no right to live in such a way as leaves you nothing to spend on the Lord's work. If you want to be honorable with him, you must make careful provision for your debt to him. And if you have abundant means and are yet withholding your contributions from the Lord's treasury, then step to the rear, my friend, and take your place at once, with those dishonest ones who are willful defaulters. Pay your honest debt.

GEO. H. REEN.

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#### THE NEW WATCHWORD.

Watchwords are important features of well-conducted campaigns. They provide an objective point for the army, and the thrill of enthusiasm necessary to reach it. In the army of the King of kings there is, of course, but one ultimate watchword, "Christ for the world," but each successive campaign of the age-long conflict must have its own subsidiary and progressive rallying-cry. Our missionary leaders wisely recognize this, and have given us a new watchword for a new year, "A Quarter of a Million Dollars for Foreign Missions in 1904."

It is an admirable watchword, *first, because it is pitched so high.* Whatever be the case with other music, slogans must be keyed high and sung in crescendo. Do the Jeremiahs in the camp shake the head over the quixotry of the business? So much the better. The very magnitude of the attempt breeds the nerve and sinew for its carrying out. "Hitch your wagon to a star," and by and by you will discover that it is no wagon you are riding in, but a celestial chariot, drawn in the orbit of God's eternal purposes. And what is true of stars, is also true of "A Quarter of a Million Dollars for Foreign Missions."

Again: This watchword is admira-



ble *because of its splendid optimism*. There is nothing half-hearted or dubious about it. Its framers believe in themselves and us. They are not the timid ten who see Anakim everywhere, but Calebs and Joshuas who trust in a God stronger than any Anakim. It needs a good deal of courage and faith to ask for an increase of \$40,000 in a single year—\$10,000 more than that of the three preceding years. Yet that glorious optimism has been theirs. It is ours to justify it.

Once more: The watchword is *more adequate than any yet issued to the fact of heathenism*. When, at the beginning of the Civil War, the Government called only for a small loan and levy, public opinion in the North, measuring the gravity of the situation by the lightness of the call, went to sleep—and Bull Run. Partly for a like reason have we been sleeping at our post; indulging, perhaps, on mission Sundays and conventions in a little legalistic charity and dilettante enthusiasm, but ignorant, after all, of the awful fact of heathenism, holding it lightly because it touched our purses lightly. In this commercial age, interest is proportioned to interest. Facts must be expressed in finances to touch the modern conscience. Hence our leaders have done well in asking large, peremptory, difficult things, in order that we may know how vast is the problem of world evangelization.

Of course, it will cost. But, remember, Gethsemane is "the rose-garden of God." The missionary army has no "abundant entrance" in the earthly sense. It enters as a warrior wounded, as a rider spent, as a ship dismasted; but it enters.

H. D. C. MACLACHLAN.

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#### THE MASTER MOTIVE.

Love must ever be the master motive of missions—love for God, love for God's children. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love. Herein is love, not that we loved God, but that he

loved us, and sent his Son to be the propitiation of our sins. And he is the propitiation of our sins; and not for ours only, but also for the sins of the whole world."

God's love appeals to us from its extensiveness no less than in its intensity. We are moved by the fact that he loved the world as powerfully as by the knowledge that he so loved that he gave his only begotten Son. God could not be to us the perfect Father had he not loved all his children; and we can lay claim to kinship with him only in proportion as we are perfected into love for all our brethren. The universality of the Fatherhood of God and the brotherhood of man mark the highest reach of the revelation of Jesus, and crown him forever as the Son of man and the Son of God.

The church to-day is lamentably lacking in love, falling far short both in extensiveness and intensity. We need to love men more, and to love more men, until we shall regard everyone as neighbor, and love our neighbor as ourself.

In the sight of the All-Father, every soul is priceless precious, and the measure of our obligation to any man anywhere is his need of God, not our need of him. The end of our effort is his own salvation, not our protection; his eternal welfare, not our temporal advantage. We are to be filled with all the fullness of God, the very spirit of the Master. The mission is ours, to seek and save the lost, everywhere, anywhere. It must be that the clearest clarion-call of duty comes ever from the field of greatest need. The most imperative demand for light is where the people sit in darkness the deepest.

It is no wonder that the hapless heathen millions move on us so mightily; that the portrayal of their true estate proves so potently pathetic. The marvel is that any of us can prefer a ministry among those apparently surfeited with divine truth to the carrying of the glad tidings to those crying for the crumbs that fall from our tables.

If we will not go, we must send, or forfeit all claim to likeness with Christ. Timeliness counts for much in the performance of duty. There is a time for everything, and the first Lord's Day in March is the time for our annual offering to Foreign Missions. Now is the time for preparation. Let no church or individual be derelict. Begin to-day your prayers and plans. Readiness is all.

ROBERT LORD CAVE.

CLARKSVILLE, Tenn.

## BOOK REVIEW.

EVERY CREATURE. By M. T. Lamb. Price, 15 cents. American Baptist Publication Society, Philadelphia, Pa. Pp. 94.

This is a stimulating little book, and will do good wherever read.

FIFTY MISSIONARY STORIES. By Miss Belle M. Brain, Fleming H. Revell Co., Chicago. 60 cents, net.

This is an admirable little work. It will be very helpful to preachers and others who have to present the claims of Foreign Missions. One of these stories will do much to brighten a sermon or an address.

SAVONAROLA; OR, THE REFORMATION OF A CITY, AND OTHER ADDRESSES. By E. L. Powell, LL. D. Published by Sheltman & Co., Louisville, Ky. Price, \$1.

The author is our own E. L. Powell, so long the pastor of the Fourth and Walnut Street Church, Louisville, Ky. He is one of America's great preachers. This book contains sixteen splendid addresses, which are devoted chiefly to questions of civic righteousness. They sound a clear, definite note; they breathe a spirit of Christian patriotism. As you read them, you feel the warm heart-throbs of a royal Christian patriot. All the addresses are good, very good.

THE NEW ERA IN THE PHILIPPINES. By Arthur Judson Brown, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States. Pp. 314. Illustrated. Fleming H. Revell Co. Price, \$1.25, net.

The author has personally visited the Philippines, and the book is the product of first-hand observation on the field, and the persistent questioning of others who have been there. In twenty-nine vigorous chapters the conditions and needs of our new possessions are set forth. Some of the most interesting chapters treat of "The Climate," "The People," "The Labor Problem," "The Attitude of Filipinos and Americans Toward the Roman Catholic Church," "Protestant Missions," and "The Real Philippine Question." Under the last heading the writer says: "The real question for us to consider is: In what spirit shall

we keep them? Is our object to be selfish or unselfish, the increase of our own wealth and power, or the enlightenment and blessing of the Filipinos?" In conclusion he says: "It ill becomes Americans, who are themselves the products of Christianity, to say that the same cause will not produce the same effect in other peoples." One can not peruse this volume without being deeply impressed with the sense of our own obligation to give these people the benefits of a Christian civilization.

THE LIFE OF WILLIAM EWART GLADSTONE. In three volumes. By John Morley. The Macmillan Co., New York. Price, \$10.50, net.

This is a monumental work. Already it has taken its place among the greatest "Lives" in existence. It is fitting that it should. Its subject was beyond question one of the greatest and noblest men that ever lived. Its author is the best equipped living man to write the life of his political chief and personal friend. Gladstone was well born. He had every advantage in the way of training. In Oxford he took the highest prizes offered. He stood in the very front rank. On leaving the university he entered public life. He made his mark in Parliament almost at once. He began as a Tory and ended as a Liberal. He was a lifelong student. He was not ashamed to change his views and his position. He was a tireless worker. He did not trust to genius alone. The currents of daimonic energy seemed never to stop. He could do in four hours what it took other men sixteen, and he worked sixteen hours a day. He never allowed the magnitude and the multiplicity of his labors to excuse him from any of the minor charities and courtesies of life. Gladstone was a profoundly religious man. Morley states that for two hundred years England had not produced a ruler in whom the religious motive was paramount in the like degree. He was a moral force as he was a political force. He used all his own powers and all the power of the state for moral and religious purposes. He cared as much for the church as he did for the state. He regarded the church as the soul of the state. Lord Salisbury spoke of him as "a great Christian." It was said of him that he had so lived and so wrought that he kept the soul alive in England. When he died it was truly said that "the world had lost its greatest citizen." Morley has done his best work in this "Life." He read between two and three hundred thousand papers. He examined carefully the forty diaries that Mr. Gladstone kept in his long and busy life. The king placed a number of important documents at his disposal. He availed himself of all sources of information. The publishers have done their part most admirably. No one can read this "Life" without immense profit.

## RECEIPTS FOR FOREIGN MISSIONS,

FROM DECEMBER 1, 1903, TO JANUARY 1, 1904.

[Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

## ALABAMA.

## INDIVIDUAL.

Pinkster, Mrs. M.,  
Opelika .....\$ 1 00

## AUSTRALIA.

Churches ..... 290 40

## CALIFORNIA.

## ENDEAVOR SOCIETIES.

Acampo ..... 11 25  
Vacaville ..... 1 00

## INDIVIDUAL.

Musselman, Milda,  
Santa Barbara.. 17 00

Total ..... 29 25

## CANADA.

## ENDEAVOR SOCIETY.

Toronto Junction,  
Ont. .... 2 00

## INDIVIDUALS.

Campbell, Mrs. P.  
D. Balderson,  
Ont. .... 5 00  
Etherington, Frank  
K., Milton, N. S. 5 00  
Etherington, John,  
Milton, N. S. .... 1 00  
Graham, W. H. H.,  
Winnipeg, Man.. 10 00  
Hepburn, Mrs. J.,  
Sparta ..... 10 00

Total ..... 33 00

## COLORADO.

## SUNDAY-SCHOOL.

Denver (Broad-  
way) ..... 15 00

## ENDEAVOR SOCIETY.

Pueblo (Broad-  
way) ..... 3 10

## INDIVIDUAL.

Jacobs, J. W.,  
Louisville ..... 5 00

Total ..... 23 10

## ENGLAND.

## INDIVIDUAL.

Coop, Frank, South-  
port ..... 125 00

## FLORIDA.

## INDIVIDUAL.

Woods, S. R., Bow-  
ling Green ..... 1,000 00

## GEORGIA.

## SUNDAY-SCHOOL.

Augusta (Second).. 3 91

## INDIVIDUALS.

Cranston, J., Au-  
gusta .....\$ 1 00  
Cranston, Mrs., Au-  
gusta ..... 1 00  
Cranston, Miss,  
Augusta ..... 1 00

## MISCELLANEOUS.

A Friend ..... 500 00

Total ..... 506 91

## IDAHO.

## ENDEAVOR SOCIETY.

Moscow ..... 4 00

## ILLINOIS.

## ENDEAVOR SOCIETIES.

Clinton ..... 10 00  
El Paso ..... 1 87  
Oblong ..... 1 00  
Rock Island (Me-  
morial) ..... 1 45  
Staunton ..... 1 20  
Sweetwater ..... 17 00

## INDIVIDUALS.

Bratton, T. A.,  
Rossville ..... 1 00  
Caldwell, Ben F.,  
Chatham ..... 15 00  
Dyar, Mr. and  
Mrs. C. H., Rob-  
inson ..... 5 00  
Judy, J. W., Tal-  
ula ..... 5 00  
Pearson, H. A.,  
Flanagan ..... 5 00  
Ross, Andrew,  
Ohio ..... 10 00  
Webb, Mrs. E. A.,  
Grayville ..... 20 00

Total ..... 93 52

## INDIANA.

## CHURCHES.

Knightstown ..... 5 55  
New Castle ..... 8 41  
New Lisbon ..... 3 85

## SUNDAY-SCHOOL.

Elkhart (First).... 1 73

## ENDEAVOR SOCIETIES.

Andrews ..... 5 00  
Indianapolis (Cen-  
tral) ..... 20 00  
Indianapolis (Hill-  
side) ..... 10 00  
Laurel ..... 1 00  
Martinsville ..... 10 00  
Salem ..... 15 00  
Seymour ..... 4 50  
Spring Creek  
(Brookston) .... 35  
Washington ..... 1 00  
Windfall ..... 2 00

## INDIVIDUALS.

Berninger, A. I.,  
Indianapolis .... 5 00

Crane, Sarah M.,  
Milroy .....\$ 5 00  
Frazee, J. P., Rush-  
ville ..... 5 00  
Hill, John, Milroy. 1 00  
Hodges, Eph., Para-  
gon ..... 5 00

Redefer, Mrs.  
Mary, Terre  
Haute ..... 15 00  
Whitcomb, Harry,  
Shelbyville ..... 5 00  
Williams, Mr. and  
Mrs. L. M., Indi-  
anapolis ..... 10 00

## MISCELLANEOUS.

Friends, Irving-  
ton ..... 2 00

Total ..... 141 39

## INDIAN TERRITORY.

## ENDEAVOR SOCIETY.

Ardmore ..... 18 00

## IOWA.

## CHURCH.

Iowa City ..... 23 55

## SUNDAY-SCHOOL.

Colo ..... 1 00

## ENDEAVOR SOCIETY.

Batavia ..... 75

## INDIVIDUAL.

Macril, Addie, Mar-  
shalltown ..... 5 00

Total ..... 30 30

## KANSAS.

## SUNDAY-SCHOOL.

Monmouth ..... 08

## ENDEAVOR SOCIETIES.

Atlanta ..... 4 15  
North Topeka ..... 3 00

## INDIVIDUALS.

Bruce, W. F., Paw-  
nee Rock ..... 5 00  
Fallis, W. T., Gar-  
nett ..... 5 00  
Roberts, G. A.,  
Mayfield ..... 5 00  
Wood, Joel, Thur-  
man ..... 15 00  
Yeager, Maggie,  
Lapland ..... 4 00

## MISCELLANEOUS.

Friends, Emporia.. 50

Total ..... 41 73

## KENTUCKY.

## CHURCH.

Hopkinsville ..... 3 00

## SUNDAY-SCHOOLS.

Germantown ..... 2 00  
Oxford ..... 35  
Roaring Springs... 3 75

## ENDEAVOR SOCIETIES.

Burgin .....	\$ 10 00
Moorefield .....	18 00

## INDIVIDUALS.

Alexander, Geo., Paris .....	5 00
Coffee, Susan E., Maysville .....	5 00
McDiarmid, Mr., and Mrs. E. W., Morehead .....	5 00

## MISCELLANEOUS.

Cash .....	17 00
Total .....	69 10

## MINNESOTA.

## ENDEAVOR SOCIETIES.

Duluth (First) ...	5 00
Sharon .....	15 00

Total ..... 20 00

## MISSOURI.

## CHURCH.

Old Perche (Ruck- er) .....	1 25
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## SUNDAY-SCHOOL.

Salisbury .....	3 00
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## ENDEAVOR SOCIETIES.

Arkoe .....	1 50
(Chillicothe) .....	15 00
Elisberry .....	4 00
New Florence .....	1 30
New Point .....	1 00
St. Louis (Fourth)	30 00
St. Louis (Mt. Ca- banne) .....	7 00

## INDIVIDUALS.

Allen, J. H., St. Louis .....	100 00
Beck, G. S., Agency .....	50
Bickley, Mr. and Mrs. F. W., Mexico .....	6 00
Bryant, J. F., Beth- any .....	10 00
Davis, Zulah, Mad- ison .....	5 00
Jarvis, J. F., Sweet Springs .....	15 00
Kellar, E. H., Car- rollton .....	5 00
Staggs, H. B., Agency .....	1 00
Staggs, P. B., Agency .....	1 00
Staggs, R. P., Agency .....	50
Staggs, T. J., Agency .....	2 00

Total ..... 210 05

## NEBRASKA.

## ENDEAVOR SOCIETY.

Fremont .....	18 00
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## NEW JERSEY.

## INDIVIDUAL.

Elfering, John H., Camden .....	10 00
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## NEW YORK.

## CHURCHES.

Elmira (First) ...	\$ 4 00
Troy (River and Jay Streets) ....	17 41

## ENDEAVOR SOCIETIES.

Buffalo (Forest Ave.) .....	1 50
Buffalo (Richmond Ave.) .....	11 58

## INDIVIDUAL.

Kimball, A. E., Brooklyn .....	10 00
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Total ..... 44 49

## OHIO.

## CHURCHES.

Cleveland (Mad- ison Ave.) .....	60
Columwood .....	3 18
Perry .....	5 00
Toledo (Third)....	2 90

## SUNDAY-SCHOOL.

Cleveland (W. Mad- ison Ave.) .....	17 00
--	-------

## ENDEAVOR SOCIETIES.

Ashtabula .....	20 00
Bethel .....	5 00
Cleveland (W. Mad- ison Ave.) .....	2 00
Garfield Chapel (Yoder) .....	15 00
Gibsonburg .....	5 00
Ironton .....	10 00
Phillips (Salem)...	2 00
Rogers .....	2 10
Springfield (First).	6 00
Springfield (West Side) .....	15 00
Wooster .....	6 00

## INDIVIDUALS.

Allen, Cynthia, Ak- ron .....	150 00
Allen, Miner J., Akron .....	150 00
Brown, A. M., Ot- tawa .....	5 00
Dickinson, W. S., Cincinnati .....	500 00
Johnston, Mrs. M. E., Beloit .....	5 00
Midkiff, Louise, Middleport .....	5 00
Soule, D. L. and Hannah E., Wes- ton .....	30 00
Thayer, L. H., Youngstown ....	5 00

## MISCELLANEOUS.

A Friend, Bedford.	5 00
C. W. B. M., Mans- field .....	1 00
C. W. B. M., War- ren .....	2 00
C. W. B. M., Youngstown (Third) .....	2 00
Estate of Eunice T. Harrison, Painesville .....	50 00

Total ..... 1,026 78

## OKLAHOMA.

## CHURCH.

El Reno .....	\$ 7 00
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## OREGON.

## INDIVIDUAL.

Knox, Mrs. S. L., Eugene .....	5 00
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## PENNSYLVANIA.

## ENDEAVOR SOCIETY.

Somerset .....	2 00
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## SOUTH CAROLINA.

## MISCELLANEOUS.

State Convention..	15 40
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## SOUTH DAKOTA.

## ENDEAVOR SOCIETY.

Highmore .....	2 00
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## TENNESSEE.

## ENDEAVOR SOCIETY.

Harriman .....	2 00
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## TEXAS.

## ENDEAVOR SOCIETIES.

Alvarado .....	3 00
Alvin .....	2 50

Total ..... 5 50

## VIRGINIA.

## INDIVIDUAL.

Pobst, W. H., Tazewell .....	1 00
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## WASHINGTON.

## ENDEAVOR SOCIETIES.

Colfax .....	3 50
Palouse .....	2 30

## INDIVIDUALS.

Dickinson, A. C., Waitsburg .....	10 00
Garrison, D. B., Olympia .....	5 00

Total ..... 20 80

## WEST VIRGINIA.

## ENDEAVOR SOCIETIES.

Bethany .....	1 58
Wheeling (First) ..	15 00

Total ..... 16 58

## WISCONSIN.

## ENDEAVOR SOCIETY.

Hickory .....	7 33
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## WYOMING.

## INDIVIDUAL.

Warner, S. A., Ten Sleep .....	5 00
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## MISCELLANEOUS.

Cash .....	18 60
Interest .....	367 18

Total ..... 385 78

Grand Total.\$4,211 41



## Missionary Sunday-School Leaflets.

Send for the *Missionary Sunday-school Leaflets* and teach your pupils the primary importance of foreign missionary work. They will become not only deeply interested, but enthusiastic, when they begin to study the great needs of these vast, uncultivated fields.

There are three grades of the leaflets, as follows:

1. **PRIMARY LESSON CARD**, for the infant class, with full explanations for the teacher.

2. **JUNIOR BOYS' AND GIRLS'** leaflet, illustrated.

3. **BIBLE AND INTERMEDIATE CLASS** leaflet, with map of the country to be studied.

These will be sent free of charge. They are to supplement or take the place of the regular quarterly review lesson, or of any other lesson in the quarter, when preferred. Leaflets for the first quarter in 1903 now ready. Send order (specifying how many of each grade needed) to F. M. Rains, Box 884, Cincinnati, O.

## FORM OF BEQUEST

*I give and bequeath to the FOREIGN CHRISTIAN MISSIONARY SOCIETY, of Cincinnati, Ohio, a corporation existing under the laws of the State of Ohio, the sum of \$\_\_\_\_\_, and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.*

## Business and Religion.

**THE Annuity Plan** is a marvelous success. Already \$155,000 received by the Foreign Society.

Interest paid every six months during life. No risk, no suspense, no expense, no trouble and no doubt. Certainty, absolute certainty, guaranteed. Bond given to insure prompt payment. Government bond no better.

The Annuity Plan grows in favor every year. One successful business man has made six different gifts, aggregating \$23,000.

### For the Donor it is

*Better than a farm.  
Better than a mortgage.  
Better than life insurance.  
Better than bank stock.  
Better than railroad bonds.  
Better than Government bonds.  
Better than cash in hand.*

### For the Foreign Society it is

*Better than small gifts.  
Better than occasional gifts.  
Better than an annual membership.  
Better than a life membership.  
Better than a bequest.*

You receive an income on your money while it is doing good in the world.

One hundred friends have tried the Annuity Plan, and all are delighted. A number of others are considering it. It is suited to rich and poor alike.

Any amount from \$50 to \$50,000 will be received.

Let us tell you more about it. A postal card will bring you a handsome, illustrated booklet, printed in colors, with full information, free of charge. Write to-day. Address

**F. M. RAINS, Cor. Sec.,**

**CINCINNATI, O.**

# THINGS WORTH REMEMBERING.

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**REMEMBER** that the first Sunday in March is the time for the annual offering in all the churches for Foreign Missions.

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**REMEMBER** that the watchword for the year is: "A Quarter of a Million Dollars for Foreign Missions."

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**REMEMBER** that the present work can not be carried on and enlarged unless this amount is received.

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**REMEMBER** that last year, out of 10,975 churches, only 2,825 contributed anything for world-wide evangelism.

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**REMEMBER** that the churches as churches are asked to give this year \$100,000. Last year the churches as such gave \$79,758.46.

---

**REMEMBER** that the average offering of the churches for last year was \$28.24. This was a gain of \$3.94 over the previous year. It is plain that we are able to increase the average offering still more.

---

**REMEMBER** that last year only 3,310 Sunday-schools contributed anything for this cause. For some reason there were fifty-five fewer contributing Sunday-schools than in the year before.

---

**REMEMBER** that a Birthday Box will be sent to any Sunday-school that will use it each Sunday, in gathering birthday offerings for the Children's Day Offering. Children's Day is the first Sunday in June.

---

**REMEMBER** that we expect to send out at least a score of new missionaries this present year. Eight were sent out last year. The Chinese missionaries are asking that the force on that field be doubled.

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**REMEMBER** that we are asking for \$25,000 to establish a Bible College in India. This amount is over and above what is needed to defray the regular current expenses of the work.

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**REMEMBER** that we earnestly desire the co-operation of every preacher in increasing the number of contributing churches to at least 3,500 this year.

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**REMEMBER** that we earnestly urge each church to raise its full apportionment the first Sunday in March, 1904. Last year 814 did this.

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**REMEMBER** that we have now thirty-two Living Link churches. We are seeking to increase the number to fifty before the last day of September, 1904.

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**REMEMBER** that March Offering supplies will be sent free to every church that will take the offering. These supplies consist of Collection Envelopes, Pastoral Letters and the *Missionary Voice*. These supplies should be ordered right away

# The Missionary Intelligencer



THE FIELD  
IS THE WORLD.

"GO YE INTO ALL  
THE WORLD."

Vol. XVII.

No. 3.

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50¢ A  
YEAR

SINGLE  
COPY 5 ¢

A. M. LEAN  
F. M. RAINS  
Editors.

# FOREIGN CHRISTIAN MISSIONARY SOCIETY.

DO NOT FALL BELOW YOUR APPORTIONMENT.

TAKE THE OFFERING ON TIME!



## The Moral Dignity of Making a Will.

Some persons consider the making of a will a trivial matter, to be indefinitely postponed or altogether neglected. Some hold it in superstitious fear, as if life might thereby be shortened. The truth is, a will, properly, thoughtfully, devoutly made, is one of the most potential and majestic deeds of which a Christian is capable. Through a will one may project his life, his energies, his purposes concerning the kingdom of God along the endless future.

Many who can not give much to Foreign Missions while alive, through a bequest to the Foreign Christian Missionary Society may extend their influence many years. This important matter is often neglected, however, because one does not know just the form in which a will should be drawn. We give below a correct form which is both simple and clear. If a will is drawn making a bequest to the Foreign Christian Missionary Society, the corresponding secretary should be notified, that a record of it may be made. Such information is always held in strict confidence.

### FORM OF BEQUEST.

I give and bequeath to the *Foreign Christian Missionary Society*, of Cincinnati, O., a corporation existing under the laws of the State of Ohio, the sum of \$———, and the receipt of the treasurer thereof shall be sufficient discharge to my executors for the same.

The preachers should call attention of the churches to this important matter at least once a year.

# Children's Day

FOR

## HEATHEN MISSIONS

FIRST SUNDAY IN JUNE.



## The Foreign Christian Missionary Society

will furnish Children's Day supplies to Sunday-schools observing the day in the interests of Heathen Missions, free of charge, as follows:

1. **The Children's Day Exercise, The Conquering Christ.** It embraces sixteen pages, with new and stirring songs, recitations, etc. It is prepared by Prof. P. H. Duncan, who has certainly met the most exacting demands of all grades of schools. This is probably the most satisfactory exercise we have ever furnished.
2. **Missionary Boxes.** They are of new and original design, printed in gold effect, and the children will be delighted to fill them to aid in sending the gospel to heathen lands.
3. **The Children's Day Number of the Missionary Voice.** This is a charming number. It will instruct and please and inspire all classes.

Remember, these helps are furnished free to schools co-operating in Children's Day for Heathen Missions.

Order to-day! The preparation should begin at once. There is not a day to be lost. Please give the average attendance of your school. Address

**F. M. RAINS, Cor. Sec.,**

Box 884, CINCINNATI, O.

P. S.—The Sunday-schools are asked to raise \$60,000 this year. Last year they gave about \$52,000.



...The...

# Missionary Intelligencer

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VOL. XVII.—MARCH, 1904.—No. 3.

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## CAN NOT BE IGNORED.

THE fact is, and, interpret it as we may, it is a most significant fact, that missionary enterprise now holds such a place in the life of the civilized world that it can not be ignored. Neither science nor diplomacy can overlook it. As intercourse grows between people and people, as commercial or political relations are established between nations of higher and lower civilization, the force of the missionary factor is felt. It is quite foolish and unworthy for newspapers to treat the subject in a jaunty spirit as one which has no practical importance or social significance. Missionary work is so widespread; it has entered so largely into the life of various peoples; it is making such rapid progress; it is the expression of a spirit so deep devoted and determined; it is enforced by the sympathy and support of such large numbers—that it can not be snuffed out with a sneer or dismissed with an epigram.—WILLIAM BOYD CARPENTER, Bishop of Ripon.

## FINANCIAL EXHIBIT FOR FOUR MONTHS.

Comparing the receipts for Foreign Missions for the first four months of the current missionary year with the corresponding time last year, shows the following:

	1903.	1904.	GAIN.
No. of Contributions from Churches.....	51	84	33
No. of Contributions from Sunday-schools.....	43	69	26
No. of Contributions from C. E. Societies.....	136	202	66
No. of Contributions from Individuals.....	208	161	47*
Amounts .....	\$21,406.06	\$17,488.95	\$3,917.11*

Comparing the receipts from different sources shows the following:

	1903.	1904.	GAIN.
Churches.....	\$1,117.28	\$1,146.75	\$ 29.47
Sunday-schools.....	361.93	445.15	83.22
C. E. Societies.....	1,282.39	1,508.35	225.96
Individual Offerings ..	5,801.45	2,533.56	3,267.89*
Miscellaneous.....	2,472.51	2,208.52	263.99*
Annuities .....	9,005.50	9,236.62	231.12
Bequests.....	1,365.00	410.00	955.00*

\* Loss.

Loss in *Regular Receipts*, \$3,193.23; gain in *Annuities*, \$231.12; loss in *Bequests*, \$955.

We request the preachers to promptly notify us of any change in their post-office address that they may receive the *Missionary Intelligencer* without any interruption.

How THE years fly!

THE March Offering is upon us now.

TAKE it by all means upon the appointed day.

ASK the church for no less than its apportionment.

ASK each member for a definite and creditable amount.

THERE are sixteen Student Volunteers in Drake University, the largest number since 1898 and 1899.

YOUR apportionment is too small for this church, and will be doubled.—I. H. TEEL, South McAlester, I. T.

I FEEL that I can not afford to miss one copy of the *INTELLIGENCER*.—F. E. MANTLE, West Farmington, O.

THOSE who pray for more laborers will be more careful to labor themselves.—PELOUBET.

THE chief business of the Christian Church is not to nurse itself, but to evangelize the world.

A THOROUGH canvass should be made of the whole membership before the time of the offering.

LET the war-cry in all the churches be, "A Quarter of a Million Dollars for Foreign Missions this Year."

REMINd the churches that if they give \$100,000, the first Sunday in March, the quarter of a million dollars is assured.

IT is no use to go fishing for big fish with a little bait. If you want a creditable offering, you must plan on a large scale.

WE hope all the churches will plan to average \$1.00 per member the first Sunday in March. Some churches did even better last year.

THE church has no other purpose in existence, no other end to serve, save the great end of giving the gospel to the world.—BISHOP HENDRIX.

ANY church that spends a thousand dollars or more on itself, ought not to think of giving less than \$100 to evangelize the regions beyond.

THE Church of Christ will be incomplete as long as the representatives of any people, nation or tongue are outside its pale.—ALFRED OATES.

MANY churches do not take any offering for local expenses on the first Sunday in March. They focus everything on a great offering for world-wide missions.

MAKE a special effort to increase the number of contributors as well as to increase the amount. This has a wholesome effect in more ways than one.

THE Sunday-school at San Diego, Cal.—Joseph Craig, superintendent—was the only school west of Denver that raised \$100 on Children's Day, the first Sunday in June.

A NEW church should remember that habits formed early in life are like letters cut into the bark of a beech-tree; they grow and widen with age. Start right in missions.

THE office of the Foreign Christian Missionary Society has been moved from 15 E. Seventh St. to 222 W. Fourth St., fifth floor, where the friends will find the force as busy as bees.

REMEMBER, all who give \$5.00 or more are entitled to the *MISSIONARY INTELLIGENCER* one year, and those who give \$1.00 are entitled to the *Missionary Voice*. The names and addresses must be sent when the money is forwarded.



G. L. WHARTON,

For seventeen years missionary of the Foreign Society to India. Is now supported by the church at Winchester, Ky.

THE gospel is designed for all men, adapted to all men, and sent to all men. It does not apply to any one favored race or nation, but to the whole world.—E. E. HOSS.

DO NOT fail to take the offering also at the evening service, the first Sunday in March. Some will increase the amount given in the morning. Others will give that did not respond at the morning service.

ROBT. LILLY, Dalhart, Tex., says, "I will go to three other congregations and see that the offering is taken." This is most valuable service, not only for Foreign Missions, but also to the churches enlisted.

HE who faithfully prays at home does as much for Foreign Missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—EUGENE STOCK.

THE Foreign Society has 407 workers on the foreign field. Remember the number when taking the offering. This number will be much increased during the year. There was a considerable increase last year.

THE appeal this year is for \$250,000. This is an appeal, not of a society, but of a kingdom; not of subjects, but of the King imperial. Will not loyal subjects come up to the help of the Lord against the mighty?

THE maps and charts and curios in use at the Missionary Rallies are of the greatest interest. They alone are worth a journey of 500 miles to see. They present the truth in a way that is quite as impressive as any address.

If you can not raise enough in your church to support a missionary a whole year, \$600, make an earnest effort to provide the salary for six months, or \$300; or for three months, \$150; or two months, \$100; or one month, \$50.

JAMES N. CRUTCHER, of Moberly, Mo., is planning to visit every church in the county before the time of the March Offering. One or two other men are going to do the same thing. If a hundred preachers would follow their example, a large number of churches would be brought into line.

IN the United States, money is used annually as follows:

For liquor .....	\$1,200,000,000
For tobacco .....	600,000,000
For amusements .....	400,000,000
For jewelry .....	300,000,000
For candy .....	75,000,000
For chewing-gum .....	25,000,000
For support of churches..	150,000,000
For Foreign Missions...	5,000,000

HAS not Christ ordained that his church shall be primarily a missionary agency? Have not both Scriptures and history shown that her commanding impulse is a missionary im-

pulse, her normal state one of intense and world-wide missionary activity? If so, then the missionary activity of the local church is of first importance, and certainly should be carried on with oneness of purpose and enthusiasm.

SEND the March Offering promptly to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O. Send by bank draft, P. O. order, express order, or registered letter. Be careful to give the local name of the church when different from the post-office. Sometimes the church treasurers keep the money in their possession for many months. Money given for particular objects should be used for that purpose promptly.

A SERIOUS problem faces the enlightened Christian worker who believes, with Dr. Charles Cuthbert Hall, that if the members of the church are not provided with the world-wide interest, are not lifting up their eyes to look upon the white harvest fields of the world, are not being conquered by the missionary idea, they must go forth into their local fields shackled with disadvantage, shorn of power for prayer and evangelism, condemned in an age of catholicity to lead a life of provincialism.

THE Foreign Missionary Rallies are largely attended. The interest and enthusiasm are unprecedented. The addresses of the missionaries and the other speakers are heard with delight. More and more the missionary sentiment is taking possession of the churches. Some of the Rallies are as helpful to those who attend as a day spent in a National Convention. The tide is rising. Opposition and indifference are giving place to the heartiest sympathy and most active support.

THE Warrensburg (Mo.) Church has abandoned the plan of "bunching" missionary offerings. Hereafter each offering will be taken at the prop-



er time. In a very rich church the offerings may be "bunched," but not in a church made up of wage-earners and people of moderate incomes. Wage-earners can give several times in the year, and give as much each time, as they could give at any one time for all. In most churches the offering can not be "bunched" without injury to the Lord's work.

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EVERY once in awhile I hear some one growl against Foreign Missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now, and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—JACOB A. RIIS.

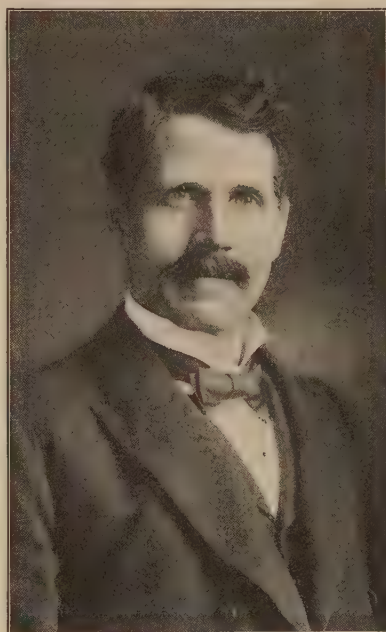
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LAST year a few churches refused to send more than their apportionment for Foreign Missions, although more was given. The officers claimed the apportionment was all the Society expected. This is not the case. Every dollar raised on the first Sunday in March, when the appeal is made for Foreign Missions, justly belongs to the missionaries and their work. The apportionment is only the minimum of the church's ability, and what is expected, in most cases. When people give money for a specific object, it is only simple justice to see that their gifts go as they intend. Let it be remembered that every dollar raised the first Sunday in March ought to be forwarded promptly for the cause of world-wide missions.

---

THE first Sunday in March is the day for an offering for our missionaries on the heathen field. It has come to be recognized as *the* day.

The people expect it. Twenty-eight years' observance has given the day widespread recognition and prestige. The papers have spoken clear and emphatic. Circulars have been distributed. The *Missionary Voice* and other literature have been given to the people; rallies have been held, sermons have been preached. Facts have been given. Prayers have been offered. The whole atmosphere has been surcharged with this supreme subject. Now is the time to act. Use the mighty tide of interest and enthusiasm before it flows out.



A. McLEAN.

#### A GREAT CAMPAIGN.

A. McLean, the president of the Foreign Society, is making one of the most telling missionary campaigns in the history of this country. It was not surpassed by Alexander Duff or Bishop Thoburn. He has been holding Missionary Rallies in different parts of the country during December, January and February. He has been in

different cities, leading a different rally almost daily. Generally he travels at night to reach the next point. The weather has been cold. The work has been hard. It has been like going to war. But he has been cordially received by large crowds everywhere. Thrilling speeches by devoted preachers have cheered him. G. L. Wharton and W. P. Bentley have been his bosom companions and constant comfort. Fresh from the conflict with heathenism, the words of these tried men are as direct as light.

A. McLean is an incurable optimist. With the vision of a prophet he sees the good time when all kindreds and tribes shall be redeemed through the

world-conquering gospel. He is our apostle of missions. He is to us world-wide evangelism incarnate. What preacher or church among us has not felt the power of his boundless enthusiasm? He has scarcely reached the noonday of his usefulness, and yet it is not too much to say that there is no stronger advocate of missions in America. The world is his parish. To the missionaries, he is a companion and friend; to the preachers, a teacher and an inspiration; and to the churches, a safe and honored leader. No man among us is more loved, and none more worthy to be loved.

This picture and paragraph are published during his absence, and without his knowledge.

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### MARCH OFFERING FLASHLIGHT

I THINK we will at least double our last year's offering.—B. E. UTZ.

I INTEND to make a canvass and ask a gift from each member of our church.—J. M. RHODES.

I AM always happy when I present the claims of Foreign Missions.—O. J. GIST.

WITHOUT the least doubt, it seems to me, the missionary activity of a church constitutes the bed-rock elements of its strength.—CHAS. S. MEDBURY.

THIS should not be looked upon as a task, but as a glorious opportunity of opening wider the doors for our Father's blessings. Let us yearn to do it.—W. W. BURKS, Mason City, Ia.

I AM fully convinced that the Bellefontaine Church will double her total offering to missions this new year. That will be the first step toward being a real active missionary point.—W. T. GROOM, Bellefontaine, O.

THE great brotherhood of the Disciples of Christ ought to show their loyalty to the grandest plea ever made by mortal men in giving \$250,000 to carry the primitive gospel to the heathen world.—L. O. NEWCOMER, Glendora, Cal.

A QUARTER of a million dollars for Foreign Missions! My heart responds to the call; with my tongue I will ring out the challenge to others; with my hand I will place a larger gift upon the altar. Let every one say again and again, It can be done! *And it will be done.*—P. B. HALL, Kinston, N. C.

THE thing to be done is to take the world for Christ. The church is to do it. Two things are required, men and money. We have both. I am only one, but I am one. God help us to get close to the Master, and learn to look with his eyes on the great field and to give in the spirit of his giving.—F. A. SWORD, Walnut, Ill.

A QUARTER of a million dollars for Foreign Missions! It is a large sum. But a great brotherhood is asked to make it—1,250,000 adult, intelligent, prosperous Christian people. It means in sacrifice twenty cents apiece; it means in blessings the evangelization of the world. Can we withhold it and expect great things from God?—CEPHAS SHELburnE, Huntington, Ind.

THE obligation imposed by Christ upon his church is not simply to "preach the gospel to the whole creation," but to "make disciples of all the nations." The carrying out in full of the great commission means the Christianization of the whole world. The death, burial and resurrection of Christ made the salvation of the world a possibility; the unceasing efforts of the church must make it a reality.—W. H. BAGBY, Phoenix, Ariz.

A SUCCESSFUL business enterprise grows. Growth means increased operating expenses. The advancement of God's kingdom is the business of

his followers. From talents gained and dedicated to God, to the rule of cities, is the way of greatness for the servant. We must advance to the gospel conquest of heathen cities. Not rest, but larger opportunity, is our reward. Two hundred and fifty thousand dollars is the next step. We must take that step and then another.—CHARLES DABSTE, Paulding, O.

THE evangelization of the world! The world for Christ! Who is he whose blood does not quicken its flow at the thought? What is he who does not count it a privilege to help? For the widow mentioned in Luke, the "widow's mite" was a sufficient offering; but we are prone to talk too much of "mites;" we are satisfied too often with "mites." For us the *extent of our ability* is the gauge prescribed by duty and by present opportunity. Let us approach the March Offering with this truth in mind. Let us contribute to the *extent of our ability*.—HOWARD C. RASH, Salina, Kan.

### LIVING LINK TALK.

WE now have three churches that are supporting two missionaries each.

OUR ideal this year is to become a Living Link.—A. E. COLE, Washington, Pa.

I SHALL endeavor to bring this church into the Living Link line.—C. M. SCHOONOVER, Gainesville, Tex.

G. L. WHARTON is confident that the Broadway Church, Lexington, Ky., will support a missionary this year.

P. J. RICE, of South Bend, Ind., hopes to combine the offerings from the churches of that county into a Living Link.

M. G. BUCKNER is determined to make Harrodsburg (Ky.) Church a Living Link church the first Sunday in March.

B. Q. DENHAM, pastor of the Fifty-sixth Street Church, New York City, is determined to make his church a Living Link.

THE Jefferson Street Church, Buffalo, N. Y., at its annual meeting, decided to become a Living Link in the Foreign Society.

E. B. BAGBY, of the Ninth Street Church, Washington, D. C., has his eyes turned toward the Living Link circle for his congregation.

JOE W. HAGIN, Stanford, Ky., has his heart set on making that church, co-operating with some churches round about, a Living Link.

I PROPOSE trying next spring to make this church a Living Link church, and will ask, if possible, that



Miss Effie Kellar be assigned us for our missionary. I am hoping to be successful in this effort.—W. F. RICHARDSON, Kansas City, Mo.

CECIL J. ARMSTRONG, Winchester, Ky., says: "Any normal church of 250 members or more should be a Living Link church."

D. R. MOSS, of Bluefield, W. Va., says: "I hope that before we meet at Pittsburg, Bluefield will be a Living Link on the foreign field."

THE officers of the Central Church, Youngstown, O., have voted to make that church a Living Link church this year. W. S. Goode is the minister.

THE Walnut Hills Church in Cincinnati and North Side and Richmond Street are planning to support a missionary on the foreign field this year.

IF M. GANOE BUCKNER, of Harrodsburg, Ky., does not succeed in making his church a Living Link church, the first Sunday in March, he will be greatly disappointed.

THE Broadway Church, Lexington, Ky., will be a Living Link church after the first Sunday in March. This has been definitely agreed upon by the Board of Officers.

THE following three churches in St. Louis will combine their offerings and hope to be able to support a missionary this year: First, Compton Heights, and Fourth.

THE students of Drake University have decided to become a Living Link in the Foreign Society by supporting Charles S. Settlemyer in China. Good example for other colleges to follow.

GEORGE DARSIE, Frankfort, Ky., says: "It gives a church a large measure of self-respect to support a man in the foreign field and quickens its interest in and obligations to all missionary work."

REMEMBER that \$600 supports a missionary on the foreign field. A church may become a Living Link by combining the offering of the Sunday-school and Endeavor Society with that of the church, as a church.

FROM May 1 to Dec. 1, 1903, the Presbyterian Board secured sixty-two new Living Link churches. Some churches that had only been giving \$100 per year became Living Link churches when the plan was presented.

A. M. HARVUOT, Central Church, Cincinnati, says: "The time is at hand when a hundred of our churches should be linked to the heathen world by a living missionary, and a score or more churches should have several of these Living Links."

THE churches in St. Louis have decided to raise \$1,800 this year for Foreign Missions, and support three missionaries on the foreign field. They will be divided into three groups, as follows: Central and Mt. Cabanne support one; First, Compton Heights and Fourth will support another; and all the rest constitute the third group.

It will be remembered that Miss Nellie Daugherty went out to China as a missionary of the Foreign Society from Vermont, Ill. S. H. Zendt, Canton, Ill., suggests that Canton, Astoria, Vermont, Lewiston, Ipava and Cuba support her as their missionary. Good suggestion. We have no doubt it will be carried out.

W. M. WHITE, West Side Church, San Francisco, will dedicate their new house of worship in the spring, and on the day of dedication they hope to become a Living Link church by supporting Dr. A. L. Shelton in Tibet. No church among us has ever become a Living Link church on the day of dedication. We hope this church will break all records.

J. L. HILL, Union City, Ind., says: "Do you have trouble with your



finances? Are the offerings to the other enterprises of the church small? Then become a Living Link. It is the easiest way out of every difficulty. Many of the people will not think so at first, but only a little time is necessary to demonstrate it. Let us hasten the day when every congregation within our bounds that pays a pastor as much as \$1,200 salary will at least pay one-half that amount to support a foreign missionary."

C. S. MEDBURY mentions the following advantages of becoming a Living Link church:

1. Larger life of the individual Christian.
2. Better tone of congregational life.

3. Quickens the evangelistic spirit for work here at home.

4. It quickens local finance.

5. The Living Link idea is a boon to the missionaries.

H. O. BREEDEN, Central Church, Des Moines, Ia., says: "Speaking from experience, I declare to you that if the note of retrenchment should ever be sounded in the Central Church, and diminishing income should make it necessary to cut off some vital department of church activity, I should give my voice for cutting off a goodly section of our music or a big slice of the pastor's salary before I should consent to sever either of the Living Links."

### PREFER THE REGULAR ORDER.

A few experienced preachers give their reasons for observing the regular offering for Foreign Missions as against the "bunching" plan:

#### GET MORE MONEY.

Why should the offering for Foreign Missions be taken by itself on the first Sunday in March?

1. Because the minister will have time to unburden his heart upon this paramount plea. Voices and visions both by day and by night coming from the perishing of heathen lands have so touched his heart that he would die (spiritually) if he did not beg the followers of the Master to help him answer the call.

2. He thus makes the people see what he sees and feel as he feels, and they are so disturbed by dreams and visions that they can find no rest till they make a liberal offering to this great and good cause.

*We get more money.*

H. C. KENDRICK.

HAGERSTOWN, Md.

all purposes have separate days. The grace of giving is a matter of growth for churches as well as individuals; a grace, too, that can only grow by exercise. Let us not have fewer, but more, missionary days, that the church may learn her true mission in the world. Many of the churches having but one day for all the offerings are abandoning the practice.

The advantage is not one of more money merely, but is of great educational value as well. Church-members need education in head and in heart in the great enterprises of the kingdom. No preacher living can do justice to all our benevolences in a single sermon. The people are robbed of a right when they do not hear each of our great special works discussed at least once during the year.

ST. LOUIS, MO. HOWARD T. CREE.

#### EDUCATIONAL VALUE.

I am profoundly impressed with the advantage in many ways of having a special day for each offering. The churches raising the most money for

#### STATED PERIOD.

Certainly the offering for Foreign Missions should be taken by itself. But few of our churches have undertaken to "bunch" the offerings, and some of these have found it a mis-

take. "Bunching" the offerings smacks too much of the spirit that would evade the whole missionary question. Many people tire of hearing missions mentioned frequently, and these would welcome the "bunching" plan, thinking it would relieve them of responsibility. And this is the very thing we should strive to avoid. Our people should not be allowed to forget missions. Missions should be as prominent in their minds as local church work. When each cause is presented upon its own merits and a stated time set apart for the offering, the people will give more liberally and be blessed more abundantly. We can not afford to "bunch" the offerings. It would be disastrous. Let the foreign offering be taken on the first Lord's Day in March. Let every offering be taken separately, and at its stated period. We are too great a people to lower our standard now.

PARIS, Ill.

C. M. OLIPHANT.

#### ONE THING AT A TIME.

One thing at a time—is the rule of success. Concentration is a great word in our modern life. It is apostolic—"This one thing I do." Our larger interests are too precious to crowd together for a spasm of enthusiasm. Each in its place—and a large, intelligent, educative, positive, prayerful place for each—and the results will justify the single appeal. Until March 1st, let there be one clear, ringing message of Foreign Missions, and the people will do the rest.

L. E. SELLERS.

TERRE HAUTE, Ind.

#### CUT ONE-HALF.

Various methods have been tried by many of our churches for raising our missionary offerings. Of them all none has proven so inadequate as the "bunching" plan. This plan proposes to gather all offerings into one, and give to each enterprise a certain proportion. Most of the churches adopting this plan have given it up, as the

offerings were cut at least one-half. This has been the experience of the writer.

Foreign Missions alone should have the right of way in March. This gives opportunity for education in world-wide missions.

Experience shows that many members will give ten dollars to each of the offerings, and about fifteen dollars to all, if "bunched."

"This one thing I do," is a good motto to live by now. Older religious bodies have tried the "one-offering-for-all" plan, and many have abandoned it.

RUSSELL F. THRAPP.

JACKSONVILLE, Ill.

#### DON'T DO IT.

More than a quarter of a century ago the brotherhood agreed that the first Lord's Day in March should be set apart and consecrated to special education, enthusiasm and offerings to Foreign Missions, and the wisdom of this is now clearly seen in the magnificent results.

Who would dare say that "we would have accomplished as much without a separate and special day"? Now that we have come to know and love the day, shall we drop it, lose its identity and separate existence, and throw it into a job lot to take its chances on the bargain counter? *Don't do it.*

It is an high day, a holy day in Israel. Forsake it not. Did Israel of old try to "bunch" all her holy days so as to make *one* trip up to Jerusalem do, and thus spare trouble? No doubt some would gladly have done so. God knew the educational, psychological and financial advantage to the people of these great days distributed through the year.

Don't set up a disintegrating influence. Let us be a people of order, system, unison. "Take heed lest this liberty of yours become a stumbling-block." Shall all our loyal host hallo w this historic first Lord's Day in March unto the high purpose in the hearts of its founders? *By all means, let us do so.*

WM. ROSS LLOYD.

BLOOMINGTON, Ill.

## LESS PRACTICE.

The "bunching" of missionary offerings in any church with whose conditions I am at all familiar would seem to me very unwise, a kind of disaster indeed to the causes inviting support, and especially to the spirit and power of the church solicited.

Among several strong reasons which might be urged against it, two are with me decisive:

1. Our people as yet give according to the impulse more than according to a well-considered plan—so that the same impulse induced several times a year will each time yield approximately the same offering. To reduce the number of our stated offerings from six to one would be, therefore, beyond question, in the churches that I know, to greatly reduce the missionary receipts for the year.

2. But above all, our present missionary necessity is education. Now, a chief motive for "bunching" is to get the whole matter "out of the way," which reminds me of a friend of mine who used to "bunch" his efforts to make a living that he might play croquet as many hours of the day as possible. To merge the offerings into one would, therefore, generally mean less frequent and less specific instruction and a smaller amount of it together, and less frequent practice in giving.

H. D. SMITH.

HOPKINSVILLE, Ky.

## SUGGESTIONS FOR SAVING THE DAY.

1. Cause it to stand out clear and distinct in the minds of the people that the first Lord's Day in March is as certain to be Foreign Missionary Day as the Fourth of July is Independence Day.

2. Present but one missionary enterprise at a time. In attempting to present the demands of various fields in a single address, scant justice is done to all.

3. Take one offering at a time. The "bunching" scheme has proved a losing one for all interests concerned.

To most people \$40 at a single offering seems a far greater sum than \$75 divided up so as to meet two or more calls.

EDGAR D. JONES.

CLEVELAND, O.

## HIT IT SQUARE.

The great reason why each special offering should have its emphasis lies in its definiteness. The one great need in the Lord's work is to see a thing and hit it square.

This *one day* is for this *one person* to do this *one thing* and to do it hard, should be the word. Then let every preacher solicit every person.

Then, educationally, each day is necessary to teach the people the needs. No one day can cover the whole ground. Each department needs special days and treatment.

This to me is of vital importance, that each field should have the careful and proper attention in the progress of the year's offerings. By all means, give us the special days as against the "bunching" method.

F. P. ARTHUR.

GRAND RAPIDS, Mich.

## FAVORS SPECIAL DAYS.

Experience is the best teacher. I have never found "bunching" offerings a success. It makes the appeal indefinite. Generalities never call out the best. The general cause of missions is so great that we ought to consider it one phase at a time. The difference between special causes on special days and "bunching" the offering, is the difference between the concrete and the abstract. Then, it brings better results financially and spiritually. Frequent giving is good for spiritual life. It seems to me there is every reason in favor of the special days.

COLLINWOOD, O.

C. A. FREER.

## EASY, BUT NOT EFFICIENT.

The "omnibus plan" is a failure. I have tried it often enough to know. It gives no opportunity to educate the people on the needs of the various enterprises of the church. The difficulty



of such a task, even to the most competent hands, may be seen by a glance at the annual reports of our National Boards. The old objection as to the waste of money occasioned by sending a dollar to heathen fields is trivial in view of the expenditure required to raise money in the home field for any work. But the outlay pays, as all education pays, a hundred-fold on the investment. "Bunching the offerings" fails at this point, since no time is taken or is possible for setting before the church the needs of the various boards. To attempt easy and not heroic methods is to invite failure.

People give about as much for one offering taken singly as they would to all offerings collectively. This is the general experience; and after several attempts to do the Lord's work by the "omnibus plan," I prefer the success of special days for special offerings. The people are coming to

feel that the latter is the more excellent way. E. B. BARNES.

NOBLESVILLE, Ind.

#### HAS TRIED IT.

I am decidedly of the opinion that to "bunch" the offerings for missions is a mistake. I have tried it with unsatisfactory results. "We must educate! We must educate!" To do this we must be in position to utilize the literature sent out by the Society, the inspiration of the articles in our papers and the sermons, prayers and rallies leading up to the appointed day. The only serious objection urged to taking each offering by itself is that it makes too many special calls. But that is just what the churches need. Make missions and money the main mission and message, and men go and grow and give and glorify God. We must have at least a quarter of a million for Foreign Missions this year.

BELLAIRE, O. SUMNER T. MARTIN.

From the above we may glean the following:

1. It is better to present each cause upon its own merits.
2. By "bunching" the offerings the churches are not educated upon the merits and different phases of missionary work.
3. The first Sunday in March has been agreed upon by our brotherhood as the day to be wholly devoted to world-wide missions, and it is better for all to stand together.
4. If all our churches had observed the "bunching" plan from the beginning, our missionary interest would be far behind what it is now.
5. It is certainly better to let the people who give the money say just how it shall be expended.
6. People will give more in a number of calls than in one, especially if they are poor or in moderate circumstances.
7. Other religious bodies have tried the "bunching" plan, and it is not regarded with favor.
8. Many of our own churches have tried it, and have returned to the regular order.
9. If all our churches should bunch their offerings, we would be compelled to call home many missionaries. It would greatly reduce our income.

For these and other reasons we hope the churches will stand loyally by the March Offering. They have a deep and abiding interest in the work, and we have full confidence they will do what is best for its advancement.



FROM THE FIRING-LINE.

P. A. DAVEY reports two baptisms at Tokio, Japan.

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MELVIN MENGES reports four baptisms at Matanzas, Cuba.

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GARABED KEVORKIAN, Tocat, Turkey, reports four baptisms in Kapon Kara.

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MISS EMMA LYON reports the baptism of six of the girls in the school at Nankin, China.

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E. S. STEVENS, Akita, Japan, reports the baptism of four men, two teachers in the Middle School, one photographer, and the other a son of a money-lender.

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E. M. GORDON, Mungeli, India, says: "Recently I baptized fourteen persons and others are ready also. The Christian community is proving thrifty and industrious."

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M. D. ADAMS, Bilaspur, India, reports four baptisms and many others requesting admission to the church. He hopes to receive them after a little further instruction.

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W. R. HUNT reports that the church at Chu Cheo, China, has called Chen li seng to be its minister. Chen was formerly Dr. Osgood's teacher. He has been the most diligent of all our native helpers.

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WORD comes that the plague has ceased in the town of Harda, India, but is still bad in the surrounding villages. For this reason there are more than one hundred deserted villages in the district.

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M. B. MADDEN, Sendai, Japan, writes: "Just home from a five days' trip in Evangelist Kawamura San's

district. Splendid meetings. Two town officials of Akozu and one graduate of Government College baptized, and one man formerly from the English Baptists received."

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MISS ALMA FAVORS, our new missionary to China, landed in Shanghai, November 1. She writes: "I have not seen or heard one thing since arriving in China to cause me to wish I were home; quite the contrary, it has only aroused a deeper interest and a greater longing to help them. Our people at home do not realize the great, crushing need of the people here, or we would have more workers. I did not understand it."

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E. M. GORDON, Mungeli, India, says: "Our orphans are now fast becoming independent. Some have already been set up in life-work. During the coming year I should like to send out ten lads. These will start in agriculture. They have been trained in this line of work, and now only need a little further help to set them up for good. It has occurred to me that some of the churches and Sunday-schools, which may not be willing to undertake the support of a worker from year to year, would yet be willing to make a single contribution to start in life an orphan lad who has been trained and shown himself worthy, and now only requires a little more help to be quite independent. Every orphan set up in agriculture means an additional Christian home in the midst of a heathen population. And every additional Christian home is accompanied with influences for the propagation of the gospel which the missionary and evangelist can never hope to exercise. Only \$50 will enable me to supply each one with a plot of land, implements and seed grain." We hope some churches and Sunday-schools will undertake to give these worthy boys a start in life.

## A FEW REASONS.

We would remind the churches of a few reasons for a great offering on the 6th of March.

1. *This work is the positive command of our reigning Lord.* "Go ye, therefore, and make disciples of all nations." Was this order meant for those first disciples only? If this is not binding, are any of his commands? Can we find a single excuse for disobeying which could not have been offered by the apostles?

2. *The very nature of the gospel.* The greatest missionary text is, "God so loved the world." Note the scope of that word—the world! All men, everywhere. His salvation is limited to no one people. The distinctions between men and nations melt away under the light that beams from the cross. The gospel, from its very nature, must flow over the earth, even if Christ had formulated no great commission.

3. *The extent to which God is blessing this work.* There are nearly a million and a half converts on heathen soil; more than a million pupils under instruction. This marvelous work has been accomplished with only a comparatively few workers. The nations of the world are now open to the gospel. The whole number of missionaries is 16,618. These are reinforced by 75,000 native workers. Whole kingdoms are being shaken. The light is breaking everywhere.

4. *The gospel did not originate with us.* It was brought to us by others. We have it because the first disciples and many subsequent generations of believers obeyed Christ's command. Shall we be slack in passing it on? Has it reached its final goal with us? That would be selfish indeed. Freely we have received; freely we must give.

5. *The reflex influence.* How rich this has been! A fire hot enough to warm the distant corners of a room must surely diffuse a genial glow in the surface around. Who are doing most for Christ at home? Is it not those most interested in preaching the gospel abroad? It is a historical fact that our people received a wonderful impulse in all their work from the beginning of our foreign missionary work. Then our churches began to draw together in closer unity. Then spiritual growth and numerical increase became observable. It is by reaching forth its branches that a tree's center of life grows stronger.

6. *The work we are doing demands \$250,000 or more.* The constant cry from every field is for more reinforcements. New missionaries can not be sent out without an increase in the receipts. If we make good our watchword, it will help to vitalize all our work.

7. *We are able.* Indeed, we are abundantly able to raise the amount suggested. We are a rich people, and growing in wealth. We are not a feeble folk. We are, as it were, a sleeping giant. If our people can be aroused the first Sunday in March, we will shake the world. Our present rate of giving is pitifully small.

8. *Will help the missionaries.* A general and generous offering will wonderfully encourage the missionaries on the field and the native churches in all lands. The eyes of the world are upon us. We can not be indifferent and at the same time be guiltless. There is too much at stake. What we do the first Sunday in March will tell on the whole wide world. What we do then will tell on generations yet unborn. What we do then will help to determine our future as a people. Shall it not be something creditable?

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## THE MARROW OF MISSIONS.

The Christian is missionary in the very nature of the case. He is a new creature; Christ has been formed anew in him, and Christ is missionary to-day, just as truly as when he was sent by the all-loving Father upon his great mission to the race. It would be as impossible for a Christian to be unmissionary as it would be for one to exist without the Spirit of Christ. When he was on earth in person, our blessed Master went into all the cities and towns of his country, preaching the gospel, healing their sick, casting out demons and doing men good. His feet bore him everywhere; his hands were never idle; his lips dropped benedictions upon suffering and sorrowing men, as the heavens drop dew upon the withering grass. But how few were the people he could reach while subject to the limitations of the flesh! How gracious to provide a body for such a spirit which would prove as unwearying as human need, as undying as human suffering, one which can go into all the world and preach the gospel to every creature. "Ye are the body of Christ," declares Paul, in speaking of the church, "and he is the head." Shall the hand or foot of this body say to the head, "I have no need of thee, or

thou hast no need of me?" It is just as essential for the members to be orthodox in action as in doctrine. There is an orthodoxy of deeds, just as truly as there is one of words. The true body of Christ will be found preaching the gospel to-day as zealously and indefatigably as the real body did nineteen hundred years ago. Every obligation which requires my hand or foot to obey my mind, requires me to so obey the mind of Christ.

The law of Christ is the law of love; the law of love is the law of sympathy; the law of sympathy is the law of helpfulness. If one sees his brother in need and shuts up his compassion from him, how dwells the love of Christ in that man? The fact that men are unmoved by the consciousness of human need, spiritual and physical, is evidence of the absence of Christ. When he saw men suffering, he loved them and had compassion on them; that is, he sympathized with them. He felt hungry for those who hungered, weary for those who were fainting, sick for those who were ill. Therefore all his power was called out to help them. It would have been a moral impossibility for him to pass by such a person when he was conscious of his need, for then he would have been ignoring his own suffering. He was wounded for our transgressions, and he bound up his wounds when he healed our injuries. This is not selfishness; it is true sympathy—the sympathy which suffers with. Such can never withhold any help which it is in its power to render. Modern sympathy is an emasculated term; true sympathy is as naturally the fruitage of love as helpfulness is of sympathy. The love of Christ constraineth us.

When Christians advance to where they shall feel in themselves the pains and dangers which they see in others, they will be standing where Jesus stood. The fact that they are not so sensitive at the present is no evidence either that they are not suffering the injuries of the race, but only that they are not conscious of it, and who shall portray the effects of unconscious injury! The difficulty is not alone in the fact that men do not love Christ or their fellowmen, but in the further fact that they do not love themselves. If I love my fellowman equally with myself, my happiness will be found in his highest good; if I love myself more than I love him, I will be content with seeing him endure with something lower than his highest good, and my own soul is narrowed to an incompleteness which will mar it forever. I must save others if I would save myself.

There is a sense in which the religion of Jesus is essentially selfish, but true selfishness is the only salvation for the race and the individual. We are not commanded to love our neighbor more than we



love ourselves, and we dare not love ourselves more than we love another, for the moment that we do so we rob love of its natural fellowship with unnumbered millions of souls, and imprison it in a charnel-house of 208 bones and a few pounds of decaying flesh; and love is the essence of our being as well as that of God, for God is love.

The highest aspiration of man is to be like his God. Religion of some kind is universal, and this is the first principle of all religion. Even the heathen strive for its attainment, but their gods are low and base, hence the degradation of their lives. The difference between us and them is found in the fact that our God is perfect, and we are striving to be like him. In glory, certainly not for awhile yet; in power, surely not while we are in the flesh. We may become like him in two ways—that of service, and that of love. There are no limits here; our progress may be infinite. The missionary spirit in the Christian is no accident, nor afterthought; it is inherent in his life. He must love himself, he must love his neighbor, he must love as his Lord loves. To him there can be no barbarian, Scythian, bond nor free; American nor African, Caucasian nor Mongolian. All are men. Christ loves men, and the Christian lives, yet not he, but Christ lives in him. The missionary obligation is grounded in the Christian character.

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### OUR WATCHWORD FOR 1904.

I am glad the leaders of our missionary enterprises have adopted the watchword idea in their work. There is power in a watchword. Some master of epigram condenses the feeling and purpose of the hour into a sentence or a word. It is passed from mouth to mouth. The whole multitude is fired with its significance. Sentiment is generated; purpose, unified. There is movement all along the line. Out of dead inertia comes life, and the sleeping world becomes eloquent with achievement.

John the Baptist, in the wilderness of Judea, shouts to the Jewish nation, expectant of the Messiah, "Repent ye, for the kingdom of heaven is at hand," and all Jerusalem and Judea come out to be baptized of him in Jordan, confessing their sins.

Peter the Hermit traverses Europe, crying, "God wills it. God wills it," and the mighty tidal wave of the Crusaders thrice smites the infidel Saracens for the recovery of the Saviour's tomb.

"Taxation without representation is tyranny," with logical justice, declares the feeble Colonists of America, and suffer at Valley Forge and triumph at Yorktown. It is the triumph of the epigram. And so to the end of all popular movements.

In our missionary enterprises the watchword means definiteness, concentration, enlargement. It sets before the churches a definite goal for giving. It challenges the brotherhood to the strenuous life in missions. It insures an ever-increasing fund for missionary activity.

There is no good reason why we should not measure up to the standard of our watchword for this year of our Lord 1904.

It is a prosperous year. Wages are high, investments profitable and the Churches of Christ richer than ever before.

There are more missionary disciples in the world now than in any previous year. The "anti" churches are waning, and the new churches planted by the American Missionary Society are right in their loyalty to the Great Commission.

A quarter of a million in the year 1904 would mean no more than the normal increase of giving during the twenty-eight years of the existence of the Foreign Society. In 1876 the funds of the Society amounted to \$1,700. In ten years they had increased to almost \$62,000. In another decade the offerings had grown to almost \$94,000. At the National Convention at Indianapolis there was great rejoicing when, in 1897, the \$100,000 mark was reached. But three years later the receipts had leaped up to \$180,000, while at our last Convention at Detroit, the \$200,000 mark was passed by more than \$10,000. Do it? Of course we can do it. Our average annual increase for the last ten years has been 30 per cent. We are asked for only 19 per cent. increase this year to reach the quarter million for 1904.

And finally, we will meet this apportionment because it is worthy of us as a people. Heretofore, by our small requests, we have belittled both our people and the great cause of missions. We have been playing at missions, and is it any wonder that the people have not taken us seriously? Not until we begin to talk millions to the people will they begin to feel that we are doing business in the Orient. Raise a quarter of a million for missions, and there will be a rapid disappearance of the fractions. Reach the million mark, and we will then have really begun our career as a great missionary people.

Sound out then: "A quarter of a million for Foreign Missions in 1904." Pass it from lip to lip along the line, until the vast multitude shall catch the inspiration. Write it upon your church banners on the first Lord's Day in March. Carry it as the jubilee cry of victory to the next National Convention at St. Louis in October. Send it across the seas to the waiting missionaries. Send it upward to the waiting Master: "A quarter of a million for Foreign Missions in 1904, and the promise of one million in 1909."

C. H. BASS.

KENDALLVILLE, Ind.

## ON THE CREATION OF A MISSIONARY ATMOSPHERE.\*

We may in a measure create a missionary atmosphere. It is not easy to define exactly the meaning of that expression, but we have all felt the thing itself, and we have sometimes been painfully conscious of the absence of it. There are churches in which the missionary Sunday is well-nigh flat and unprofitable. It is anticipated with the most languid interest, and the announcement of it brings no glad tidings of joy. Not improbably the attendance at the services on that day is considerably below the average, unless some very attractive preacher is engaged for the occasion, and even then he will be more acceptable in proportion to the scantiness of his references to the topic of the day. If the pulpit is occupied by a missionary, he will be received with courtesy, and possibly a kindly welcome, but he will be conscious of a certain frigidity in his audience; his message will fall on irresponsive or even prejudiced ears; the impassioned outflow of his heart will be stopped by a want of sympathy, and he will feel a little of what the divine preacher felt "when he could do no mighty works there because of their unbelief." Most men who have been largely employed in visiting the churches in the interest of missions could record distressing experiences of this kind, though happily they are exceptional. On the other hand, there are churches which are like dry timber prepared for the kindling—a spark will produce a blaze. Nay, rather, they are always steadily burning, with a gentle but intense missionary heat. Missionary Sunday shares with the school anniversary the dignity of being the happiest and most inspiring religious event of the year. The people wait for it with excited interest, and hail it with a certain glow of glad expectancy in their eyes and hearts, and then the missionary preacher knows that if his message has the true ring, it will evoke the response: "Blessed are the feet of him that bringeth good tidings of joy."

That is what we mean by the missionary atmosphere, and that atmosphere may be, to a large extent, created by the minister and a few earnest souls in sympathy with him. It is a work of patience and continuance in prayer. It can not be done suddenly or by fits and spurts, and it can only be done by one in whom the enthusiasm for missions is always near the white heat of fervor. The atmosphere

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\* Condensed from an article by J. G. Greenough, M. A., in the *Missionary Herald*.



is never produced by the annual missionary meetings alone. The dry bones do not stir and come together and put on flesh and spirit at that call if the winds of heaven have not been blowing on them at other seasons of the year. It always takes a great many days of Pentecostal preparation to bring on a day of Pentecost. If a church is to believe thoroughly in missions, it must have its pure mind continually stirred up by way of remembrance. A minister must learn to say with St. Paul: "To write the *same* things to you to me indeed is not grievous, because for you it is safe." If he never refers to the great work except in his annual sermon, he might almost as usefully omit the sermon, for any deep effect that it will have. He can not make the fire burn to command. The most earnest hearts soon get cold unless the kindling is frequently renewed. Nothing is sooner forgotten by the average Christian than his obligations to the heathen world. That which is far away drops out of mind unless it is continually painted afresh. Faith cometh by hearing, and by hearing often. It must be "line upon line, and precept upon precept; here a little and there a little." There will be no missionary atmosphere unless there is at least the monthly missionary prayer-meeting and an occasional conference as well. The minister must find a place in his public prayers every Sunday to commend to God the laborers and the work far away. He must weave into his sermons more than occasionally sympathetic mention of the toilers on the foreign fields, of the human hungers and thirsts which cry out on every side for the heavenly bread and the living water, and of the burden which is laid upon every church and believing soul to seek the extension of Christ's kingdom. And, what is of almost paramount importance, he must use every available opportunity of furnishing his people with an instructive and inspiring record of the work which is going on, of keeping them in touch with the men who have been sent out, and up to date in their knowledge of the missionary problem. For he should remember that ignorance is the mother of indifference, and that those who know most of the sad conditions and the cheering facts will always be most prompt to respond to the calls.

It is just as necessary that the missionary atmosphere should be created by similar efforts in the Sunday-school. The flame must be lighted there in young hearts if it is to burn brightly in the church and maintain its glow in the hearts weighted with years. Happy is the school which the minister can visit once a quarter at least, to give



a kindly talk about the sorrowful heathen world, and the meaning of the missionary box. Happier still if the school has a superintendent with live missionary sympathies, who takes care that the children's minds are not allowed to lie fallow on this question. They are more liable to forget than the older people, and need to have the gentle spur and refreshing stimulus more frequently applied. A school will not be deeply interested in missionary work unless each teacher brings it before his class, and at frequent intervals makes that the main theme for the day or the afternoon. The possibilities of our Sunday-schools in this direction have only just been touched. They wait for the most part undeveloped, and none can estimate the change for good which would be speedily wrought in the churches if we properly trained the children in a missionary atmosphere. And that applies just as forcibly and directly to the home. We know a few homes where the missionary atmosphere pervades the whole house with a sweet and sacred odor like that which the precious ointment spread. The children love to talk about missions; they find the subject as exciting as the stories of romance; they are familiar with the names and doings of our missionaries. The tears are often in their eyes as they hear and read of our martyrs. The missionary box is always on the Sunday dinner or breakfast table, and the pennies go into it as freely as, and even more joyfully than, if they were being lavished on sweets and toys. There are books lying about containing the lives of missionary heroes, books well thumbed and greedily devoured. There are maps of the mission fields which afford as much interest and recreation as the most attractive of indoor games; and, best of all, the prayers at the family altar never omit to bring before the children and to spread before God the needs and cries of the benighted world.

Such homes make us wish we could tarry there, and they make us a little envious of the pastor and church which, perhaps, include many like homes in their fellowship. For in that church the missionary atmosphere will be present with grace and power. From that church both money and men will be freely sent for the Lord's service in mission fields. For the sympathies which open the purse will always open young, aspiring hearts to the great call of Jesus, and some will give their treasure and some their lives, and all their earnest prayers, in obedience to the same impulse. And in that church all the other fruits of the Spirit will abound. There will be the divine life in all its fullness enjoyed there; there will be hallowed communions and kindly affections, tender sympathies and perfect forbearance, interest in every good work, and great peace and joy in believing. For, truly, the church which is most eager to spread and give out blessing, will always be itself most abundantly blessed.

## SUNDAY-SCHOOL DEPARTMENT.

*In 1891 there were in the Sunday-schools of England, Scotland and Wales over 1,000,000 more children than were found in all their elementary schools. There are over thirteen millions gathered in the Sunday-schools in the United States. The Sunday-school teachers constitute the vanguard of the kingdom. If our Sunday-school scholars were systematically trained to give an average of one cent per week to the world's evangelization, it would amount to nearly seven million dollars, or be nearly one and one-half times as much as the entire Protestant Church of America is giving for Foreign Missions.*  
—Goucher.



J. T. KACKLEY,  
Superintendent, Maysville, Ky.

## REACHED THE MARK.

In the year ending Sept. 30, 1902, the Maysville (Ky.) Sunday-school contributed \$70 for Foreign Missions. Last year they were requested to bring their offering up to the \$100 mark, and they did it! We shall let the superintendent, J. T. Kackley, tell how.

"We secured our offering by referring to the Birthday Box, each Sunday, which always reminds us of others less favored. We get from \$15 to \$25 per year from the Box. We pray and speak of three very important parts of our school: teaching, obeying and giving. We give on each Sunday an itemized account of the regular offer-

ing, notice the banner class and the zero points and low places. We try to give our Sunday-school as much thought and prayer as any part of our life-work. We use the Missionary Lessons on Review Sundays, and use banks in some classes. We rejoice when we have opportunity to do good in the name of our Master."

MANY retiring superintendents have kindly complied with our request and sent us the names of their successors. We should greatly appreciate it if all of them would do so. Or will not some one in the Sunday-school advise us of any change in superintendents? It is impossible for us to interest the Sunday-schools unless we can keep in close touch with each and every superintendent.

## A GOOD PLAN.

W. H. Book, of Martinsville, Va., writes: We decided to take this year one-fifth of the general weekly collections of our Sunday-school and place one-half of the amount with the regular Children's Day Offering for Foreign Missions, the other half of the one-fifth to go to State work. This will add to our offering and I think it a good move. I am determined at each Lord's Day service to emphasize Foreign Missions. God help us to bring this people to a sense of their obligation.

THE new Missionary Boxes are now ready. Let us have your order at once. They are of a new and attrac-

tive design and the children will be sure to be pleased with them. The Children's Day Exercise, "The Conquering Christ," is now off the press. It is the very best exercise Professor Duncan has ever prepared. The Children's Day number of the *Missionary Voice* will be exceptionally good. Send for your supplies now and begin your plans for the greatest Children's Day Offering in the history of your Sunday-school. Remember, our children are going to raise \$60,000 for Heathen Missions this year. Your school must have fellowship in this victory.

### POWER OF THE LIVING LINK IDEA.

The First Christian Church at Winchester, Ky., is a living example of the power of the Living Link idea. The following facts are proof positive of this. In 1902 we gave to all missionary enterprises \$712. In 1903 we increased to \$1,637. In 1902 we did not support a missionary; in 1903 we supported three. To-day we are represented in India, New Mexico, and the mountains of Kentucky. In 1902 we did not have a tither in our membership—to-day we have fifteen, with many more to follow. In 1902 all of our attention was centered on our local work—now our eyes survey the world. In 1902 we raised for all purposes \$2,687. In 1903, \$4,449. And with all this increase there is not a single grumbler in the church.

What has so transformed this church? Certainly this increase is not the product of the liberality of a few brethren, for out of a membership of 464 there were 291 contributors to missions. The largest gift was \$50, and only one of that size. This church has been transformed by the power of an idea, the Living Link idea. It struck us most forcibly when its incarnation, the noble F. M. Rains, visited us last March. Since that day this church has been an entirely different church.

It is a great thing to be possessed by a great idea. Its power is immeasurable. It changes one's whole point of view. It intensifies life and sanc-

tifies effort. In the Book of Acts we have the record of the tremendous power of a great idea. "They ceased not to teach and to preach Jesus as the Christ." That divine idea transformed coarse Galilean fishermen into spiritually refined souls, turned ignorant Jews into the teachers of the ages, and converted inglorious cowards into heroic martyrs. Truly, a great idea has wonderful power.

Surely the Living Link idea is a great idea! It lifts a church out of self to Christ's viewpoint of direct personal effort for the salvation of the world. It stills all the tempests within the church. A Living Link church has neither time nor inclination for quarrels. It is God's battering-ram for the demolition of the walls of selfishness that surround so many of our churches. It exalts Jesus Christ in the hearts of the membership, and thus makes the proclamation of him more effective. It increases interest in *all missions*, and not simply in foreign missions, as our experience proves.

But how is this idea to become effective in our church life? Truth without form can do nothing. Ideas unembodied are powerless. The Living Link idea must find incarnation before it can be made effective. Who must be its incarnation? Unhesitatingly I answer, "The preacher." This will mean a larger joy in his heart, and a greater usefulness in his ministry. It will also call for greater sacrifice. A church with a bound may leap into the Living Link column, but only a church with a self-sacrificing preacher will stay there. Brethren in the ministry, God is calling us to an arduous task, a divine ministry, a lofty sacrifice. We are upon trial. The welfare of our churches is at stake. With indomitable courage, let us accept the divine commission, make the necessary sacrifice, and live in the joyful recognition of duty performed. Then, many a church now languishing will be revived, many a church now divided will be united, and many a heathen now in despair will learn of Christ.

What a grand thing to have your



own missionary! Think of being directly connected with, and personally represented on, the great foreign field! Think of the enlargement of vision, the extension of knowledge, the increase of sacrifice, and the ennobling of character that will come to your church and you! Think of the good that will come to one of God's noblemen, for such are all of our missionaries, in being directly connected with one wide-awake, praying church! You will become his heart—he will become your hands. Think of what such a co-operation means to many now in heathen darkness! Is it not worth any effort, any sacrifice? Talk can not accomplish it. Only a trustful faith in God that finds its expression in personal sacrifice can.

I can wish no greater joy to any pastor than has come to me in the noble response of my own beloved people.

CECIL J. ARMSTRONG.

WINCHESTER, Ky.

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#### THE WHOLE CHURCH IN MISSIONS.

Here and there we find a church, or convention, or individual, giving spontaneously to missions. Little or no systematic preparation has been made. Some missionary enthusiast has struck fire. A Simpson made a great speech, and the money came so fast that other deacons were appointed to collect it. Some one is going to the foreign field, and several hundred others, with small solicitation, go with him. Therefore, let us abandon set methods, and try absolute spontaneity. We will ask the secretaries to send no more letters, envelopes, charts, sermon outlines and appeals. We will have no more special days for gathering the offering. There shall be no machinery whatever in our raising of missionary money. We will ask the missionaries to depend entirely upon faith. They can not starve, because the Lord knoweth them that are his; the Lord will provide. We will have a distinct understanding among ourselves and between the missionaries and ourselves, that it is a profane reflection

upon a loving and all-wise Father for Christians to agree upon time, place and method for raising the missionary's apportionment. He usually gets it in due season. In any case, it is nearly always in part due.

Now, this is the argument of those who are too lazy and stingy to prepare energetically for a large offering. You will notice that the large spontaneous offerings are never made in their churches. They read about it happening in New York—some place far away. The Lord alone knows what would happen if such spontaneity broke out in their midst. There is no danger of that, however. Spontaneous generation of life presupposes the antecedent condition of heat. Life can never generate in the iceberg, although it may be held there in a frozen state. No anti-missionary ever became suddenly missionary. The anti-missionary church is the iceberg floating in the Gulf Stream of missions in the ocean of God's love. Thank God, the iceberg can not freeze the Gulf Stream. As the Gulf Stream shows no violent animosity toward the iceberg, but gently laps its inhospitable sides with her warm lips, until the iceberg melts into her loving embrace, so there is no malicious warfare between the anti and the missionary church, but an increase of missionary warmth which in itself is able to thaw the coldest indifference and opposition.

Missions throughout the whole church must be the ideal of the truly missionary church. A dozen persons giving fifty dollars apiece does not constitute a Living Link church, unless there be but a very small church. The preacher should agonize until every member makes a gift. The ministers of the last generation were taught nothing of missions; we of this generation, very little. But to-day no young minister can be excused on the score of ignorance. Indeed, no minister can plead lack of time or knowledge, for missions are the heart of the church.

Much of the apathy in the average prayer-meeting can be obviated by having a live missionary meeting once



a month, and a telling missionary story once a week by the preacher. In our church the last meeting of the month is always the missionary meeting. For it we pray and prepare. Our Endeavorers always fill the room on missionary night. They say they know beforehand that it will be a good meeting. Missions don't interest the young people. Nonsense! In our church it is the main topic of special attraction.

Our Bible-school raises three hundred and fifty dollars and more for missions. How is it done? By talking missions in the classes; by talking missions in the mission band; by talking missions for the children's benefit, from the pulpit; by urging missions through the superintendent; by apportioning each class its amount to raise; by raising money for missions every Sunday. By this means we raise an average of four dollars each Sunday for missions, leaving the balance to be raised Children's Day.

The church proper gives for mis-

sions, March 1, over three hundred dollars. How is it raised? Nearly every member contributes. We simply talk missions, missions, missions the year round. With smiling faces we come head uppermost on this subject, never apologizing, and mark you, never sympathizing with the people on account of the cruelty of our secretaries in arranging so many missionary days.

In raising money for missions I take it for granted that A. McLean and F. M. Rains know something about it. So I use their letter and their envelopes. Two weeks before the offering every member receives a notice through the mail. This gives two Sundays for self-denial and preparation. Consequently, nearly all the money is in on the Sunday appointed, March 1.

I am more and more in favor of business in Christianity. Systematic giving generates spontaneous benevolence.

HERBERT YEUELL.

UNIONTOWN, Pa.

## FROM THE MISSIONARIES

### CHINA.

#### WHAT IT COSTS TO GO TO HADES IN CHINA.

DR. W. E. MACKLIN.

In Egypt we know the great cost of embalming, the burial rites, the tombs, the pyramids, especially the great pyramids. The king spent the resources of labor, of his kingdom, during his whole reign, to make the great pyramid for his tomb. Many thousands perished in this great work. In heathen lands the entrance into Hades is much desired, otherwise, like Patroclus, the friend of Achilles, the dead remain as wandering ghosts in the gloom below.

"Sleep'st thou, Achilles, mindless of  
thy friend,

Neglecting not the living, but the  
dead?

Hasten my funeral rites, that I may  
pass

Through Hades' gloomy gates, ere  
thou be done.

The spirits and spectres of departed  
men

Drive me far from them, nor allow  
to cross

The abhorred river, but, forlorn and  
sad,

I wander through the widespread  
realms of night."

Achilles must make the sacrificial offerings of human victims, the hair of warriors, wine, chariot horses, dogs, etc

In China this is true, and the ghost of the departed must bribe its way into Hades. The poor are shut out, and are called, like Patroclus, "wandering ghosts." The fate of the rich in Hades is not so insufferable as it was with the Greeks. Money can buy anything in Hades, as in the imperial

palace or official court. Even a great warrior and ruler like Achilles says: "Rather would I, in the sun's warmth divine,

Serve some poor churl, who drags his days in grief,  
Than the whole lordship of the dead were mine."

In China most of the suffering of Hades is reserved for the soul of the poor churl who can not buy his way. The rich have the power of bribery that they wielded so ably when on earth.

Here is a conversation that I had with an educated Chinaman who lives next to one of Li Hung Chang's palaces. "How much will it cost for Li to get into Hades?" "About 5,000,000 taels, or, say, 3,000,000 dollars." "How much would it cost for an emperor or an empress?" "About 10,000,000, and a viceroy about 3,000,000." "Will the gates of Hades open without money?" "No! All must have money." "Did the Empress give Li anything?" "She gave him 1,000,000 taels; besides this she gave him a 'golden shovel,' an emblem of the grave-digging, a 'gem hoe,' a baton, a 'dragon-embroidered gown,' a cover for his coffin, and ennobled him with the title of 'Scholarly Loyal Duke' and 'August Purpose Marquis.'" "After paying his way into Hades, will Li get an appointment as a god?" "Probably he will become one of the greater gods—a city god." "Do none of these officials or rulers go to heaven?" "No; all go to Hades." "Can the poor get into the devil's dominions?" "Not without the charitable supplying the necessary wherewithal in sacrifices of paper money."

Among the Egyptians the rich were mummified in style, with rich spices, and elegantly bandaged, and in time became gods. The poor were salted like salt pork. When money can be used in the next world, the rich, and not the good, are happy.

I would not say that the figures given above are accurate for the admission of a rich man into Hades, but all history shows that in heathenism this matter is costly. I know that

Viceroy Tseng, of Nankin, spent hundreds of thousands. These officials have their temples erected after their deaths, where their tablets are placed, and offerings of incense and paper money are burned. The foolish people are deluded into this superstition, though they pay the piper. I have seen the funeral of a Tartar general, when the people put tables in the streets in front of their doors, with pots of incense burning. Possibly the idea is that a great man has gone, and may say something evil against them to the devil, and they do a little to secure the good will of the great man. Think of this squandering of money, when the people who do the work are reduced to beggary. The awful indemnity being enacted by the Powers is really crushing. Seeing the poverty of the people, one feels like suggesting that they would suffer less if the Powers would seize and flay them, and use their hides for making shoes, and use the money to pay the indemnity. America is to be commended for forgiving so large a part of her indemnity. Among the missions, the China Inland Mission has done the noble thing in the face of famine and distress, to ask no indemnity.

If the Powers on the one hand, and the devil and his minions on the other, could let the poor Chinese be, they might get along. China has fallen among thieves, and is wounded, and no good Samaritan has appeared. She is between the devil and the great sea Powers.

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## INDIA.

### EVIL REPORTS.

O. J. GRAINGER.

In the Harda district we are at present having to contend with false reports spread abroad by the Hindu priests. They are trying to turn the people against us by accusing us of spreading the plague among them. When the plague was at its worst in Harda, G. W. Brown visited a large town near by to see about conducting our schools there. Soon after, plague broke out there and the people are

accusing Mr. Brown of poisoning the wells. The head master of our high school visited another large town and we are accused of sending him to scatter a powder by which the people might be destroyed.

I have just returned from a tour in the villages. At one place we encamped on the bank of a stream. Later on plague broke out there and we are accused of burying poison in the river bed.

This report has gone throughout the district and has created a fear which is hard to overcome. In Harda itself the people, seeing our efforts to help them, have gotten over their suspicion, and by mixing with the people we hope to be able to gain their confidence and get them to listen.

#### THE BAPTISM OF A KURKU.

A few days ago I baptized a Kurku, a man of one of the aboriginal tribes. His work is to drive a bullock cart. Each month his employer gives him as pay eighty pounds of grain and sixteen cents in money. This is the customary month's pay for a farm laborer in the mountains of this district. He is a simple fellow, but has thoroughly grasped the idea that "Jesus is God's Son and my Saviour."

HARDA.

#### DR. DRUMMOND'S HEROISM.

In Harda there is a railway physician who waits on railway employes only. The Government also has a native physician located here to conduct a dispensary. Third, there is Dr. Drummond, with the mission hospital and dispensary. When the plague broke out, the railway physician would not go near a plague patient. He looked at the patient from a distance and usually said, "Oh, it's plague; no use doing anything." The Government man fled.

Dr. Drummond and his assistant, however, waited on plague patients from morning till night and kept at it for nearly three months. They entered the houses and looked after the patients carefully, and as a result saved a large number of lives and won

the confidence of the whole community. It demanded faith to run so great risks, but God did not forget his servants. They were exposed day after day. They had to live in the atmosphere saturated with plague germs, and yet while thousands died around them they kept in the best of health. For this we look to God with thanksgiving and praise. And let the churches which have sent us out to do this work praise God for his protection of his servants.

#### THE PLAGUE DISAPPEARING.

The scourge of plague seems to be about gone from Harda and is decreasing in the surrounding villages. The different departments of the work are again active. The attendance at schools is not yet as large as formerly, for many pupils died and many have not yet returned to the town.

#### HINDU SUPERSTITION.

The Hindus are now celebrating the "Dasera," one of their festivals. It is in honor of the god Ram, who at this time of the year is supposed to have conquered his great enemy, the demon Ravan.

Ram was one of the ten supposed incarnations of the god Vishnu. In answer to the prayer and sacrifices of one of his worshipers and in answer to the plea of the lesser gods, who were greatly troubled by this demon Ravan, Vishnu is born as this man's son that in this form he may destroy the demon. Vishnu's wife Lakshmi also becomes incarnate as Sita and in due season Ram and Sita are married. Ram by his prowess slays many of the dependents of the demon, and also by rejecting her love incurs the hatred of the demon's sister. These two things excite the wrath of the demon, who, by a stratagem, carries off to his city in Ceylon, Sita, Ram's wife. Ram did not know what had become of his wife, but a vulture, who had been harmed by the demon, gave him some information and then he obtained the help of the monkey god, Hanuman. Hanuman in one leap cleared the sea between India and



Ceylon and found Sita. She, fearing she would fail in the leap over the hundred leagues of sea back to India, refused to return to India with him, but said Ram must come after her. Ram was unable to make the jump, but, by the aid of the monkey, mountains were piled into the sea, so that in five days a bridge was constructed. After desperate fighting, Ram slew the demon and freed his wife, but she was forced to go through the fire ordeal to prove her fidelity. The gods all came down from heaven to persuade Ram that she was faithful to him, so at last he was willing to receive her again.

It is in honor of this victory that the present festival is held. When

funds and performers can be obtained, they have a performance representing the battle in which the demon is killed. The demon is burned in effigy and fireworks are set off.

The horse is worshiped at this time, for the worshiper who obtained Ram as a son did so by sacrificing a horse.

The sight of a certain bird called "Neal Kunt" is also auspicious at this time. Those who have a horse will mount and ride until they see this bird, then return. At this time also the leaves of a certain tree are supposed to be silver and gold. The Hindus gather them and make presents of them to one another.

O. J. GRAINGER.

HARDA, Oct. 11, 1902.

### THRILLING FACTS.

"ONLY! in our blind wisdom  
How dare we say it all,  
Since the ages alone can reckon  
Which is the great and small?"

"As a business man speaking to business men," says Sir W. Mackworth Young, late lieutenant governor of the Punjab, "I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement."

"It is still less than a score of years since Bishop Hannington, of the Uganda mission in Africa, was murdered—but the one house of Christian worship in 1884 has increased to 700, the 300 Christians to 40,000, and 2,000 natives are working as Christian evangelists, while a cathedral seating 5,000 is nearly completed at the capital city, Mengo."

In the days when Rome was repelling the advent of Christianity, her emperor lay dying, and the voice that had so often been raised in fierce de-

nunciation of Christ, at the end acknowledged: "Thou hast conquered, Galilean." The powers of sin, of darkness and of heathendom are strong, but the power of God is stronger than all of them.

THE Christian population of India, foreigners and natives, Catholics and Protestants, as given by the census of 1901, is 2,923,349, or almost exactly one now in every hundred of the general population. While the Hindoos slightly decreased between 1891 and 1901 (the main cause being plague and famine), and the Mohammedans increased 9 per cent., Christians increased 30 per cent. (to 2,664,313) and Protestant Christians about 60 per cent.

PRESIDENT CHARLES CUTHBERT HALL, of New York, went to India this year to fill the Haskell lectureship. After months spent in India, amid rare opportunities for studying the religious life and present-day thought of India's scholars, and for seeing what the missionaries are accomplishing, he says: "Could the dial of time be turned back twenty years for me, nothing but the interfering hand of God would prevent me from offering my life for service on the foreign field."





**SCHOOL OF THE F. C. M. S. AT CONSTANTINOPLE, TURKEY.**

During the past twenty years about 1,500 pupils have passed through this school. The present enrollment is ninety-five. It is situated in the center of the Armenian district, and has ever been a blessing in that part of the city for the poor and needy people.

TO REALIZE the change which a hundred years has wrought in the sentiment with which Christian missions are regarded, one has but to compare the utterances of the nineteenth century with those of the twentieth. When Carey began his work in India the East India Company placed on record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." But the work of the "lunatic enthusiast" still lives, and its fruits are honored by India's greatest men.

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THE nineteenth century was essentially one of progress, of achievement, of great world-embracing movements. At its close men recalled the wonderful discoveries and inventions that had marked its passing. But of all the facts in this story of a hundred years—facts which read like the tales of some old magician—none is more marvelous than the record of the transformation which Christianity has wrought in the midst of heathendom. Only a hundred years, only a few workers and only a limited amount of money expended, and yet the results have been stupendous.

THE man who sneers at missionary work or is pessimistic regarding it simply reveals his lack of information upon this subject. Facts are stubborn things; they can not be explained away or regarded as the dream of some visionary enthusiast. And these facts of the results of mission work in China, India, Africa and the islands of the sea speak for themselves. They are incontrovertible. Only a century ago portions of these countries were in the grip of savagery, superstition and ignorance. Christianity entered and in her wake there have followed civilization, enlightenment and progress.

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FROM a purely material standpoint it must be granted that Christian missions pay. Increasingly, every year, the nations of the earth are drawing together and becoming more interdependent. Commercial interests demand freedom of intercourse, confidence and the assurance of safety for life and property. The suspicion entertained for all foreigners, and the exclusion of Western ideas and people from certain countries, has been hitherto a serious barrier. But Christianity has opened doors where commerce has knocked in vain, as in the case of some of the South Sea islands and the coast of Africa.

## RECEIPTS FOR FOREIGN MISSIONS,

FROM JANUARY 1, TO FEBRUARY 1, 1904.

[Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O., by Bank Draft, Post-office Order, Express Order, or Registered Letter. Be careful to state the name of the church or Sunday-school when different from the post-office.]

## CALIFORNIA.

## CHURCH.

Lakeport .....\$ 1 81

## ENDEAVOR SOCIETY.

Petaluma ..... 50

## INDIVIDUALS.

Earp, P. A., Syca-  
more ..... 2 00Kughen, D. A.,  
Burbank ..... 25 00Stafford Bros.,  
Acampo ..... 50 00

Total ..... 79 31

## CANADA.

## SUNDAY-SCHOOL.

Watsons Corners  
(Iona), Ont. ... 10 00

## INDIVIDUALS.

Dickson, Alice,  
Orton, Ont. .... 25 00Pearce, Mrs. T.,  
Iona, Ont. .... 15 00

## MISCELLANEOUS.

C. W. B. M., of  
Ontario ..... 100 00Estate of Abram  
Farewell, Osha-  
wa ..... 360 00

Total ..... 510 00

## COLORADO.

## CHURCH.

Denver (Central). 35 40

## ENDEAVOR SOCIETY.

Pueblo (Broad-  
way) ..... 2 00

## INDIVIDUAL.

Willson, Mrs. S.  
R., Fort Collins. 10 00

Total ..... 47 40

DISTRICT OF COLUM-  
BIA.

## SUNDAY-SCHOOL.

Washington (Ver-  
mont Ave.) .... 25 00

## ENGLAND.

## INDIVIDUAL.

Coop, J., South-  
port ..... 242 25

## ILLINOIS.

## SUNDAY-SCHOOLS.

Chicago (Monroe  
St.), Primary  
Dept. .... 12 00

Zion (Tampico) ... 7 00

## ENDEAVOR SOCIETY.

Watseka .....\$ 5 00

## INDIVIDUALS.

Chapman, S. J.,  
Chicago ..... 5 00Hall, Thos. A.,  
Chicago ..... 11 00Hoyt, S. A., For-  
rest ..... 5 00Hulett, M. A.,  
Jacksonville .... 3 00Worthington, H.,  
Fulton ..... 3 00

Total ..... 51 00

## INDIANA.

## CHURCHES.

Ben Davis Creek  
(Rushville) .... 26 50

Clayton ..... 2 00

Fort Wayne (W.  
Jefferson St.)... 17 00Little Flat Rock  
(Rushville) .... 56 57

## SUNDAY-SCHOOLS.

La Porte ..... 4 57

New Palestine .... 2 00

Sandborn ..... 15 00

## ENDEAVOR SOCIETIES.

Peru ..... 5 00

Tipton (Interme-  
diate) ..... 7 50

Total ..... 136 14

## IOWA.

## CHURCH.

North English .... 9 20

## SUNDAY-SCHOOLS.

Dixon ..... 9 65

New Sharon ..... 9 51

## ENDEAVOR SOCIETIES.

Deep River ..... 2 50

Sloan ..... 15 00

## INDIVIDUAL.

Jennings, James,  
Wilton Junction.. 20 00

Total ..... 65 86

## KANSAS.

## ENDEAVOR SOCIETIES.

El Dorado ..... 7 50

Green Valley Union  
(Larned) ..... 22 00

Harper ..... 2 45

Topeka (First) ... 4 00

## INDIVIDUALS.

Hogan, Mrs. E. H.,  
Pleasanton ..... 5 00

Yeager, Maggie,

Eureka .....\$ 4 00

Total ..... 44 95

## KENTUCKY.

## CHURCHES.

Harrodsburg ..... 21 50

Lexington (Cen-  
tral) ..... 5 00

## SUNDAY-SCHOOLS.

Carrollton ..... 8 00

Covington (Fourth  
St.), Class No.  
13 ..... 10 00

## ENDEAVOR SOCIETY.

Paris ..... 15 00

## INDIVIDUAL.

Redmond, Louise,  
Winchester ..... 2 00

## MISCELLANEOUS.

Cash ..... 25 00

Total ..... 86 50

## MARYLAND.

## INDIVIDUAL.

Sawyers, J. L.,  
Baltimore ..... 100 00

## MASSACHUSETTS.

## INDIVIDUAL.

Wood, Bessie M.,  
Haverhill ..... 5 00

## MINNESOTA.

## INDIVIDUALS.

Sampson, E. L.,  
Elysian ..... 1 00Stone, Mrs. Sarah  
F., St. Peter.... 5 00

Total ..... 6 00

## MISSOURI.

## ENDEAVOR SOCIETIES.

Elsberry ..... 3 15

King City ..... 5 00

Nelson ..... 2 00

## INDIVIDUALS.

Grainger, Mr. and  
Mrs. C., Fletcher 5 00Hardman, W. H.,  
Forest City .... 2 00Houston, W. M.,  
Mexico ..... 1 00

## MISCELLANEOUS.

Earnest Workers,  
Weston ..... 1 00

Total ..... 19 15



## NEBRASKA.

## SUNDAY-SCHOOL.

Chadron .....\$ 3 10

## ENDEAVOR SOCIETY.

Ulysses ..... 6 20

## INDIVIDUALS.

Milton, J. A., Te-  
cumseh ..... 5 00Lobingier, Geo.,  
Bethany ..... 5 00

Total ..... 19 30

## NEW YORK.

## ENDEAVOR SOCIETIES.

Buffalo (Richmond  
Ave.) ..... 8 75New York (Lenox  
Ave.) ..... 60 00

## INDIVIDUALS.

Erisman, Clara A.,  
Lancaster ..... 50 00Packard, Mrs. O.  
M., New York... 25 00

## MISCELLANEOUS.

Cash, Buffalo .... 100 00

S. S. Class, North  
Tonawanda (Cen-  
tral) ..... 10 00

Total ..... 253 75

## NORTH CAROLINA.

## SUNDAY-SCHOOL.

Old Ford (Wash-  
ington) ..... 10 00

## OHIO.

## ENDEAVOR SOCIETIES.

Cleveland (Franklin  
Circle) ..... 5 00

Hamilton ..... 6 00

Mentor ..... 5 00

Nelsonville ..... 4 25

Springfield ..... 3 03

## INDIVIDUALS.

Lowry, Mrs. W.  
R. Deerfield ...\$ 5 00  
Wilson, Bettle,  
Cincinnati ..... 225 50

## MISCELLANEOUS.

Cash ..... 50 00

Total ..... 303 78

## OREGON.

## CHURCH.

Santa Clara S. H.  
(Eugene) ..... 2 00

## INDIVIDUAL.

Schweers, H. T.,  
Myrtle Point... 5 00

Total ..... 7 00

## PENNSYLVANIA.

## CHURCH.

Sweet Valley .... 3 40

## ENDEAVOR SOCIETIES.

Altoona ..... 3 00

Philadelphia  
(First) ..... 18 00Pittsburg (Hazel-  
wood) ..... 5 00

Total ..... 29 40

## SOUTH DAKOTA.

## INDIVIDUALS.

Ewald, Mrs. Min-  
nie, Verdon .... 2 00Heydlauff, Hyrcan-  
nus, Verdon .... 5 00Heydlauff, Mrs. J.,  
Verdon ..... 75

Total ..... 7 75

## TENNESSEE.

## SUNDAY-SCHOOL.

Crockett Mills .... 1 00

## TEXAS.

## ENDEAVOR SOCIETY.

Austin (Central) ..\$ 5 00

## INDIVIDUAL.

Everett, Mr., Dal-  
las ..... 10 00Peak, Miss Flor-  
ence, Ft. Worth. 10 00

Total ..... 25 00

## VIRGINIA.

## ENDEAVOR SOCIETY.

Tazewell ..... 5 00

## INDIVIDUALS.

Bell, I. B., Wil-  
burn ..... 12 50Meredith, Lucy A.,  
and daughters,  
Gouldin ..... 6 00Staples, Miss Su-  
san N., Scotts-  
ville ..... 30 00

Total ..... 53 50

## WASHINGTON.

## SUNDAY-SCHOOL.

Cheney ..... 82

## ENDEAVOR SOCIETY.

Entiat ..... 3 10

Total ..... 3 92

## WEST VIRGINIA.

## INDIVIDUALS.

Read, Mrs. T. N.,  
Hinton ..... 1 00Tyree, Mrs. R. S.,  
Hinton ..... 1 00

Total ..... 2 00

## MISCELLANEOUS.

Cash ..... 54 14

Interest ..... 544 24

Total ..... 598 38

Grand Total..\$2,733 34



## THERE IS NOTHING.

**THERE IS NOTHING** God so honors in results as labor spent in missions.

**THERE IS NOTHING** which so alleviates the woes of humanity as work done in missions.

**THERE IS NOTHING** which pays so well to the commercial world as money spent for missions.

**THERE IS NOTHING** so necessary for the life and success of the church as a zeal for missions.

**THERE IS NOTHING** that will so hasten the coming of the millennium as the success of missions.

**THERE IS NOTHING** so essential for the preservation and elevation of this country as the work of missions.

**THERE IS NOTHING** our Master commanded more explicitly, and with so much emphasis, as work for the cause of missions.

**THERE IS NOTHING** that will help more to unite a divided Christendom than a grand uprising for missions.

**THERE IS NOTHING** which will so determine the future destiny of heathen nations as the immediate advance of missions.

**THERE IS NOTHING** which so claims your support and sympathy as does the cause of missions. We care not where you would place the emphasis—upon temperance, education, philanthropy, or patriotism—the cause of missions underlies and supersedes them all. And why longer dally with this question, forever deferring the conflict for other generations to face? We beseech you, brethren, in the name of a common Saviour and a common humanity, do something quickly. Now is the crisis.

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# CRYSTAL COLLECTION VASE

To be Used in the Sunday-Schools to Receive

## Birthday Offerings for Heathen Missions.



It is new, attractive, and will prove immensely popular. It stands four inches in height; is made of flint glass; is transparent, and has an opening at the top for coins as large as a 25-cent piece. It may be used for many years. While the coins are secure in the vase, it is not necessary to break it to secure the money. The birthday offerings can be seen in the vase. This will help to create an interest. They will have many advantages over the Birthday Box.

We cannot furnish these free as we do the Birthday Box. The price is only nominal, however. We send the vase for only 25 cents, prepaid, money to accompany the order. Address

**F. M. RAINS, Cor. Sec.,**  
Box 884, CINCINNATI, O.



## THE FIRST SUNDAY IN MARCH.

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March 6th is a holy day in our churches. On that day we should aim at the following :

1. Remind ourselves that a worthy offering can not be secured with a half-mind, a half-heart and with a lame endeavor. Intelligent, whole-souled effort only will tell.

2. To make an advance in the number of contributing churches. This we must do for our own self-respect as well as for the cause we love.

3. To increase the number of churches reaching their full apportionment.

4. To increase the number of Living Link churches. We hope to add eighteen this year.

5. To increase the number of givers in each church as well as the amount contributed.

6. To increase the number of those giving \$5 or more.

7. To pitch the whole subject of giving to missions on a higher plane. Ask some men in the church to support a missionary each. Ask others to give \$100, and others \$50, and still others \$25, and so on.

8. To bring the churches to feel more and more that this is their chief work.

9. To raise at least \$100,000 from the churches, as churches. This will insure a quarter of a million dollars this year.

10. Enable the Foreign Society to send out at least twelve new missionaries this year.

11. Make good the watchword, "A Quarter of a Million Dollars for Foreign Missions This Year."

12. Remind ourselves that a lack of the missionary spirit in our churches will prove the death of the special plea we make.

13. Devote the whole day, all the services, to world-wide missions.

14. Aim at careful preparation for every service; provide for missionary songs, missionary sermons, etc.

15. Remember that a missionary offering, like a mirror, reflects the real life and character of a church.

16. Remind ourselves that the difference between a good church and a poor one is measured by the size of its missionary offering.